



The WATCHTOWER

And Herald of
Christ's Presence

"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LIX SEMIMONTHLY No. 23

DECEMBER 1, 1938

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Ye
are
my
witnesses,
saith JEHOVAH,
that I am God
Isa. 43:12

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

"FACE THE FACTS"

This new 64-page booklet, with two-color cover design, contains the two world-convention speeches by the president of the Society at the convention assembly in London, England, last September, to wit, "Face the Facts" and "Fill the Earth". Because of the world-wide request for and the present need to place these history-making addresses with as many as possible in these perilous times the first printing of this booklet is in the huge quantity of 12,000,000 copies, in many languages. Read your personal copy now and get set to distribute it. Remit therefor at 5c contribution per copy.

YEAR BOOK FOR 1939

The *Year Book* for 1939 is not only a detailed and comprehensive record of world activities of Jehovah's witnesses during the past service year, most interesting to read as well as touching and stirring, but also a compendium of information of the most up-to-date development, and hence useful and necessary for all active publishers to have as a ready reference now. This has all been prepared by the president of the Society. Also, there is his comment on the 1939 year text, and a daily text and comment for every day of the year, said comments being drawn from *The Watchtower*. Every active kingdom publisher and all seeking the way to Zion should be equipped with this new *Year Book*. As the edition is limited, thus enhancing the cost of production, the contribution of 50c

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 parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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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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is asked for per copy. Company servants should each arrange for a combination order for his respective company or unit.

1939 CALENDAR

The year text for 1939 is timely: "But they shall not prevail against thee." (Jer. 1: 19) That those on the side of Jehovah and his King and kingdom may conveniently have this strengthening promise daily before their attention during 1939 this text is featured on the Society's new calendar and accompanied by a beautiful three-color picture showing in symbolic style the thrilling fulfillment of the promise to the modern Jeremiah class and their companions. Underneath appears the president's letter setting out the united service periods for 1939, a ready reference for kingdom publishers. The calendar pad shows the dates thereof. Company servants should send in a combination order for all wanting calendars. Remit, with order, 25c each, or \$1.00 for five to one address.

"WATCHTOWER" CAMPAIGN

Four full months of 1939, January to April inclusive, have been set aside for the biggest, if not most important, yet of the campaigns to publish Jehovah's kingdom. It is designated the "Watchtower" campaign because of the special offer made, agreeable to arrangements of the Society, to wit, a full year's

(Continued on page 368)

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LIX

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No. 23

KNOWLEDGE

"A time to every purpose under the heaven; a time to kill, and a time to heal."—Eccl. 3:1-3.

JEHOVAH by his Word has informed man as to what is right and what is wrong, and the sincere and honest man is anxious to find out what is right. God also designates what is the proper time to do certain things. The attempt to do even those things at an improper time or in a way contrary to God's commandment is wrong. Jehovah commands those who serve him to be diligent in seeking knowledge of righteousness that man may walk in the right way. The man with a pure heart fears God; that is, he fears to do anything contrary to Jehovah's appointed way. "The fear of the Lord is the beginning of knowledge." (Prov. 1:7) The man who does not believe on and who does not fear God cannot acquire knowledge of righteousness. For this reason the men who possess what is called "worldly wisdom", and who are wise in their own conceits, are foolish and their so-called "wisdom" is foolishness in the sight of God. (1 Cor. 1:20-25) Deliberate wrongdoers have no fear of God: "The fear of the Lord is to hate evil, . . . and the evil way." (Prov. 8:13) Any violation of God's law is evil. Knowledge of the requirements of God's law is necessary for those who desire to please him.

² Jehovah by his prophet addresses those persons who have fled from Satan's organization and who therefore no longer are desirous of being under Satan's rule, and such persons so addressed Satan and his crowd do not desire. To them Jehovah says: "Gather yourselves together, . . . seek righteousness, seek meekness." (Zeph. 2:1-3) A meek person is one who desires to be taught and to learn the right way; and that way is pointed out only in the Word of God. (Ps. 119:105) In earnestly seeking meekness the man is diligent to ascertain what God requires of him. To seek righteousness means to learn what is right and then to follow in that right way. The Jonadabs have fled to God's organization that they might there find protection, safety and salvation. Such persons must now be diligent in gaining knowledge of God's Word and also follow the course of righteousness therein pointed out. What is herein published is intended for the aid of all who have agreed to do the will of God, and particularly for the aid of the Jonadabs.

EVERLASTING COVENANT

* God is the fountain of life: "For with thee is the fountain of life; in thy light shall we see light." (Ps. 36:9) That means that all life originates with him, and none can have and enjoy life without his permission. No one can take life contrary to God's expressed law and at the same time be exempt from responsibility. God's everlasting covenant is his emphatic declaration concerning the sanctity of life. By his law he has provided that under certain specified conditions life may be taken; and hence it is written: "There is . . . a time to kill." Let all take care to learn what is the proper time and what are the conditions under which life may be taken. Without such knowledge evil or wrong is almost certain to be committed. Under certain conditions and at certain times human life may be taken in the enforcement of God's law. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. 9:6) This could not mean that any individual could appoint himself as the executioner of the wrongdoer, because the commandment of God is: "Thou shalt not kill." (Ex. 20:13) God at times designates certain ones or bodies of men to act as his executioner to enforce his judgment against the wrongdoer. The everlasting covenant was stated to Noah at the time Noah was righteous in the sight of God, and Noah was made God's executioner of the murderer; and this establishes the rule that all execution of wrongdoers must be done in righteousness, that is to say, in harmony with God's law. (Ex. 21:12-24; Lev. 24:16-21) The law of God designates only a few of the offenses for which human life shall be taken in harmony with the terms of the everlasting covenant. To take human life contrary to God's appointed way is therefore a violation of the everlasting covenant. The Scriptures and the indisputable facts show that today the earth is defiled because the inhabitants thereof have "broken the everlasting covenant".—Isa. 24:5.

BEASTS

* Are the terms of the everlasting covenant limited to human creatures? The Scriptural answer is, No. The everlasting covenant has to do also with the life

of beasts. God's law specifically designates the time and conditions under which beasts may be killed and the purpose for which they may be killed. It follows therefore that the slaying of animals, either man or beast, contrary to God's law constitutes a violation of the everlasting covenant.

⁵ The statement of God's everlasting covenant is as follows: "And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth: and I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations; I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth."—Gen. 9:8-17.

⁶ The words of the text at verses five and six of this same chapter constitute an emphatic statement of the fact that God alone has the right to give life and the right to take it away and, if life is taken by man, the same must be done strictly in accord with God's law and that law applies to both man and beast. The decree which Jehovah announced to Noah was to this effect: "Ye shall not suffer a murderer to live." That decree is not contrary to God's law "Thou shalt not kill", but is in exact harmony therewith. The individual who assumes the right to kill his fellow man is a murderer, and hence a breaker of God's law. God's decree is that the manslayer shall be punished by death, which sentence must be executed by duly constituted authority. The words of Genesis 9:6 "for in the image of God made he man" could hardly refer to the creation of Adam, but rather those words mean that the duly constituted executioner of the wrongdoer acts as the representative of God and in so doing man acts "in the image of God", that is, acting on the authority delegated to him by the Lord in executing the manslayer. This being the correct understanding, the beast would also come under the protection guaranteed by the terms of the everlasting covenant.

⁷ In a previous issue of *The Watchtower* it has been

stated that the wanton slaying of the beast constitutes a violation of the everlasting covenant and that such was one of the primary sins committed by Nimrod. Some readers of *The Watchtower* have taken issue with that conclusion, holding that the chase and slaughter of wild animals for mere sport of so doing is right and proper. Is it Scripturally correct to conclude that the everlasting covenant is violated only when human blood is shed? Such conclusion is entirely erroneous, and this is shown by the language in which the everlasting covenant is stated by Jehovah. There would be no reason to make mention of the beast of the field and the fowl of the air in the terms of the covenant unless that covenant would furnish protection to the beast. God said: 'I establish my covenant with you and with every living creature that is with you, with the fowl, with the cattle, and with every beast of the earth.' These words of God preclude man from taking the life of beasts unless the same be taken in harmony with the provisions God has made, and such provisions he has plainly stated in his law for the guidance of the man who desires to walk in the right way. It is written in God's Word: "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel." (Prov. 12:10) The converse of that proposition thus stated must therefore be, to wit, that the man who fails or refuses to regard the life of his beast is unrighteous in the sight of God. The fact that his beast cannot speak is no excuse to ill-treat it, much less to take its life. Jesus emphasized this unchangeable truth when he told the Pharisees of their hypocrisy and God's requirements concerning the beast.—Luke 14:3-6.

⁸ If man requires a beast for food he may rightfully slay it and eat the flesh thereof; but he must not eat the blood, because the life is in the blood and the life belongs to Jehovah: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." (Gen. 9:3,4) The life of all earthly creatures is in the blood; and since that life belongs to Jehovah God his law requires that even when a beast is taken for food its lifeblood must be poured out to the Lord. To kill animals for mere sport, and not for the purpose of obtaining food, is certainly a violation of God's law, and hence the breaking of the everlasting covenant. The man who goes about with a gun and slays wild animals and wild fowls for the mere purpose of displaying his skill and to tickle his own fancy is a violator of God's law and hence a breaker of the everlasting covenant concerning the sanctity of life.

⁹ The law which God gave to the people through Moses fully supports this conclusion. God specified in that law what hunters must do, and such law shows that no one is justified to hunt animals or fowls for sport, thrills or adventure: "And whatsoever man there be of the children of Israel, or of the stran-

gers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off."—Lev. 17: 13, 14.

¹⁰ Man may hunt the beast for food if that beast is clean and may be eaten, but the blood of that beast when slain must be poured out and not eaten, because the blood represents the life. (Deut. 12: 15, 16; 14: 3-11, 20, 21; 15: 22, 23) If the beast is unclean and cannot be used for food, then to kill that beast merely for sport is wrong. If the beast is clean and good for food, it may properly be slain in order to obtain its flesh for food. It follows, then, that if the beast is slain for mere sport, such slaying is taking life without just cause or excuse and in violation of the everlasting covenant.

¹¹ God's law provides that animals dying because of sickness, or that were killed by other beasts, could not be eaten for food, and a penalty is inflicted upon anyone eating such food: "And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even; then shall he be clean. But if he wash them not, nor bathe his flesh, then he shall bear his iniquity."—Lev. 17: 15, 16; 11: 39, 40.

¹² Those who violated that law of God were unclean; concerning which it is written that, if the unclean "goeth unto the holy things", he was subjected to the death penalty. (Lev. 22: 3, 8, 9) That law applies to all who are consecrated to do God's will, including both the remnant and the Jonadabs. It was indispensable that the Israelites kill animals and pour out the blood thereof in order to have clean flesh to eat. The apostles of Jesus Christ followed strictly this rule in giving advice to both Jews and Gentiles, showing that the rule applies to all who make a covenant to do the will of God. The council at Jerusalem so declared by writing letters to others desiring to know the right way. "They wrote letters by them after this manner; . . . For it seemed good to the holy [spirit], and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well."—Acts 15: 23, 28, 29.

PROPER FOR FOOD

¹³ The Lord God specified animals, fish and fowls, the flesh of which might be properly used for food, and also those which must not be used for food. The killing of such as could not be used for food,

and the killing thereof being merely for sport, is taking life contrary to God's law and in violation of his everlasting covenant. (Deut. 12: 15, 16, 23, 24; 14: 3-21) The Lord, at the eleventh chapter of Leviticus, specifies the animals that may be and those that may not be eaten. Since the killing of animals for food is lawful, necessarily the slaying of animals for sport is unlawful. For that reason God gave to Noah the right and privilege of slaying animals that may "be meat for you", but not for sport.

SACRIFICE

¹⁴ It was God's will that certain clean animals be killed for the purpose of sacrifice. Thereby God was foretelling that the sacrificial blood of Christ Jesus would make an atonement for the sins of the people. But the killing of all such animals could not be done by everyone and the victim could not be offered by everyone. The sacrifice must be brought and offered in the proper manner as prescribed by the Lord: "And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which the Lord hath commanded, saying, What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord, before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood [of a beast to no valid end]; and that man shall be cut off from among his people: to the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the Lord. For the life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood."—Lev. 17: 1-5, 11, 12.

¹⁵ Time and again God emphasizes this truth, that life belongs exclusively to him, and therefore no life can properly be taken when such is done in disregard of God's law. Foretelling his purpose to redeem the human race by the sacrificial blood of his firstborn, Jesus Christ, God commanded that the firstborn of the animals fit for sacrifice should be sacrificed unto the Lord: "All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God: . . . Thou shalt eat it before the Lord thy God year by year, in the place which the Lord shall choose, thou and thy household."—Deut. 15: 19, 20.

¹⁶ The firstling of the animals not acceptable for sacrifice must be redeemed with a lamb, that is, an animal suitable for sacrifice. If the firstborn was not

redeemed as provided by law, then it was proper and lawful to kill that unredeemed firstborn: "Thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the firstborn of man among thy children shalt thou redeem." (Ex. 13:12, 13) "All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty." (Ex. 34:19, 20) This shows that animals must be treated or used according to God's law and any treatment thereof contrary to his law is a sin.

¹⁷ Beasts that work injury to others or kill a human creature must be slain (Ex. 21:28), or, if that beast is destroying one's property, it would be proper to slay such beast, and such does not constitute a breaking of the everlasting covenant. "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." (Cant. 2:15) Thus the rule is fixed that animals that destroy man's food and property may be taken, that is, killed. The beasts or birds that are found destroying crops of the farmer or gardener may be slain; and this is for man's protection, and not in violation of the everlasting covenant.

¹⁸ Also the killing of beasts in self-defense is proper and not a violation of the everlasting covenant. A lion threatened the life of Samson, and he slew the lion, with the Lord's approval. (Judg. 14:5, 6) David was charged with the responsibility of caring for his father's sheep; and in defense thereof and for his own defense he slew a lion and a bear, and God gave him the strength to accomplish that very thing, which shows that David slew those beasts with God's approval.—1 Sam. 17:34-37; 2 Sam. 23:20-23; Amos 3:12.

¹⁹ If the wild beast of the forests endangers human life or becomes a killer, then it is proper to kill it; but if it makes no attempt to harm others and flees away, let it alone, do not chase it. God made it unnecessary to kill wild animals by putting fear of man in such wild animals. (Gen. 9:1, 2) Bulls or oxen that are dangerous when loose must be kept in restraint, and only if they become vicious and unmanageable, and a menace to life, are they to be killed, and then not for food: "If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit: but if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to

death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned."—Ex. 21:28-32.

²⁰ God placed a value on the life of animals useful for man: "And he that killeth a beast [belonging to another man] shall make it good; beast for beast. And he that killeth a beast, he shall restore it; and he that killeth a man, he shall be put to death." (Lev. 24:18, 21) The distinction between the value of the beast and the value of man is here made. The beast being under the feet of man (Ps. 8:6, 7), it would be unequal to require the life of the man for the life of the beast; hence for the wrongful killing of a beast by a man the penalty is that that man must provide and furnish another like beast in its place.

²¹ Likewise God placed a value on the life of wild beasts of the field and of the forest. Their lives belong to God, and they are not to be hunted down and ruthlessly and wantonly slaughtered. Such pursuit of wild beasts and wanton slaughter of them are entirely out of harmony with God's commandment to man, to wit: 'Have dominion over the beast of the field and the fowl of the air.' (Gen. 1:28) That it is in harmony with God's will to hunt beasts and fowls to be used for food is made certain by his law; but only their flesh must be eaten, and not their blood; and this proves that the killing merely for thrills or pleasure of shooting of beasts or birds is wrong: "And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off."—Lev. 17:13, 14.

NIMROD

²² The first huntsman mentioned in the Bible is Nimrod. If his hunting and slaying of beasts was in harmony with God's will, why should God make mention in his Word of Nimrod and his hunting? The slaying of animals by Nimrod was done in defiance of God's law and was done at the instance of Satan for the purpose of defying and reproaching Jehovah's name. It is not Scripturally correct to say, as some critics have said: "The sin of Nimrod and of the people that followed him did not include the wanton slaying of animals, and the Scriptures are silent in the matter, and Nimrod's sin was solely worshiping the creature instead of the Creator." Concerning him it is written in the Scriptures: "And

Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the Lord." (Gen. 10:8,9) If Nimrod was a mere hunter to obtain necessary food, that certainly would not have caused the people to hail him as a mighty hunter "before the Lord".

²³ The word "before", in the above text, as commonly used today does not convey the proper thought. The correct meaning of that word, however, furnishes a key which discloses the kind of man Nimrod was and shows that he was a willful and deliberate sinner and that one of his great sins was slaying of animals in violation of the everlasting covenant. Other translations of this scripture and the definition of the word "before" will clarify this matter, and which follow, to wit: "Before" means "against" Jehovah (*Septuagint* [LXX]); "in defiance of" Jehovah (Fausset's *Encycl.*); "in opposition to, in defiance of" Jehovah. (*The Companion Bible*) A footnote of the appendix No. 28 of *The Companion Bible* in this matter says:

"Nimrod persuaded mankind not to ascribe their happiness to God, but to think that his own excellency was the source of it. And he soon changed things into a tyranny, thinking there was no other way to wean men from the fear of God, than by making them rely upon his own power.

"The Targum of Jonathan says: 'From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord.'

"The Jerusalem Targum says: 'He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men, and he said to them, "Depart from the judgment of the Lord, and adhere to the judgment of Nimrod!" Therefore is it said: "As Nimrod (is) the strong, strong in hunting, and in wickedness before."'

"The Chaldee paraphrase of 1 Chron. 1:10 says: 'Cush begat Nimrod, who began to prevail in wickedness, for he shed innocent blood, and rebelled against Jehovah.'

"Nimrod was the founder of Babylon, which [symbolizes Satan's organization and] partook of his character as being the great antagonist of God's Truth and God's People.

"We cannot fail to see, in Nimrod, Satan's first attempt to raise up a human universal ruler of men."

²⁴ The name Nimrod means "rebellious one" or "him that rules in rebellion". (See book *Prophecy*, pages 127, 129, 130; see also *Riches*, pages 95 [paragraph 1], 100 [par. 1], 168 [par. 2].) 'The preposition translated "before" means "against the Lord". Nimrod was a killer of men and beasts. He trained men to hardship that they might successfully battle against beasts and men. His prowess in hunting must have co-existed with valor in battle. Hunting and heroism were of

old specially and naturally associated.'—McClintock & Strong's *Cyclopædia*, Volume VII, page 109.

²⁵ "The name Nimrod signifies 'the subduer of the leopard'. This name seems to imply that as Nimrod had gained fame by subduing the horse and so making use of it in the chase, so his fame as a huntsman rested mainly on this, that he had found out the art of making the leopard aid him in hunting the other wild beasts."—Hislop's *The Two Babylons*, pages 24, 44.

²⁶ Nimrod was a religionist. He made himself a great name amongst the people by his wanton slaying of wild beasts, and thus he induced the credulous ones to look upon him as a god. He organized religion and practiced it and caused the people to practice formalism or religion, and that he did for the very purpose of turning the people away from Jehovah. Nimrod was the visible instrument of the Devil to carry out the Devil's defiant challenge to Jehovah, that he could turn all men against God. Nimrod killed the beasts of the forest to show his prowess and to impress men with his greatness and in order that he might receive their applause, that he might gain control over the people and draw them to himself and use them for his selfish purposes of carrying on wars of conquest. His wanton slaying of wild beasts could not have been merely for food and in harmony with God's law and the terms of the everlasting covenant, but was in defiance of God and for the purpose of willfully and maliciously breaking the everlasting covenant.

²⁷ The example set by Nimrod has influenced the men of every nation since that time. The indisputable facts show that a class of men who indulge in hunting wild beasts and fowls merely for the thrill and selfish pleasure derived therefrom are also the men who indulge and delight in military training and the prosecution of wars and who advocate war, and also that they are to a large degree religionists, given over to formalism and to the praise and adulation of men, all of which is done in direct opposition to and in defiance of God's law, and which is therefore sin. Thus it clearly appears that the sin of Nimrod and his supporters included the wanton slaying of beasts, together with his prosecution of wars of conquest and the killing of men; also the exaltation of men and causing the people to worship men; also his organizing political bodies to rule and commerce to unjustly reap personal gain. The purpose of all of such was and still is to hold the attention of men upon human creatures of a supposed higher class and to turn the masses away from their service and devotion to Almighty God. The entire scheme is that of the Devil, brought into being and put into operation in furtherance of his wicked challenge to Jehovah that he could cause all men to curse God. In order to exalt himself Nimrod wickedly violated the everlasting covenant by wantonly slaying men and beasts, and by this means the credulous people were deceived and it became a proverb concerning him that he was

a great and mighty one, as it is written: "He began to be mighty upon the earth." (1 Chron. 1:10) "He was a mighty hunter [killer] in defiance of Jehovah." (Gen. 10:8, 9, *Septuagint*) When he had made a name for himself he set up a kingdom; "and the beginning of his kingdom was Babel," that is, Babylon, and that was in defiance of Jehovah. (Vs. 10) Since Nimrod's time all the nations have been made drunk with the wine of Babylon, that is to say, the wicked doctrine of Satan's organization, and hence have indulged in wanton slaying of men and beasts and have cruelly persecuted those who truly serve God and his kingdom. Concerning such it is written, "For the violence done to Lebanon shall cover thee, and the destruction of the beasts, which made them afraid."—Hab. 2:17, A.R.V.

²⁸ Jehovah's people, both the remnant and Jonadabs, are especially concerned now about these truths, because they disclose to man the manner and means by which Satan has turned men away from God. Those who have covenanted to do the will of God are now, because of increased light, exceedingly anxious to know how they can conform themselves to God's will, not only in one thing, but in all things. They have a keen desire to honor God's name and to show their love for him by diligently keeping his commandments. The Jonadabs especially, being commanded to seek meekness and righteousness, must now be diligent to learn what is right. Seeing from the Scriptures that the chase or pursuit of and the killing of beasts and fowls merely for sport is wrong, because in violation of the everlasting covenant, they will avoid such and refuse to have anything to do with so-called "sport" of hunting merely for the thrill that men get by shooting birds and beasts. God will punish every nation that has violated his everlasting covenant, which means all the nations. Those who are consecrated to do God's will are exceedingly anxious to avoid doing anything that has even a tendency to violate God's expressed will. If the people need food, and clean animals can be taken for that purpose, it is in harmony with God's will that they may slay and eat the meat of such clean animals and clean fowls, but no one really consecrated to the Lord will permit himself to indulge in the chase or slaying of wild beasts or fowls merely for so-called "sport" or thrill.

PROTECTION

²⁹ God has provided protection for those who love and serve him. Those who left the ark with Noah numbered in the aggregate only eight persons, and they were the only living human creatures. There were numerous animals that Noah brought out of the ark with him, and these animals would immediately roam about the earth and multiply. For the protection of man God put fear or dread in the minds of the animals that they might fear or dread man; as it is written: "And the fear of you, and the dread of you,

shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered."—Gen. 9:2.

³⁰ That certainly means that when men would come near the wild beasts those beasts, having fear or dread of man, would run away and escape from man, and this was done for the protection of the beast, and particularly for the protection of men. A few men could not protect themselves against a great number of wild beasts. Their dread of man was man's protection. The Devil put it into the mind of his agent Nimrod to seek the beasts and kill them. When the beasts attempted to escape from Nimrod he would chase them and kill them. He trained other men to do the same thing. He killed those wild beasts merely to demonstrate his prowess and in defiance of God. In self-defense, and for their own safety, many of the animals of the forest became vicious and learned to attack man. Thus it was that the Devil, acting through wicked men such as Nimrod, caused the wild beasts of the forest to become vicious. Had God's commandment been obeyed by men, no doubt the lion, the bear, the tiger, and other like wild beasts would never have become vicious and dangerous to men. Since the time of Nimrod men who call themselves "sportsmen" have hunted the wild beasts, have lain in wait for them, have chased them, and brutally slain them, and thus the beasts of the forests and the wild fowls of the air have become man's mortal enemies because the huntsmen have become their mortal enemies. Men have wrongfully gone into the wilds and trapped the wild beasts and removed them from their natural homes, and placed them in prisons, such as zoos, and thus inflicted upon them cruel punishment, and their excuse has been that such is to satisfy the curiosity and fancy of men. Jehovah God never imprisoned wild beasts in zoos, but, on the contrary, he provided for the saving of their lives during the flood and for their protection after the flood by including them in his everlasting covenant. The violation of the everlasting covenant concerning both man and beast has brought great sorrow and suffering upon men and upon the beasts as well. God provided the forests as the home of the wild beasts, and men have no excuse or justification to remove the beasts from their homes and confine them, nor have they any right to ruthlessly and wantonly slay them.

³¹ Nimrod's commercial example was also in violation of God's law. Following that example, men since have willfully slain animals that they might make commerce out of their skins or bones. The great herd of buffalo that once swarmed upon the wilds of America have been wantonly slain for commercial reasons. The elephant, which has inhabited the wilds of the forests of India and other places, has been wantonly slain in order that the ivory of its tusks might be used for commercial purposes. These things originated with the Devil, and the purpose

has been and is to turn men away from God. God has furnished the means by which man can protect himself and also that the animals might be protected, but cruel men following the lead of the Devil have turned men away from the righteous course.

³² God has also provided that men may also protect themselves from other wicked men. For instance, the law of God provides that if a man attempts to burglarize the home of another he might be killed with impunity: "If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him." (Ex. 22:2) This text, according to *Rotherham*, footnote, "If he [the burglar] be caught in the act." "If a thief be caught in the act of breaking up and be smitten that he die, there shall no blood be shed for him." (*The Companion Bible*) In self-defense, therefore, man may protect himself against the wicked assaults of men or beasts. In harmony with this the declaration of God's law is: "There is . . . a time to kill" (Eccl. 3:1-3), and those who kill contrary to God's law and merely to satisfy their own pleasure or desire do so in violation of God's everlasting covenant and must take the consequences.

RETRIBUTIVE JUSTICE

³³ God has declared his purpose to cause all accounts to be balanced, and that in his own due time and good way. In his Word he caused examples of his purpose and manner of administering retributive justice to those who have wantonly killed wild beasts of the field and fowl of the air. This of itself proves that those who have indulged in the chase, and in the wanton slaying of beasts, have done and do so in violation of the everlasting covenant. This is further proof that one of the sins of Nimrod was the wanton slaying of wild beasts. Note the following examples of retributive justice.

³⁴ The king of Babylon deported the Israelites from Samaria and then brought men from Babylon and placed them in Samaria to occupy the land from which the Israelites had been removed. Those men he brought from Babylon were brought from the very land or region where Nimrod had taught the people to hunt and slay wild animals. Justice required punishment of those who had thus taken the place of the Israelites in Samaria, and for the punishment of such God sent wild beasts after them, and they tore them to pieces, and their punishment appears to have been brought upon them because they had wantonly slain wild beasts, and hence it was retributive justice upon them. Otherwise stated, the punishment of those wrongdoers was inflicted upon them by wild beasts of the same kind as had been wantonly slain. That was retributive justice: "And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof. And so it was, at the

beginning of their dwelling there, that they feared not the Lord; therefore the Lord sent lions among them, which slew some of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land."—2 Ki. 17:24-26.

³⁵ Jerusalem was first destroyed in 606 B.C., which pictures the destruction at Armageddon. The Israelites had been warned of the coming destruction, but failed to give heed to that warning, and in administering punishment upon them God sent beasts and fowls to destroy them: "Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight, and let them go forth. And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord, Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint over them four kinds, saith the Lord; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy."—Jer. 15:1-3.

³⁶ That God through Christ Jesus will bring great punishment upon the nations at Armageddon because they have broken the everlasting covenant is made certain: "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away; the world languisheth, and fadeth away; the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."—Isa. 24:3-5.

³⁷ The Scriptures also appear to clearly teach that the Lord will use wild beasts in the execution of his just judgments against the wrongdoers. The account must be balanced, and God will permit the wild beasts, which have been unjustly treated, to have a part in the administering of justice in the execution of his judgments. Somebody must answer for the wilful slaying of wild beasts, for the wrongful taking them out of their native homes and confining them in prisons of zoos, and for otherwise ill-treating them. Note the scriptures upon this point: "They shall die of grievous deaths; they shall not be lamented, neither shall they be buried; but they shall be as dung upon the face of the earth; and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth." (Jer. 16:4) "And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children,

and destroy your cattle, and make you few in number; and your high ways shall be desolate." (Lev. 26:21, 22) "All ye beasts of the field, come to devour: yea, all ye beasts in the forest. His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark: sleeping, lying down, loving to slumber."—Isa. 56:9, 10.

³⁸ Jehovah's law of the everlasting covenant provides for the destruction of beasts that wrongfully kill men, but the fact that God sends beasts to slay men shows that such is done at God's commandment and that such beasts are used as God's executioners. Manifestly God does this because the slayers of wild beasts have violated God's everlasting covenant, and punishment shall come upon that class by the beasts and the fowls. Some of that crowd must pay the penalty to balance the account. The punishment that came upon Jerusalem clearly pictures the coming execution of wrongdoers at the battle of Armageddon, and in that destruction the wild beasts will be used manifestly because the beasts have been unjustly treated and wantonly slain by men in defiance of God's expressed law. "If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts; though these three men [Noah, Daniel and Job] were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate." "For thus saith the Lord God, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?" (Ezek. 14:15, 16, 21) "Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence."—Ezek. 33:27.

³⁹ Surely these plain statements of God's purpose should be sufficient to prove beyond all doubt that the wanton slaying of animals is in defiance of God and in violation of his everlasting covenant. God alone gives life to creatures, and no creature can take life except it is done in harmony with God's expressed commandment. The mere statement that "Nimrod . . . began to be a mighty one in the earth. He was a mighty hunter before [in defiance of] the Lord", is proof that such hunting and wanton slaying of wild beasts was one of Nimrod's sins. That being true, the rule is made clear for the guidance of those who have covenanted to do God's will and shows them that they cannot wantonly slay animals for sport, but that they can slay them only for necessary food or for protection of themselves and their property. Both the remnant and the Jonadabs must have a keen interest in this matter, because it is their desire to do the will of God. They ascertain his will from his Word, which was written particularly for

those now on the earth who love and serve him. (1 Cor. 10:11; Rom. 15:4) Let all such be now advised that God will not ignore and pass by unnoticed the act of slaying and wantonly killing animals or fowls merely for the sport or thrill that it may give to some who indulge in the chase. If others wish to chase animals, let them do so, but let those who have agreed to do God's will strictly avoid the same.

⁴⁰ The mere fact that the beast is dumb and cannot tell man of his wrong is no excuse to shoot it down. If the beast flees, there is no excuse to pursue it and kill it, except its flesh is good for food and is needed and wanted for food. Life is dear to the beast, and God has provided for its proper care and protection. The everlasting covenant is God's declaration to that effect, and therefore anyone who takes the life of beasts for any reason other than that which God has approved does so wrongfully and thereby breaks the everlasting covenant. Certainly no one who is in a covenant to do God's will desires to break his covenant concerning the sanctity of life; but, on the contrary, he is diligent to avoid all such offense.

⁴¹ The nations called "Christendom" are in an implied covenant to obey God's law. Having God's Word and claiming to believe it, the obligation upon them is to learn the will of God as set forth in his Word and then do it. Instead of so doing, every nation of "Christendom" has willfully broken the everlasting covenant with reference to both man and beast. In the commission of that great sin Nimrod took the lead amongst men after the flood. He did everything possible within his power to defy the Almighty God, and such proves he was the instrument of the Devil. He became a great hero amongst the people because he was a killer, and he gained a great reputation as a killer, and when he had done that he organized a religion and induced the people to practice that religion by adulating and serving men as a reproach to God's holy name. Almost all killers practice some kind of religion. The two seem to go together. This is particularly true with those who after committing a crime hasten to the priest and make confession that they might receive absolution and forgiveness. At least, they are induced to believe that a priest can absolve them, which, of course, he cannot. To kill is a great crime and a violation of God's law, and the practice of Devil religion is likewise a great crime and a reproach to the name of Almighty God. Religion is a lie, because by religion men are wrongfully led to worship creatures or things as though such were a god. Religion results in murder, because those who knowingly and willfully induce men to practice religion induce them to practice that which leads to death. The Devil is the author of religion and is a murderer, and for this reason Jesus said of him that "he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. . . he is a liar, and the father of [lies]".—John 8:44.

⁴² God instructs his people for their good. The right-

eous are pleasing to God, and the wicked he hates. Therefore he says: "A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel." (Prov. 12:10) In other words, the wicked has no tender mercy, but cruelly injures or slays his beast, whereas the man who is righteous will look well to the interest of his beast. For instance, a good man refuses to eat until he can feed his beast. God's covenant people, the Israelites, were commanded to give due consideration to their domestic animals and, while they were commanded to do no work on the sabbath, yet they properly rendered aid to the beasts on the sabbath day. As a good deed should be rendered to humankind, so likewise goodness should be shown to the animals. The hypocritical religionists objected to Jesus' healing on the sabbath day, and to them he spoke: "The Lord then answered him, and said, Thou hypocrite! doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke 13:15,16) Furthermore Jesus said that even a sparrow shall not fall to the ground without the notice of Jehovah. (Matt. 10:29) Certainly these words mean that man cannot willfully cause even a sparrow to fall by killing it and do so without bringing upon him responsibility.

WRONGS RIGHTED

⁴³ Undoubtedly Armageddon will witness the righting of all wrongs, and which will include the balancing of the account for the wrongs done to the dumb creation. God put fear and dread of man in the mind of the beast for man's protection against the wild beast until the coming of the kingdom. With the kingdom in full sway God will make a covenant with the beast, which manifestly means that he will make full and complete peace between man and beast, and remove the fear and dread that beasts have for man, and that they will dwell together in peace and in safety. Men will have no occasion to fear beasts, nor will beasts have any occasion to fear man. It will be a happy state then, after Armageddon and when the kingdom is in full sway, to see all creation dwelling together in peace and rendering praise to the Lord. Concerning the righteous ruler and the creation under him, it is written: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain [kingdom]; for the earth shall

be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:5-9.

⁴⁴ The following scriptures figuratively refer to the earthly condition of God's people on earth today, yet they also correctly reflect the coming actual earthly condition or state of creatures that shall obtain after Armageddon: "And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid." (Ezek. 34:24-28) "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely."—Hos. 2:18.

⁴⁵ It will then be literally true that man shall carry out God's commission as given to perfect man in the beginning: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1:28.

⁴⁶ The King and his kingdom are here. All the consecrated have all their interests centered in that kingdom. It is their desire to now learn every thing they can about the kingdom and its requirements. They are keenly interested in knowing exactly what is right, that they may walk in the way of righteousness to the glory of the Lord. Now they see from the Scriptures that it will be the privilege of the great multitude to carry out God's mandate to multiply and fill the earth. It further appears from the Scriptures that while carrying out this mandate not only may the children of the great multitude have house cats for their pets, but they will fondle and play with the cubs of the tiger, the bear, and the lion, and the little child will lead about the beast, whose kind once fled in fear of man. That will be a happy time to the glory of the great Creator. Then, as stated by the psalmist, 'everything that breathes will be praising God.'

QUESTIONS FOR STUDY

- ¶ 1. How may man know what is right and what is wrong? Why do some acquire knowledge of righteousness, while others do not?
- ¶ 2. To whom are the words of Zephaniah 2: 1-3 addressed? How will they "seek righteousness, seek meekness"?
- ¶ 3. What is meant by the statement, "With thee is the fountain of life"? Under what conditions may life be taken? Why is it important to understand and observe such rule?
- ¶ 4. To what creatures do the terms of the everlasting covenant apply?
- ¶ 5. Of what does God's everlasting covenant consist?
- ¶ 6. Why has God so definitely stated his law concerning the taking of life?
- ¶ 7. With scriptures, show whether the everlasting covenant is violated only when human blood is shed.
- ¶ 8. How only may a beast rightfully be slain and used for food? What is the position of one who hunts and slays animals unnecessarily, whether for sport or for other purpose?
- ¶ 9. What is Scripturally required of hunters of beast or fowl?
- ¶ 10. What distinction is made in this regard between clean and unclean beasts?
- ¶ 11, 12. What is the requirement where an animal has died or has been killed by another beast? To whom does such rule apply? and how is this shown?
- ¶ 13. How may it be known what may properly be slain?
- ¶ 14. What were the requirements and restrictions concerning the killing of animals for sacrifice?
- ¶ 15, 16. What did the law require in connection with the first-born? and what was the purpose of such requirement?
- ¶ 17. What may properly be done in regard to animals that destroy man's food or property?
- ¶ 18. What instruction do the Scriptures contain regarding killing of beasts in self-defense?
- ¶ 19. How may wild or dangerous beasts properly be dealt with?
- ¶ 20. What distinction is shown between the value of man and that of beasts useful to man?
- ¶ 21. How is it shown that God has placed a value on the life of wild beasts of the field and of the forest?
- ¶ 22. How did the hunting and slaying of animals come to be a practice, and is it Scripturally justifiable?
- ¶ 23. Just what is meant by the statement that Nimrod was "a mighty hunter before the Lord"?
- ¶ 24. Show that Nimrod was fittingly named.
- ¶ 25. What does the name Nimrod signify, and imply?
- ¶ 26. What facts clearly show that Nimrod was a religionist?

- ¶ 27. Point out the far-reaching influence of the example set by Nimrod.
- ¶ 28. Why are Jehovah's people now especially concerned about these truths?
- ¶ 29. Why did God put fear of man upon all other earthly creatures?
- ¶ 30. In view of God's having provided such protection for man, account for the wild beasts' having become vicious and dangerous to man.
- ¶ 31. To what extent has Nimrod's commercial example been followed, and has it been Scriptural to do so?
- ¶ 32. God's law makes what provision for men to protect themselves from injury by other men?
- ¶ 33. Why has God provided record of examples of retributive justice?
- ¶ 34. What punishment was brought upon those who displaced the Israelites in the cities of Samaria? Why?
- ¶ 35. How and for what purpose did God bring punishment upon Jerusalem as in 606 B.C.?
- ¶ 36. What punishment awaits the nations, and why?
- ¶ 37. How will the wild beasts have a part in the administering of retributive justice upon wrongdoers?
- ¶ 38. Why will the beasts be given such part in the execution of wrongdoers?
- ¶ 39. What, then, is the instruction contained in these plain Scriptural statements? Who, particularly, should now clearly understand this matter? and why?
- ¶ 40. How is the fact that the beast is dumb, or flees, or is good for food, to be regarded? Why?
- ¶ 41. How have the nations of "Christendom" come under adverse judgment in relation to the everlasting covenant? Account for Nimrod's reputation as a great hero. Why are religion and crime so closely related and so frequently associated?
- ¶ 42. Why has Jehovah provided instruction and example in this matter? How will the righteous person treat the dumb animals?
- ¶ 43. What change of situation in this respect will come with and after Armageddon?
- ¶ 44. Point out scriptures figuratively referring to the present earthly condition of God's people as well as reflecting actual conditions to obtain after Armageddon.
- ¶ 45. When and by whom will God's commission at Genesis 1: 28 be carried out?
- ¶ 46. Why is it important that all the consecrated now learn everything they can about the kingdom and its requirements?

KINGDOM ACTIVITIES

THE remnant and the Jonadabs realize as never before the importance of the kingdom. Christ the King now rules amidst his enemies, and all on the side of Jehovah and his King are under the immediate command of the King. God's "strange act" must be done, and everyone who is for the kingdom delights to have some part in that work. The warning must be given now of the approaching overthrow of Satan's organization, and the people must be told about the only means of escape.

It was centuries ago that Jehovah said to Satan: 'For this cause have I permitted thee to remain, that I may show thee my power and that my name may be declared throughout all the earth.' (Ex. 9: 16) This is the day which Jehovah has made and has set aside in which to have his name declared throughout the earth, which must be done before his power is exercised against Satan's organization. God's people gladly participate in giving the warning and in

declaring the name of Jehovah and his King. Such is the greatest privilege man has yet enjoyed. The kingdom will destroy Satan's power, magnify and vindicate Jehovah's name, and make the earth a blessed place in which to abide, and the righteous ones under his rule will carry out the mandate of Jehovah to fill the earth.

Now for a brief space of time the remnant and the Jonadabs walk together in the earth and jointly do the work of advertising the King and the kingdom. For sixty centuries honest persons have hoped for this day. It is now here, and everyone who loves God will joyfully support his kingdom and promote the kingdom interests on the earth. If you are one of Jehovah's servants and if you have put your hand to the plow, do not even look back now, but have in mind the words of the King: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9: 62) Only those who

prove by their course of action that the kingdom means everything will receive protection and blessing of the Lord. Even looking back to what we have left behind shows a lack of appreciation of the kingdom. One must appreciate the kingdom in order to be fit for it and receive its blessings. God's servants must now be and will be blind to everything save the kingdom. They will not permit any earthly relation or anything else to deter them in their devotion and service to the kingdom. The one great opportunity that has now come to the lovers of righteousness is to advocate and proclaim the kingdom of God under Christ his King. There can be no substitutes for anyone, but each and every one must do his or her part.

FIELD SERVICE

All those who have covenanted to do the will of God must obey the commandment to 'preach this gospel of the kingdom throughout the world as a witness'. The world is the field, and therefore all publishers must have some part in the field service. Some occupy places in God's organization such as the office or the manufacturing of literature that requires their constant attention, and this is service for the field also, but even these as they have a spare moment will be telling others about the kingdom.

Heretofore the field workers have been designated as pioneers, auxiliaries and company workers. There seems to be no good reason why anyone should be an auxiliary, but that all will do as much as possible to promote the kingdom interests. Beginning with January 1, 1939, there will be no more auxiliary work. All in the service will be either special pioneers, regular pioneers, or company workers. The entire field is organized in zones, with a servant over each zone. Each zone has a number of companies, and each company has its duly assigned servants. All will move forward in exact unity and in harmony. The special and regular pioneers have been assigned their respective duties. The members of each company now have their assigned duties under the direction and instruction promulgated to all companies. Be certain to perform those duties faithfully unto the Lord.

How many hours per month should each company worker devote to the field service? There are 720 hours in a month. Suppose each company member is required to work eight hours per day to provide the necessities of life for self and dependents. Having in mind the importance of the kingdom, it appears that two hours each day on an average would be little enough time to actively engage in the field service in obedience to the King's command. That would mean sixty hours per month for each company worker, and which is about four times the number of hours that many of the company workers have heretofore devoted to the kingdom service. Some have contented themselves by doing a little service and counting as part of that service the time of riding on streetcars and talking to people. Such is not a fulfillment of

the Lord's commandment. The Lord commands this work to be done and says: "If ye love me, keep my commandments." Henceforth each company worker should prove his love for the Lord by keeping his commandments. Every company worker's performing his reasonable service removes all necessity for any auxiliary workers, and henceforth there will be none. Some have asked the question: If the radio is God's invention, why do we not have a large radio station in every part of the earth? Of course, Jehovah could arrange it thus if it were his will. The fact that he has not arranged it so indicates that such is not his will. The reasonable answer to the foregoing question appears to be this: The field witness work has a two-fold purpose: (1) To make known the name and kingdom of Jehovah God; (2) to afford opportunity for every consecrated one to prove his love for and integrity toward God. If all the witness work were to be done by radio there would be little opportunity for each individual worker to perform his reasonable service unto the Lord as commanded. The Lord has now provided thousands of sound machines or phonographs with the recorded speeches that these may be used to attract the attention of the people of good will to the King and to his kingdom. The faithful witnesses will use those machines and records, and this will afford the opportunity for personal conversation with the people and open the way to organize the newly interested into study classes. Exactly this kind of work is being done by the pioneers and many company workers. The Lord is blessing this method of doing his work, and thus the opportunity is afforded to each one in God's organization to have a part in his service. Every person in the service should be provided with a phonograph and recorded speeches to introduce the witness work. Such machines are being manufactured rapidly to supply the demand. For further information write the Society. The army of the Lord on earth is small, but, with its equipment, can perform miracles, by the Lord's grace, in spite of the Devil's opposition. The faithful will see to it that this work is done to promote the kingdom interests.

"WATCHTOWER" STUDIES

We give thanks to God and our Lord and Savior Jesus Christ that *The Watchtower* is provided as a means of transmitting information to God's people concerning the kingdom. Every consecrated one should receive regularly *The Watchtower* and should be diligent in studying the same. It is expected, therefore, that the circulation of *The Watchtower* will greatly increase in the near future, because the multitude is coming in ever-increasing numbers. Each witness should show the newly interested the privilege of having *The Watchtower* and the blessings that may be received by attending the study classes and participating in studying the message contained in *The Watchtower*. The mind requires spiritual food, and

the Lord has made provision for such and is supplying it.

METHOD OF STUDY

It is to be expected that progress from time to time would be made in the method of study. The Lord's people are experiencing this very thing. The family at Bethel, Brooklyn, has tried several methods, and the one herein outlined is deemed to be the best yet used, and for that reason the recommendation is that beginning with January the first all companies throughout the earth adopt and use this method. Beginning with the January 1, 1939, issue of *The Watchtower* the questions that now appear at the end of each leading article will be omitted. Previous *Watchtowers* will indicate what is to be studied by all companies during the ensuing month.

Preparation should be made in advance of the meeting of the study class. *The Watchtower* should be carefully studied by everyone who will attend the class, and before going to the class study. It is the privilege of everyone, both male and female, to have a part in the class study. The leading article of *The Watchtower* is divided into paragraphs, and each paragraph bears a number. Questions should be prepared by those who attend the study several days in advance of the study meeting. Each question should be plainly written and numbered to correspond with the number appearing at the beginning of the paragraph to which the question relates. One or more questions may be prepared on each paragraph. They should be prepared with a view to calling forth the chief points of the paragraph. It is the privilege of everyone to attend the meeting who is a member of the company and to prepare such questions in advance. All questions thus prepared should be delivered to the person who will lead the study, that he may have them in his possession two days or more prior to the meeting for the purpose of that particular study. The study leader will carefully assort the questions and put together all questions relating to a specific paragraph. To illustrate: The paragraph is numbered 20. All questions properly relating to that paragraph should likewise be numbered 20, and all questions relating to that particular paragraph the leader will place together and have them ready for use at the beginning of the study meeting.

Suppose the study class is attended by 25 or more persons. There should be one person selected to read the questions and one person selected to read the *Watchtower* paragraph. The study leader will select such persons in advance of the beginning of the study.

Each one selected should be able to read well and clearly, know how to pronounce the words and speak them plainly. One of those selected by the chairman should read the questions in the order prepared. Questions relating to one paragraph should be considered and completed before passing to the next paragraph. When a question is read the leader should say to the class: "Who will answer that question?" Anyone in the company who desires to answer will immediately hold up the hand and the leader will then call upon that person to give answer. The leader may then say: "Is there any contrary answer?" Anyone desiring to express himself in response thereto should immediately raise the hand and the leader will call upon him to give his expression. No time should be needlessly spent on any question. No time should be lost in waiting for someone to answer. Get a pointed answer and then have the paragraph in *The Watchtower* read as a sum-up of the matter. If no one volunteers to answer the question or questions propounded, the paragraph in *The Watchtower* should be carefully read by the one appointed for that purpose. As quickly as one paragraph is disposed of pass on immediately to the next, until the study is completed. By doing this the assigned lesson may be easily covered within the one hour assigned for the study.

The leader of the study should not occupy time in summing up. That is done by reading the paragraph in *The Watchtower*. Some persons who have acted as study leaders have been very unjust by occupying a large portion of the time in making a speech before or after each question. Such a course is entirely out of order. The study leader is there to keep order, propound the questions, call upon persons to give answers and see that organization instructions are carried out. He is not there for the purpose of exhibiting his own learning. Such foolish course has long been followed by the "elective elder" class who have a great desire to make themselves appear important. The purpose of a study is to enable those present to get a better understanding and appreciation of the subject matter under consideration. All who love the Lord will be diligent and careful to accomplish that very purpose of aiding others as well as themselves to understand. If any leader of a study violates the foregoing rule and insists upon taking much time to sum up, he should be removed and another substituted in his place. There is no important individual in God's organization. Everything should be done and will be done, by the Lord's grace, to advance the kingdom interests for the good of those who are devoted to Jehovah and to his King.

"WATCHTOWER" STUDIES

For the month of January, 1939, studies in *The Watchtower* will begin as follows:

Week of January 1: "Knowledge," ¶1-25 inclusive,
The Watchtower December 1, 1938.

Week of January 8: "Knowledge," ¶25-46 inclusive,
The Watchtower December 1, 1938.

SURVIVORS

JEHOVAH withholds the supply of truth from those who have undertaken to feed "Christendom" spiritually. In the thirteenth verse of his prophecy recorded by Ezekiel (chapter 14) the statement is made that grievous trespassing is punished by a shortage of food. With "Christendom" this means the spiritual food or the understanding of the truth. That prophecy is in this very day in course of fulfillment.

Today God's true witnesses are flooding "Christendom" with a message of truth in printed form, and the hearts of "Christendom's" leaders and elders are hardened, because to accept the simple truth is too great a burden for them to bear. They do not receive the truth concerning the kingdom, and they put forth their strongest efforts to prevent others from receiving it. For this reason there is 'a famine in the land of hearing the Word of Jehovah'. (Amos 8: 11) These false elders and teachers have ears to hear, but they hear not.—Isa. 6: 9.

Then says Jehovah: "If I cause noisome beasts to pass through the land, and they [the beasts] spoil it [the land], so that it be desolate, that no man may pass through because of the beasts," none but the righteous would be delivered. (Ezek. 14: 15) Jehovah had Satan cast out of heaven in the battle that began between Satan and Christ in 1914, and since then Satan has been roaring as a lion in the land and marching his beastly organization or armies through the land, and these are spoiling the land. (Rev. 12: 7-12) Jehovah did not create the beastly creatures or systems; but when these have begun their depredations, God does not protect "Christendom" therefrom; and such is the meaning of the hypothetical case recorded at Ezekiel 14: 13-20.

Therefore says Jehovah: 'If I bring a sword upon the land, none of the wicked shall be delivered.' When his battle at Armageddon is due to begin, then Jehovah will send Christ Jesus and his mighty army and will give command for the sword to go through the land. "He will give them that are wicked to the sword." (Jer. 25: 31) "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." (Deut. 32: 41) "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty." (Ps. 45: 3) Such sword is not "the sword of the spirit, which is the word of God", but it is Jehovah's means of violent punishment for his enemies.

Continuing the statement of the hypothetical case, Jehovah caused Ezekiel to write: "Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast," none of the wicked shall escape. (Ezek. 14: 19) Such pestilence as is here mentioned cannot be cured by physicians. It reaches all classes and operates quietly and with deadly effect. When God starts to clean out the wicked ones he will complete the work.

Concerning who might escape, Jehovah says: "Though Noah, Daniel, and Job, were in it [the doomed land], as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." (Ezek. 14: 20) To the same effect are verses fourteen and eighteen. Jehovah there mentions three faithful prophets, Noah, Daniel and Job. Those three men, by their righteous devotion to Jehovah, maintained their integrity toward God; therefore they pictured the faithful remnant or "servant" class now, who are in the world but not a part of it. This "faithful servant" class is located especially in "Christendom". Noah survived the mightiest deluge of all time, that swept away the first world; Daniel survived the destruction of Jerusalem and lived beyond the seventy years of desolation; and Job survived the Devil's vicious assaults against Job's property, kindred and person, and then Jehovah abundantly blessed Job.—Job 42: 10.

Those three men, therefore, pictured that class of persons now living on earth on the very eve of the most terrible catastrophe, the battle of that great day of God Almighty, in which "Christendom" and all its supporters will be destroyed. That class of faithful ones, millions in all, will maintain their integrity toward the Most High God by their uncompromising and unswerving devotion to him and his King of kings. Likewise those others now living upon earth who are counted righteous because they are in Christ Jesus and faithfully following in his footsteps will not be hurt by the great trouble or battle at Armageddon.

Notwithstanding the unmatched intensity of that affliction, the Word of God shows that some flesh will be spared; indeed, that "millions now living will never die". This means that the anointed witnesses of Jehovah and their companions, by proclaiming the truth and declaring the vengeance of Jehovah God and by singing his praises, will not convert "Christendom" and save any from destruction, nor can they convert and save even their own sons and daughters. In that hour of slaughter by Jehovah's executioners family relationship will of itself be no protection. Only those individuals who are intelligently and actually devoted to the Most High God and his righteous Ruler, only such kingdom publishers (Rev. 7: 4-17) who maintain and prove their faithfulness are promised certain and complete preservation. Jehovah will not be partial in his judgment. It will be only those who seek him, and who seek meekness and righteousness, that may be hid or spared in the day of Jehovah's anger, not because they are children or followers of some of the anointed, but because of obeying this admonition of Jehovah. (Zeph. 2: 1-3) Self-righteousness will not save anyone. It is the righteous conduct of the one who takes a firm and unchangeable stand on the side of Jehovah that will

lead to protection and final deliverance. Nothing, therefore, that God's righteous witnesses, the anointed remnant, can do will cause God to spare "Christendom", her leaders, the unfaithful elders, or the principal of the flock; and this is the conclusion of the hypothetical case stated by Jehovah.

Referring again to that case, in relation to the pestilence, it is well to consider here some facts that are now coming to pass. The message of God's Word of truth, poured out upon the disobedient and rebellious "Christendom", and which constitutes the serving of notice upon "Christendom", was and is a "pestilence" upon her: "The first [angel] went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." (Rev. 16: 2) (See *Light*, Book Two, page 19.) (Rev. 6: 8) This is a part of Jehovah's "strange work". There can be no doubt about the fact that Jehovah has smitten all ecclesiastical leaders and their allies, and the principal of their flocks, with the pestilence of fear. Already this fear is leading to self-destructive measures. Accusations are laid against one another by members of the enemy's own camp, and they begin to "execute" those of their own whom they accuse as worthy to die.

The hypothetical case stated proves that if God would not spare those of Israel who were unrighteous, with stronger reasoning he will not spare the hypocritical "organized Christianity", which is the most potent instrument of hypocrisy Satan has ever used. "For thus saith the Lord God, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?" (Ezek. 14: 21) Jehovah executed drastic punishment upon ancient Jerusalem, and now he says "how much more" will he so do to "Christendom", which Jerusalem foreshadowed. Jehovah would have it definitely understood that at Armageddon he will spare no part of Satan's organization.

The words of Jehovah spoken to Ezekiel, however, show that there will be some taken through the time of trouble at Armageddon aside from his anointed

"servant" class. The class thus taken through the trouble or spared will be the remnant of what is known now as 'the nations of "Christendom"'. "Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters; behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord God." (Ezek. 14: 22, 23) This has no reference to the remnant of those who are in line for the kingdom.

There are those now in "Christendom", those "other sheep" mentioned by Jesus (John 10: 16), who hear the message of truth and give heed to it by turning themselves to Jehovah and seeking righteousness. In ever increasing numbers such are now beheld as taking their responsibility, gladly obeying the commandment of Revelation 22: 17. The Spirit and the bride say, "Come," and likewise those who hear and come are taking their stand on the side of Jehovah and joyfully joining in lifting up the voice, saying, "Come." Those who thus seek Jehovah, meekness and righteousness will be the ones that may be spared and, being brought through and surviving the slaughter, will constitute the remnant of the people who are in the world but not a part of Satan's organization.

Jehovah's preserving such righteous nucleus of humanity upon earth shows his hatred of wickedness. It shows his love of righteousness. It proves that he can put upon earth human creatures who will maintain their integrity toward him. "For the righteous [Jehovah] loveth righteousness; his countenance doth behold the upright." (Ps. 11: 7) Jehovah destroys only in a justifiable cause.

These eternal truths are, also, a comfort to the "servant" class, because these will see that Jehovah has used them to have some part in the vindication of his great name. To them he said: "Only with thine eyes shalt thou behold, and see the reward of the wicked."—Ps. 91: 7, 8.

(Continued from page 354)

subscription for the magazine *The Watchtower* together with the book *Enemies* or any other one desired of the bound book series and a copy of the new booklet *Face the Facts*, on a contribution of but \$1.00. This will be the offer in every language in which *The Watchtower* appears; hence this four-month campaign will be both international and world-wide. Every reader of *The Watchtower* who appreciates its real value and the dire need of all people of good will today for its spiritual food, will without urging desire to take part in this campaign. If not already in touch with the Society's service organization, write this office and make arrangements for the campaign. All publishers should begin preparing now for this event. A monthly report in the regular way will be expected of each publisher. Consult the *Informant* for all details hereon.

"FAITHFUL AND TRUE"

The "Faithful and True" testimony period will occupy the entire month of December. A most unusual offer makes this period an outstanding one, to wit: *Vindication*, Book One, Book Two, and Book Three, will together be offered to the public on a contribution of but 35c. All kingdom publishers familiar with this marvelous exposition of the entire prophecy of Ezekiel know that they set forth repeatedly God's great purpose: "And they shall know that I am Jehovah." As an alternative the publishers may place the book *Preparation* and the new booklet *Warning* on a 25c contribution. At the least, *Warning* should be placed, on 5c. Let all promptly report their work.