



# The WATCHTOWER

Announcing  
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXIX SEMIMONTHLY No. 21

NOVEMBER 1, 1948

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

# The WATCHTOWER

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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 BIBLE CLEARLY TEACHES

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

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

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

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

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

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

## "SETTING THE MARK" TESTIMONY PERIOD

Humane persons interested in the eternal life of people of good-will in God's righteous new world will want to make an indelible mark in their intellect by means of the Kingdom truth. That is why the month of December has been set aside as a testimony period of special effort, as indicated by the above-given name. To help in setting the mark upon good-will foreheads, as foretold in Ezekiel, chapter 9, the offer that Jehovah's witnesses will popularize during this closing month of 1948 will be the latest book, "*Let God Be True*," and the booklet *Permanent Governor of All Nations* (or *The Joy of All the People*) to all contributors of 35c for the combination. Every reader of *The Watchtower* can actively associate himself with this marking work which leads to our being spared by God's executioners during the oncoming battle of Armageddon. We welcome the co-operation of all, and assure you of our best services in helping to establish your contact with experienced Kingdom publishers. Your report filled out on the form supplied by the Society will greatly interest us at the end of December's work.

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## 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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## "WATCHTOWER" STUDIES

Week of December 5: "The Marriage in Heaven,"

¶ 1-7 inclusive, also "The Wedding in Prophetic Drama and in Reality",

¶ 1-13 inclusive, *The Watchtower* November 1, 1948.

Week of December 12: "The Wedding in Prophetic Drama and in Reality",

¶ 14-35 inclusive, *The Watchtower* November 1, 1948.

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# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIX

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No. 21

### THE MARRIAGE IN HEAVEN

*"Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. 19:7, Am. Stan. Ver.*

JEHOVAH has prepared a great joy for heaven and earth. It is like the joy that overflows at the marriage of a dear son to his bride. No creature can know the depth of joy that Jehovah experiences when he unites his chief Son, his firstborn, with the beloved bride that He promised and provides for this Son. Yet all in heaven and earth who are the friends of God and of the marriage principals will rejoice at the delightful event in heaven.

<sup>2</sup> Jehovah God is himself the "husband" of his universal organization of faithful creatures. In his sacred Word he speaks of her as his "woman". Once this holy organization was like a wife that seemed unable to bring forth the son desired. So she was like a woman cast off from motherhood. But at the right time her "husband" made her fruitful and told her to sing for joy. Assuring her he is still her faithful Spouse, God said: "For thy Maker is thy husband; Jehovah of hosts is his name: and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called. For Jehovah hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God." (Isa. 54:5, 6, *Am. Stan. Ver.*) The fact that Jehovah is her "Maker" shows she is His creation, his universal organization of loyal creatures. He redeemed her from her seeming barren state when he brought the promised Son for his purpose forth from her midst. Her name is "Zion", or "Jerusalem", a name once borne by a typical organization on earth; and when Jehovah fructifies her to produce the long-awaited Son he rejoices over her as a newly married man exults over the bride who has now become his wife. Comfortingly Jehovah says to her: "No more shall you be named 'Forsaken,' nor your land be named 'Desolate'; but you shall be called 'My delight is in her,' and your land 'Married'; for the Lord delights in you, and your land shall be married. As a young man marries a maiden, so shall your Builder marry you; and as a bridegroom rejoices over his bride, so shall your God rejoice over you."—Isa. 62:4, 5, *An Amer. Trans.*

<sup>3</sup> The sublime words of prophecy just quoted do not apply to some human organization or national organization, for centuries later an inspired writer quoted this prophecy of Isaiah and applied it heavenward, saying: "But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that barest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh [Ishmael by name] persecuted him that was born after the spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bondwoman, but of the free."—Gal. 4:26-31; Isa. 54:1; Gen. 21:8-10.

<sup>4</sup> It was near the site of ancient Jerusalem that Abraham, God's friend, proceeded to offer up as a human sacrifice Isaac, his loved son by his long-barren wife Sarah. (Gen. 22:1-18) It was under such circumstances that faithful Abraham acted as a prophetic picture of Jehovah God the husband, and Sarah the freewoman served as a picture of "Jerusalem which is above". Isaac, the sacrifice, was used as a picture of God's only begotten Son, Jesus Christ, whom God gave in sacrifice for the blessing of all the nations of good-will. This unselfish Son of God is the great antitypical Isaac, and all his faithful footstep followers become his brothers, children of his mother, God's "woman", who is "Jerusalem which is above" and which is free of all earthly bondage. It is to these footstep followers, his Christian brethren, that the inspired apostle writes: "Now we, brothers, are like Isaac, children born in fulfillment of the promise."—Gal. 4:28, *An Amer. Trans.*

<sup>5</sup> In due time Abraham arranged for a wife to be bestowed upon his beloved son Isaac. So, too, Jehovah God has arranged for the great antitypical Isaac, Christ Jesus, to have a wife. As a man on

1. What great marriage joy does Jehovah provide for the universe?  
2. How does Jehovah himself hold a marriage relationship?

3, 4 Whom did Abraham, Sarah and Isaac typify?  
5, 6. How is Jesus a bridegroom? Who is his bride, and who is his friend?

earth Jesus died unmarried and childless. Hence the bride that his heavenly Father provides for him is not and can not be an earthly woman, and the promised marriage of him to his "bride" did not take place when he was on earth. The facts show it must be and will be a marriage in heaven. Remember that Jehovah's "woman" is not a woman of flesh and blood, but is his holy organization of devoted servants throughout the universe, over all of whom he is the Head. Likewise, the wife that he creates for his beloved Son is an organization, a "new creation", composed of the faithful number of Jesus' footstep followers. Fully aware of his heavenly Father's purpose, Jesus on earth referred to himself as a bridegroom. In proof it is written: "And the disciples of John [the Baptist] and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days."—Mark 2: 18-20; Matt. 9: 14, 15; Luke 5: 33-35.

John the Baptist was not one of the above-mentioned "children of the bridechamber". He died before Christ Jesus was taken away in death. John was like a "friend of the bridegroom" who in Oriental fashion arranges for the bride and brings about the contract between the parents of the bride and those of the bridegroom. John was first to speak of Christ Jesus as a bridegroom, and he shows also that Christ's bride is the organization of his faithful footstep followers. John had the extreme pleasure of being the one to introduce the first of these disciples to Christ Jesus. He was privileged to get them ready for Christ's first appearance. After he had acted as a "friend of the bridegroom" and had put

Christ Jesus in touch with these first disciples, John said: "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him [that is, when he talks to his bride], rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." (John 3: 28, 29) It was not by his own ingenuity that John spoke of Christ Jesus as a bridegroom. He was moved to do so by the power of the holy spirit with which he was filled "even from his mother's womb". In turning many believing Israelites to Christ Jesus John was in effect turning them to Jehovah God, for Christ Jesus was the Son and Representative of God. (Luke 1: 13-17) In all this marriage transaction as hereafter described watch how God's spirit works.

John's joy was great over having only an initial part in this matter. But joy will reach its peak at the consummation of the great marriage in heaven. Many others are due to jubilate over it, and an unusual celebration is due to take place then. All this is described for us symbolically in the last book of the Bible, in these words by the apostle who saw the vision: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19: 6, 7) The consummation of the marriage is here shown to be in the time of the kingdom of Jehovah God Almighty. That time, marked by this joyous event, is here! Let us all rejoice! You may ask, As this is a marriage in heaven, just how can I on earth appreciate it to rejoice at it? Let us, then, make this our study in the article next below.

7. Where and how is the marriage joy described? and when is it?

## THE WEDDING IN PROPHETIC DRAMA AND IN REALITY

ABRAHAM'S son Isaac was a dramatic type of Christ Jesus, God's only begotten Son. Abraham's line ran through Isaac, and we read: "Now the promises were made to Abraham and his line. It does not say, 'and to your lines,' in the plural, but in the singular, 'and to your line,' that is, Christ." (Gal. 3: 16, *An Amer. Trans.*) This means a blessing to all nations of good-will. This blessing is certain, for at the time that Abraham showed complete willingness to offer up his son Isaac on the altar as a sacrifice to God, Jehovah's angel from heaven said to Abraham: "Thy seed shall possess the gate of his enemies; and in thy seed [line] shall all the

nations of the earth be blessed." (Gen. 22: 17, 18) Since this is true, why should not all nations of good-will rejoice at the wedding of the antitypical Isaac, Christ Jesus, in whom they are all destined to be blessed? The wedding that was arranged and consummated for Isaac of old must have furnished us a drama prophetic of the marriage of Christ Jesus, the Lamb of God. This doubtless accounts for it that Isaac's marital affair is set out in such detail in the sixty-seven verses of Genesis, chapter twenty-four. Suppose, then, that we now consider this prophetic drama in its main features, as told in Genesis 24: 1-67.

1. Why should all nations rejoice at the wedding of Abraham's Seed?

<sup>2</sup> It happened when Abraham was 140 years old. His wife Sarah was dead now for three years. (Gen. 23:1-20) Also Isaac was a mature man of forty years. (Gen. 25:20) Years previous he had offered himself for sacrifice and was delivered from death by God's intervention. (Heb. 11:17-19) Isaac's mother Sarah was not a picture of Mary the virgin mother of Jesus, but was a picture of God's "woman", Jehovah's universal organization. Sarah's death does not picture that God's "woman" (or universal organization) dies or ceases to exist. But when Jesus attained manhood and was baptized and the holy spirit came upon him, God confessed him as his beloved Son. Three and a half years later he laid down his human life, but God raised him from the dead as a spirit Son. There God's "woman" had served His particular purpose successfully. She had brought forth the antitypical Isaac, namely, the Son of God, Christ Jesus, perfected in the spirit. (Matt. 3:13-17; 1 Pet. 3:18; Acts 13:33) She had finished that feature, and now the bride class was due to be called.

<sup>3</sup> In those ancient patriarchal times the father selected the bride for his son, using a servant or a friend to act as the go-between for the two families involved. Abraham summoned his oldest slave. Evidently he was Abraham's steward named Eliezer, who would have become heir to all his property if a son had not been born to Abraham. (Gen. 15:2-4) But now Abraham had given all he had to his true heir Isaac. This fact corresponds with the apostle's words concerning Christ Jesus, that "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things".—Gen. 24:36; Heb. 1:1, 2.

<sup>4</sup> Abraham made his slave swear by "Jehovah, the God of heaven and the God of the earth", that he would not take a wife for his son Isaac from the daughters of the Canaanites among whom he had been dwelling for sixty-five years. He and Isaac were descended from Noah's son Shem, but those Canaanite daughters were descended from Noah's grandson Canaan and hence they were under a curse and condemned to be servants of Abraham's family. After the Flood, when Noah had been treated disrespectfully by his son Ham, he prophesied of Ham's son Canaan, saying: "Cursed be Canaan; a servant of servants shall he be unto his brethren. . . . Blessed be Jehovah, the God of Shem; and let Canaan be his servant. God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his servant." (Gen. 9:20-27, *Am. Stan. Ver.*) Moreover, those Canaanites worshiped devils and were given over to idolatry and other unclean practices, and they could contaminate a worshiper of Jehovah God or make

great difficulties for him. So Abraham strictly forbade yoking his son Isaac up unequally with a pagan worshiper of false gods.—2 Cor. 6:14, 15.

<sup>5</sup> Abraham wisely sought to marry his son to someone that was of the faith in the true and living God, Jehovah. Shem's descendants, represented in the families of Abraham's brothers Haran and Nahor then living in northern Mesopotamia, were the ones still holding on to faith in Jehovah. Abraham thus set up a precedent for the rule stated by the apostle Paul, for believers to marry "only in the Lord". (1 Cor. 7:39) Furthermore, the bride for Isaac must be willing to travel from her land and her parent's household to Isaac in the Promised Land. So Abraham's steward was distinctly charged not to bring Isaac to the land from which Abraham had come out at God's command, in order to procure Isaac's bride. If no woman from Abraham's relationship up north would come away to the Promised Land to join Isaac as his wife, then Abraham's servant would be clear of his oath.—Gen. 24:1-9; 12:1-7; 15:18-20.

<sup>6</sup> This fits the fact that Jehovah God arranged for the bride of his Son Jesus Christ to be made up of those who believe in him and consecrate themselves wholly to his worship. Christ Jesus, the antitypical Isaac, was forbidden to become a part of this world in order to get followers, but he must look for his company of followers from among those who worshiped the same God. Therefore Jehovah sent him to earth, not to the Gentile nations of devil-worshippers, but to the Jewish nation. These were natural descendants of Abraham through his son Isaac and professed to worship Jehovah God. To prepare a class among these in advance of Jesus' public appearance to the Jewish nation, God the Father sent ahead John the Baptist, and for the next seven years the offer was held out exclusively to the Jewish nation to become members of the bride of God's Son.

<sup>7</sup> As in the case of Isaac's bride, the bride of Christ must agree to forsake this world and all human relationships in order to join Christ Jesus in the spiritual estate pictured by the Promised Land. Incidentally this shows that when Christ Jesus comes to claim his bride he does not come again into this world in the flesh as he did at his first advent, but his bride class must leave the flesh, undergo a change, and become spiritual and enter the spirit realm. The bride class knows Christ after the flesh no more. As we read: "Know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is ONE SPIRIT." (1 Cor. 6:16, 17) Thus in a most complete sense the bride class forsake worldly and fleshly relationships.

<sup>2</sup> Whom did Sarah picture, and so what did her death picture?  
<sup>3, 4</sup> To what did Abraham make Eliezer swear, and why so?

<sup>5, 6</sup> To whom was Eliezer sent to procure Isaac's wife, and why?  
<sup>7</sup> What must Christ's bride forsake, and why and how?

\* Fully pledged to obedient action, Abraham's servant got on his way: "and the servant took ten camels, of the camels of his master, and departed, having all goodly things of his master's in his hand [or, for all the goods of his master were in his hand]: and he arose, and went to Mesopotamia, unto the city of Nahor." He, of course, had other men along with him on the caravan journey. (Gen. 24: 10, 32, *Am. Stan. Ver.*) As it appears that Abraham was at that time living at or near Beer-sheba in the south of Palestine, this journey was one of more than five hundred miles through much dangerous country. Here the question is asked, Whom or what does this servant, Eliezer presumably, picture?

<sup>9</sup> He does not represent the holy angels, for Abraham told him Jehovah would send his angel before the servant, thus denoting that Jehovah's angelic company co-operate with what Abraham's servant pictures. The part that the servant plays matches well with the operation of Jehovah's holy spirit or active force. And if the servant was, in fact, Eliezer, then his name means "God is help", and it means that God uses the holy spirit to help in the securing of the bride class for the antitypical Isaac. True to fact, God has sent his spirit to the bride class, and it continues with them till they are united with their Bridegroom Christ Jesus. The angels co-operate with this active force of God: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1: 14) The "ten camels" represent the perfect or complete Word of God, by which God extends the invitation and imparts much of his holy spirit and other spiritual gifts.

<sup>10</sup> Outside the city of Nahor, at a well, Eliezer asked for a sign to indicate Jehovah was directing his course and also to speed up the selecting of a bride suitable for Isaac. Eliezer prayed in his heart. (Gen. 24: 11-14, 42-45) He showed he was a man of good-will toward Abraham's God. As a male member of Abraham's household he was circumcised the same as Abraham and Isaac and thus was consecrated to Jehovah God. In these respects he was a suitable picture of the holy spirit that serves God's purposes. "And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the fountain, and filled her pitcher, and came up. And the servant ran to meet her, and said, Give me to drink, I pray thee, a little water from thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and

gave him drink. And when she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels. And the man looked stedfastly on her, holding his peace, to know whether Jehovah had made his journey prosperous or not." (Gen. 24: 15-21, *Am. Stan. Ver.*) Rebekah's conduct met the details of the sign for which Eliezer had asked.

#### RESPONDING TO THE SPIRIT

<sup>11</sup> Eliezer served Abraham, to whom Jehovah had promised: "In thy seed shall all the nations of the earth be blessed." Fittingly, Rebekah kindly ministered to Abraham's servant and men and camels, and this depicted that those who respond to God's invitation to become the bride of his Seed entertain favorably the great Abrahamic promise concerning the Seed. They do not resist God's holy spirit, as the rebellious Jews did who rejected Christ Jesus and his apostles. No, they are willing to be at the service of his spirit, desiring that it may rest upon them and operate through them. They lovingly consider the Word of God which bears much of his spirit to them. They take an interest in his written Word, serving it and freshening it up by attending upon it and displaying a sincere concern for its message and purpose, seeking to believe it. Thereby they show the qualities to be desired in members of the bride of Christ. At the time that Rebekah served cool well-water to this servant of the Abrahamic promise, Abraham's son Isaac had already been upon the altar of sacrifice and had been raised up from it alive. Hence what here takes place pictures more particularly what occurs after the death of Christ Jesus and his resurrection from death and his ascension into heaven to appear in the presence of God his Father. From then till Pentecost, ten days later, his faithful disciples waited in Jerusalem to receive the holy spirit. Their receiving it and being begotten by it to spiritual life would mean the invitation to them and their betrothal to become the bride of Christ Jesus.—Luke 24: 45-52.

<sup>12</sup> Eliezer asked if he might be entertained at Rebekah's parent's home, and at his request Rebekah identified herself to him as a grandniece of his master Abraham. At this evidence of divine guidance in this matter, Eliezer worshiped Jehovah God and blessed him. Then in appreciation of Rebekah's willing ministry to him and his caravan at the well he adorned her with two heavy gold bracelets and a golden nose ring. (Gen. 24: 22-27, 45-48, *Am. Stan. Ver.*) This pictures that on the feastday of Pentecost the first members of the bride of Christ began

8, 9. On the journey what do Eliezer and the camels picture?

10. For what sign did Eliezer pray, and how did Rebekah fulfill it?

11. What does Rebekah's ministry to Eliezer and his camels picture?

12. What do Rebekah's identification and giving her gifts picture?



to be identified by the imparting of God's holy spirit and its gifts, which adorn their appearance in this world. On that day, when the holy spirit descended upon them, the faithful apostles and disciples of the Bridegroom began to be begotten of God's spirit to become his spiritual children. In that way they became true spiritual relatives of Christ Jesus and hence as such they could be invited and betrothed to him as the Bridegroom. They became new creatures, for whom all old things have passed away and who no longer know Christ Jesus as a fleshly creature such as he was when on earth. (2 Cor. 5:16, 17) Being now begotten of water (the truth of God's Word) and of the spirit, they could see and enter into the kingdom of God, which flesh and blood cannot inherit. (John 3:3, 5; 1 Cor. 15:50) They say regarding God their Father: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."—Jas. 1:18.

#### BETROTHAL

<sup>13</sup> At Rebekah's home, before ever he would take any of the food they set before him, Eliezer insisted on explaining his errand and determining whether it would succeed at her home or not. It seems that Rebekah's father Bethuel was dead, and that her brother Laban and a younger brother named Bethuel handled for her. (Gen. 24:28, 50, 55; Josephus' *Antiquities*, Book 1, chapter 16, ¶2) Having told his mission, Eliezer concluded: "And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left." "Then Laban and Bethuel answered and said, The thing proceedeth from Jehovah: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as Jehovah hath spoken. . . . And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things." (Gen. 24:49-53, *Am. Stan. Ver.*) That transaction constituted the betrothal of Rebekah to Isaac. She was in effect his wife from then on, as far as obligations to be pure and faithful were concerned. The jewels of gold and silver and the raiment that Eliezer gave her were a foretaste of the coming marriage with Isaac. On the other hand, the precious things given her brother Laban and her mother were a dowry in payment for the bride. From then on Rebekah belonged to Isaac, who bought her through his father's servant Eliezer.

<sup>14</sup> It was at Calvary that the antitypical Isaac, Jesus Christ, laid his life down for his "little flock" of sheep who make up the bride class. "The good shepherd giveth his life for the sheep," but first of

all for the "sheep" to whom he says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (John 10:11; Luke 12:32) When he ascended to heaven and appeared in God's presence for these he paid over the price for them. He redeemed them from the earth, or from among those of mankind who will be saved, just as Rebekah was purchased from the land of Mesopotamia and from her parent's household for Isaac in the Promised Land. To compare with the virginity of Rebekah, these keep themselves from defilement with this world, not violating the intended relationship with Christ and not creating ties of bondage to this world. They do not let this world use them according to its pleasure, but recognize the fact: "Ye are bought with a price; be not ye the servants of men." (1 Cor. 7:23; 6:19, 20) When completed the bride class will be the full number that Jehovah God fore-ordained, namely, 144,000, respecting whom we read: "The hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."—Rev. 14:1, 3, 4.

<sup>15</sup> That the bride is a company, of virgin purity and devotion toward their beloved spouse, is further illustrated in the Bridegroom Jesus' parable in which the remnant of them on earth at the end of this world are "likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom".—Matt. 25:1.

<sup>16</sup> At Pentecost of A.D. 33 was really when the betrothal of the bride class to Christ began. Then the faithful footstep followers of the Lamb of God could really be invited or called to the Bridegroom who is heavenly and spiritual. Why? Because God then sent his holy spirit down upon them and begot them to be his spiritual children with a heavenly inheritance. Now they were in the same condition that Jesus was after he was baptized and the holy spirit came upon him and God's voice from heaven was heard to say: "This is my beloved Son, in whom I am well pleased." They were each a "new creation", and the marriage of the heavenly Bridegroom and his bride is one of new creatures. The imparting of the spirit from Pentecost forward with its varied manifestations in the form of miraculous gifts was a foretaste of the coming marriage estate in heaven, to compare with the gifts bestowed by Eliezer upon Rebekah.

<sup>17</sup> The gift of the spirit was an assurance that God has accepted the merit of Jesus' ransom sacrifice and that they were bought with it and belonged to

13. How was the betrothing of Rebekah brought about?  
14, 15. How does Christ's bride get bought and keep her virginity?

16, 17. When did her betrothal really take place, and how?

the Bridegroom. It was a mark or authentic sign that they had been espoused or betrothed to Christ in heaven. (Eph. 1: 13, 14) The Bridegroom himself was used to give this spirit of betrothal, as the apostle Peter said on that very day of Pentecost: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the holy spirit, he hath poured forth this, which ye see and hear." (Acts 2: 32, 33, *Am. Stan. Ver.*) This spirit was to abide with them for the full time of their betrothal to Christ until the marriage is consummated.—John 14: 16, 17.

<sup>18</sup> Thus we discern how Eliezer well represented the holy spirit and the service it renders. Certainly the betrothal of a Christian to the heavenly Bridegroom is not by any man, such as a religious clergyman. It is by God and by means of his holy spirit which he sends forth. However, just as Eliezer was a human creature, so, too, human creatures can be and have been used in connection with the betrothal of consecrated believers to Christ. The apostle Peter, after he himself and his more than a hundred fellow believers were espoused to Christ by the holy spirit at Pentecost, was used in behalf of the betrothal of thousands of others that later believed that same day and that were baptized. "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the holy spirit." (Acts 2: 38, *Am. Stan. Ver.*) Peter's fellow apostles were also used thus that day and after. This was particularly so, because through the laying on of the hands of all these apostles the gift of the holy spirit was bestowed upon the baptized believers.—Acts 2: 41-43; 8: 14-19.

<sup>19</sup> The apostle Paul speaks of himself as taking part in the work of betrothing Christians to the heavenly Bridegroom. Defending his jealous care over those at Corinth, Greece, he said: "I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." (2 Cor. 11: 2, 3, *Am. Stan. Ver.*) He was anxious that they continue in their virgin purity to one husband, keeping their ties holy toward him, that they might prove worthy of finally being joined with him in marriage. Paul was no less jealous for these Christians whom he speaks of as betrothing than Eliezer was over Rebekah after betrothing her to Isaac.

<sup>20</sup> Paul was speaking, not strictly to Jewish believers, but also to Gentile believers of Corinth, of whom

he baptized a few. This was about twenty years after God had sent the apostle Peter to the home of the Gentile Cornelius and had poured out his holy spirit through Christ upon the first Gentile believers, thus calling or inviting Gentile believers to become members of the bride of Christ. (Acts 10: 1-48) Hence those who are called to become "the Lamb's wife" are not exclusively Jewish but are in large number Gentile in extraction. Paul could speak of espousing these consecrated ones at Corinth, not just because he had first preached the gospel truth to them and founded their congregation, but also because he, as an apostle, had been used to transmit the holy spirit of espousal to them. (Acts 18: 1 to 19: 7; 2 Cor. 12: 12) At this end of the world God promised to espouse the remnant of the bride class to his Son by the instrumentality of the holy spirit. (Joel 2: 28, 29; Acts 2: 16-18) They become the remnant of the seed of God's "woman", from and after A.D. 1918, as the facts show.—Rev. 12: 17.

#### ON THE WAY TO MEET THE BRIDEGROOM

<sup>21</sup> Respecting those of the bride of Christ it is written: "These are they which follow the Lamb whithersoever he goeth." Did Rebekah faithfully dramatize that feature about them? Yes. The morning after her betrothal Eliezer asked to be let go at once to his master hundreds of miles away. When her brother and mother wanted to keep her for at least ten days longer, Eliezer said: "Hinder me not, seeing Jehovah hath prospered my way; send me away that I may go to my master." Then her brother and mother decided to submit the matter to Rebekah's decision. "And they called Rebekah, and said unto her, Wilt thou go with this man [that is, immediately]? And she said, I will go." (Gen. 24: 54-58, *Am. Stan. Ver.*) Like Eliezer, Rebekah recognized Jehovah's hand in the matter, and she would not try to delay or interfere with the divine will. She added to her beauty of form and feature by setting her affections on her future husband, whom she had never seen, being willing to go at once to him far from home ties and associations. Possibly the psalmist had her in mind when he penned the beautiful words of Psalm 45: 10, 11 about the bride of the King Christ Jesus. Those who prove worthy of marriage with the heavenly Bridegroom exercise faith and follow the leadings of God's holy spirit and promptly seek to go to him. How? By bending all their efforts to get ready for his Son, who promised to come at an undisclosed day and hour and receive them to himself as his bride. They redeem the time by faithfully following his example on earth and seeking to be his suitable companion.

<sup>22</sup> The prophetic drama moves forward as we read

18, 19. How were men used in connection with her betrothal?  
20. Who make up the betrothed ones? When do the remnant appear?

21. In her decision to go to Isaac what did Rebekah picture?  
22. Why was the blessing pronounced upon Rebekah very fitting?



its script: "And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those that hate them." (Gen. 24:59, 60, *Am. Stan. Ver.*) This blessing was fitting for the wife of Isaac, for it agreed with God's promise to Abraham when Isaac yielded himself up for sacrifice: "By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." (Gen. 22:16-18, *Am. Stan. Ver.*) That was said typically concerning Sarah's seed Isaac. But now Sarah was dead, and so Rebekah was accounted worthy to have the divine promise renewed to her as an ancestor of Christ, the great Seed, in whom all nations of good-will should be blessed. At the coming universal war of Armageddon Christ Jesus the Seed will conquer the strongholds of all his enemies and will destroy them. And his beloved bride will share the victory with him.—Rev. 17:14, *Am. Stan. Ver.*

<sup>23</sup> The script of the prophetic drama next says: "And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way." (Gen. 24:61) The journey before them being more than 500 miles, it must have taken a number of days by the use of camels as transportation. In the Near East swift camels are able to run from eight to ten miles an hour, and to keep this up for eighteen hours of a day, thus covering at the best estimate 180 miles a day. But with the women along, it is hardly likely that Eliezer and his men drove the camels that hard each day, so that the return trip consumed a considerable number of days. On this basis the time of Rebekah's betrothal to Isaac ran from the day of her meeting Eliezer and through the days of her journey to Isaac, a journey which the conditions of those days made very perilous. Jehovah, who sent his angel ahead of Eliezer on his search for Rebekah, now sent him on the return journey to deliver the espoused virgin to her husband.

<sup>24</sup> The bride of Christ is a composite one, the members of which began to be called and made ready over nineteen centuries ago. So, the time of her betrothal has extended over all these hundreds of years. Her journey to meet the heavenly Bridegroom has been under the guidance of the spirit of God and attended by his angels. It has been, indeed, a perilous one through this wicked world, with Satan and all

his wicked demons opposed to the marriage. By A.D. 1918 the majority of the members of the bride class had finished their earthly course and "fallen asleep", to "sleep in Jesus". They waited for his coming to rouse them from the sleep of death and to unite them with himself in heavenly wedlock.—1 Thess. 4:13-17.

<sup>25</sup> The second coming of the antitypical Isaac, the Bridegroom, is portrayed in the ancient prophetic drama, as follows: "Now Isaac had come in at the entrance, of Beer-lahai-roi, for he was dwelling in the land of the South [or, the Negeb]: and Isaac came forth to meditate in the field at the approach of evening,—so he lifted up his eyes and looked, and lo! camels coming in." (Gen. 24:62, 63, *Rotherham; An Amer. Trans.*) For God's ancient people the new day began at evening, or sunset, and hence Isaac's strolling out into the field at evening's approach points to the time of the antitypical fulfillment, namely, the time just preceding the thousand-year reign of Christ. "One day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. 3:8) It is therefore the time running from A.D. 1914, when Jehovah God enthroned Christ Jesus to rule amidst his enemies, down to the battle of Armageddon, where Christ Jesus destroys all those enemies. After that he rules for a thousand years for the reconstruction of mankind of good-will. Previous articles in *The Watchtower* have explained how Christ Jesus came to the spiritual temple A.D. 1918 and 'judgment began at the house of God'. (Mal. 3:1; 1 Pet. 4:17) It was then that he awakened the faithful sleeping members of his bride class and they were changed. They were "raised a spiritual body" to be united with their Bridegroom at the temple. Thus the marriage in heaven began for the Lamb and his bride. (1 Cor. 15:44, 51-54) But a remnant of the bride class still remains on earth to make ready for union with him to complete the marriage.

<sup>26</sup> In the light of the prophetic Scriptures made understandable by the holy spirit the anointed remnant of Jehovah's witnesses discern that the Bridegroom has come to the temple for judgment work and for the dealing out of the rewards to his faithful followers. To correspond with this we read: "And Rebekah lifted up her eyes, and saw Isaac,—so she alighted with haste [*literally*, fell] from off the camel; and said unto the servant, Who is this man that is walking in the field to meet us? And the servant said, That is my lord. So she took the veil, and covered herself." (Gen. 24:64, 65, *Rotherham*, margin) With this meeting the marriage of Isaac and Rebekah began taking place. We note the absence of any priest or religious clergyman to

23, 24. How long was Rebekah's betrothal, and what does it picture?

25. How was Christ's coming for his bride pictured and fulfilled?  
26, 27. On seeing Isaac what did Rebekah do, and to picture what?

carry on a man-made ceremony and to validate the marriage, the same as with the marriage of Adam and Eve in Eden. But doubtless the uniting of the two was registered or entered into the legal documents of the times. Most certainly it is registered at great length in the Holy Bible, and thus honorably publicized for all to know. The veil with which Rebekah then covered herself enveloped her whole person. It does not correspond with the veil or curtain that hung in the temple and which was rent in two when Jesus died. (Luke 23:44-46; Heb. 9:3-8) Rebekah's veil was a sign of her husband's authority over her. Veiling herself thus showed she completely submitted herself to the headship of Isaac as her accepted husband.—1 Cor. 11:9,10, *Am. Stan. Ver.*

<sup>27</sup> Such a veil later concealed Leah's identity at the time of her marriage to Isaac's son Jacob, and a veil hid Tamar's identity when Jacob's son Judah had marriage relations with her. (Gen. 29:21-25; 38:13-18) Not with a literal veil, but by faithful obedience to Christ's example and his commandments, the remnant of his bride class today submit themselves to him as their beloved Bridegroom, whom they discern to be present at the temple.

#### NURSE DEBORAH AND THE DAMSELS

<sup>28</sup> Eliezer identified Isaac to Rebekah with the words, "That is my lord." This corresponds with the thrilling cry in Jesus' parable of the virgins at the end of the world: "Behold, the bridegroom cometh; go ye out to meet him." (Matt. 25:6) Rebekah's veiling herself and approaching Isaac has a parallel. It is when the wise virgins, the remnant of the bride class, respond to the awakening cry and go forth with lighted lamps to meet the Bridegroom and to enter in with him to the marriage. Since A.D. 1918 this movement has been proceeding, and it is a time of joy and happy anticipation for the bridal remnant.

<sup>29</sup> Doubtless as the virgin Rebekah, beneath her veil, drew near to her espoused bridegroom, Isaac, she was not alone. Her nurse Deborah and the damsels, who had attended her on all the long journey from her parent's home to Isaac's presence, now followed in her train. They added dignity to the occasion, as Eliezer led Rebekah to her lord and head. "And the servant told Isaac all things that he had done." (Gen. 24:66) It is now easy to recognize in the nurse and damsels in Rebekah's train another delightful picture of the Good Shepherd's "other sheep", the people of good-will whom he is now joyfully gathering to the fold of divine security in company with the remnant of his "little flock" of Kingdom sheep.

<sup>30</sup> The damsel bridesmaids, of course, outnumbered the bride Rebekah, and nicely pictured the "great multitude" of good-will people who were previsioned to the apostle John, at Revelation 7:9-17. They already outnumber the 144,000 anointed Christians who are rewarded with membership in the heavenly bride class. They are the same as those pictured by the virgin companions appearing in Psalm 45, which describes the marriage of Christ Jesus in kingdom power since A.D. 1914 to his bride class: "The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace." (Ps. 45:13-15) The facts show that since 1918 this virgin-companion class has been accompanying the remnant of the bride class as these go forth to meet the Bridegroom. They have lovingly and courageously shared all the hard experiences and faced the same foes and perils together with the remnant. For their loyal attachment to the King's interests this virgin-companion class will be spared through the fight at Armageddon. After that victorious fight he will become "the Everlasting Father" to humankind, and they will become his prized children, with hope of eternal life on a paradise earth.

<sup>31</sup> As for Deborah, Rebekah's nurse, this respected woman was older than Rebekah and ministered to her to prepare her for the marriage and her wifely duties. Anciently nurses held an honored position. (Gen. 24:59; 35:8; 2 Sam. 4:4; 2 Ki. 11:2) Deborah therefore appears to picture persons of good-will toward Christ, but those of such who preceded his death, resurrection and ascension to heaven, namely, the faithful ones from Abel to John the Baptist. (Heb. 11:1-40) Many of these ancient persons as prophets performed a ministry which proved to be in behalf of Christ's bride class. (1 Pet. 1:10-12) A number of these were earthly forefathers of Jesus. Many of this class will be made "princes in all the earth" as visible representatives of Christ Jesus among mankind during his thousand-year reign after Armageddon. By being resurrected from the grave due to the virtue of His ransom sacrifice these also will become his earthly children. As the prophecy of the King's wedding says: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Ps. 45:16) Deborah's presence at Rebekah's marriage suggests that those who will be made princes in all the earth will be resurrected from death and be brought in personal contact with the remnant of the bride class before

28. What did Eliezer's identifying of Isaac to Rebekah picture?  
29, 30. (a) How did Rebekah approach Isaac? (b) Whom did her damsels picture, and what did their journey with her foreshadow?

31. What did nurse Deborah and her part at the wedding picture?

these finish their life in the flesh and join Christ Jesus in heaven.

### "LET US BE GLAD"

<sup>22</sup> Why should not all persons of good-will toward a bridegroom and bride be unusually glad at the time of their union? So, with gladness and rejoicing the antitypical damsels of Rebekah, the virgin companions, are brought into company with the bridal remnant. Unquestionably they are included in the "great multitude" reported at Revelation 19:6-9, whose voice is heard saying: "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Jehovah took power and began reigning toward our earth A.D. 1914, but this "great multitude" have raised their Hallelujah song only since A.D. 1918, by which time the war in heaven had been won by Jehovah's Bridegroom Son and Satan the ruler of Babylon had been cast out of heaven. Then the Son came to the temple and began pronouncing judgment upon Satan's system of organized religion, Babylon the Great, the mother of harlots. (Rev. 12:7-13; 17:1-5; 19:1-3) The exposé of this harlotrous system of organized religion with forehead bare and under no veil of virgin subjection to Christ as King, and also the judgments upon her, stand in awful contrast with the joy that now comes to the Lamb's wife.—Rev. 19:7; 21:9.

<sup>33</sup> The "fine linen, clean and white", which the bride class is now permitted to wear, pictures, not their justification from sin by Christ's blood, but the "righteous acts of the saints", or "upright deeds of God's people". (Rev. 19:8, *Am. Stan. Ver.* and *An Amer. Trans.*) What are these approved acts and deeds? They now consist of the remnant's privilege of acting as ambassadors for Christ the King and preaching "this gospel of the kingdom in all the world for a witness unto all nations" before the end of this world comes at Armageddon. With such a mark of divine approval upon them the remnant are clothed with a "robe of righteousness", and they faithfully perform their acts and deeds until the

end. (2 Cor. 5:20; Matt. 24:14; Isa. 61:10) In virgin purity they continue true and obedient to their Bridegroom that they may "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means [they] might attain unto the resurrection of the dead", and thus appear in his heavenly presence.—Phil. 3:10, 11.

<sup>34</sup> John concludes the marriage account with the words: "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." (Rev. 19:9) The ones thus "blessed" are shown in Jesus' parables of the supper, at Matthew 22:1-14 and Luke 14:15-24, in which those invited to the supper are the ones who are invited to become members of the bride of the King's Son, Christ. Not only are these called or invited, but they are unspeakably blessed in finally being chosen as worthy of bridehood with Christ. The faithful remnant on earth now enjoy a foretaste of this heavenly blessedness by anticipation, by the "earnest of the spirit".

<sup>35</sup> The successful union of Bridegroom and bride is pictured for us in the prophetic drama: "And Isaac brought her into the tent of Sarah his mother; thus he took Rebekah, and she became his wife, and he loved her,—and Isaac consoled himself for the loss of his mother." (Gen. 24:67, *Rotherham*) This scene calls up Paul's sublime words describing when Christ Jesus presents himself with his complete bridal company in heaven before his Father, saying: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:25-27) As servants of Isaac's beloved wife Rebekah, her nurse and her damsels became in effect the honored servants of Isaac, Abraham's son. And in pleasing similarity the damsel class of good-will of today and the coming "princes in all the earth" will become the honored servants on earth of Jehovah's wedded Son, Christ Jesus the King.

32. Whom do those rejoicing over the marriage include? Since when?  
33. With what is it granted to the bride to be arrayed, and how?

34. How are the ones called to the marriage supper blessed ones?  
35. What does the successful union of Isaac and Rebekah picture?

## 1948 DISTRICT ASSEMBLIES

SOMETHING new—district assemblies for 1948! In the closing speech of the Pacific Coast convention of Jehovah's witnesses held at Los Angeles, California, in August, 1947, N. H. Knorr, president of the Watch Tower Bible and Tract Society, stirred his vast audience to loud applause by announcing the new thing. During the following year district assemblies would

be arranged for in the United States and Canada and throughout all the world, and he would try to attend the six district assemblies in the United States, the four that would be arranged in Canada, and the one in Alaska. The Society's Branch offices in the various parts of the earth were to arrange district assemblies to accommodate Jehovah's witnesses in their respective places.

This announcement gave the brethren plenty of notice as to the assembly arrangements for 1948. Expectancy ran high as March 12 approached, for that was the date for the opening of the first district assembly in the United States, to be held at Atlanta, Georgia. All publishers in the United States had their eyes on this gathering. While they would not all attend, knowing it was for U.S. District No. 2, they were wondering what it would be like and what the certain blessings would be that Jehovah would bring to His servants, faithfully assembled at this time. Kingdom publishers from Florida to Virginia and from the Atlantic seaboard to Western Kentucky and Tennessee duly came to Atlanta for their district assembly on March 12-14.

The fine Municipal Auditorium of the city was used, but by the close of the assembly it proved to be too small. All of Jehovah's witnesses who came were fully satisfied because their feeling of anticipation was soon replaced with that of pleasant satisfaction as each succeeding feature of the program was presented. The talks and demonstrations as planned met the problems of the publishers in that particular part of the country. Because all the advice given in the discourses was so practical, it made the hearts of the hearers swell with appreciation to Jehovah.

Such helpful instructions coming from the Lord's table must not be wasted. They must use these instructions. So notebooks were quickly put to use, and during the entire assembly you could see the brethren writing down suggestions, ready to take them home and put them into practice and to help the brethren not in attendance to get these same ideas. The publishers of the assembly got a better appreciation of what it meant for a Christian to love his brother and how he could assist his brother in carrying out his covenant relationship with God. They learned, too, how very much interested the Society was in every one of the publishers and how it came to the aid of the publisher in helping him in his ministry. They saw clearly how they were part of a great world-wide organization that God is sending forth to preach this gospel in all the world and that this preaching depends on the individual. They saw, too, that they were *sent* to do this work.

The brethren were shown that our modern civilization could be a real handicap to the ministry if we allowed it to be. Hence the splendid instruction of Christ Jesus and the apostles was set alongside the actual things that exist in our lives today. Our problems today must be tackled in a practical manner. There must not be just theory; we must follow the plain, true statements set out in God's Word and try to make our lives fit in with those words.

In District No. 2, which is in the southern part of the United States, they have color or racial problems that do not face Kingdom publishers in other places. Auditoriums and halls will not be rented if mixed audiences endeavor to meet together. However, this divisive force which splits the old world hopelessly did not cause any lack of unity at this district assembly of Jehovah's witnesses. True, in order to rent the Auditorium we had to conform with the rulings to have the white and colored brethren sit in different parts of the hall. But as to division? No. One had but to watch the assembled audience. They smiled together, laughed together, applauded at the same time, sang in unison and with equal fervor. They were united by the bond of truth and appreciation for the provisions of Jehovah. They were united as one people in their desire to laud the name of their Creator and to make known to all men of good-will the Kingdom which will completely remove such divisive forces, and this they did with good effect in the city of Atlanta.

The problems of pioneer ministry were also dealt with by the president of the Society and other speakers. Many from the district sent in their pioneer applications immediately following the assembly. This evidenced that those in position to do so had already begun to apply the instructions and admonition given.

With many of their questions answered and a practical plan of operation outlined for them, these ministers had seen the pioneer ministry become, not a hope for the distant future, but a treasured reality. Without question, the practical instruction given on the field ministry proved to be a real benefit to the entire district. Undoubtedly this contributed toward the new peaks of publishers subsequently reached in the United States country-wide.

Sunday morning 73 were baptized in water. The Sunday afternoon public meeting was well advertised by all the Kingdom publishers at the Atlanta assembly. The president's talk, "The Kingdom Hope of All Mankind," was heard by 6,665 persons in three different auditoriums. You see, the main auditorium was packed out and two overflow rooms had to be used.

All too quickly this first district assembly came to a close. Not alone Jehovah's witnesses had benefited. Citizens of Atlanta attended many of the sessions, especially the public meeting on Sunday, and they were delighted. They had also opened their homes to the witnesses and now extended invitations for return visits. After the convention these were taken care of by the local company. This first district assembly was not "just another convention". As so many expressed themselves, there was something different about it. The program was discreetly planned, the witnesses were satisfied and refreshed, and they were able to return to their territories, whether city or rural hamlet or isolated farm, better equipped and determined to be ministers to Jehovah as long as He would have this witnessing carried on. Yes, it excelled a circuit assembly. Not as large or as long as the general conventions, but it was rich with food convenient for those who love to sit at the Lord's table. This assembly, then, set the pattern to be followed at the subsequent district assemblies to be held in the United States.

On the following day, Monday, March 15, all of the circuit servants, district servants and the brethren who attended the assembly from the Brooklyn office met with Brother Knorr at a special meeting. From 8 o'clock in the morning until 6 in the evening, with an hour out for lunch, the brethren discussed the questions of the South. It was a free, open discussion. Beforehand the brethren had turned in questions they wanted answered. These were propounded and everyone was allowed to express himself and comment was made by the president of the Society. The practical side of *Organization Instructions* was thoroughly gone into, and where we saw improvements could be made, these were noted. The circuit servants and all who attended this meeting thought it most profitable and went away thoroughly imbued with the idea that their principal work in visiting companies is to help the brethren fully appreciate the need of preaching this gospel of the Kingdom in all the world for a witness. No, the important thing is not the keeping of records in companies. While these are good to have, still the great work that everyone must be engaged in is that of assisting his brother and sister in getting out in the field, going from door to door and conducting back-calls and book studies. It is in this way that we can prove to the Lord our love for Him and gain salvation not only for ourselves but for others also.

#### HOUSTON, TEXAS

The next district assembly for the United States was scheduled to be held in Houston, Texas, May 7-9, but it was not as easy as all that. For months previously the brethren were working hard to find a place in Houston to have the assembly. They were finally able to obtain an outside stadium called the Buffalo Stadium, a ball park, and this proved to be very satisfactory. How the spirit in Texas had changed over a period of a few years! Go back to the early 1940's and the Texan's idea on Jehovah's witnesses was to crush the life out of them, cut them off from existence, mob them, hang them, shoot them, burn down their homes and halls: they must be stopped from preaching their

message. So reasoned the human tools of Satan the Devil in southern United States, and Jehovah's witnesses became the target of such violent, demonic assault which waxed hotter day by day. Would Jehovah's witnesses give in? Stop the expansion of true worship in Texas or any other part of the world? Allow Satan's dupes to run them out of the territory? By the Lord's grace, No! In Texas Jehovah's witnesses stayed, kept on working against odds and great opposition, and continued to proclaim the truth. Now in Texas they had come together in a district assembly at Houston. Behold now how the tide had turned. Houston, the center of a one-time hotbed of hatred and persecution, now welcomed Jehovah's witnesses.

So District No. 4 had its district assembly, and with what joy and gratitude! To Jehovah God goes the praise and honor, and we fully appreciate that "no weapon that is formed against thee shall prosper". The enthusiasm for this second district assembly held in the United States mounted weeks before the sunny morning of May 7, and before the district assembly was over you could hear the expressions, "What an outstanding occasion!" "One of the grandest yet!" "I am so glad I came!" Here again 4,812 ministers of God received the finest Theocratic education anyone could get in three short days. Scarcely a single feature of the minister's life and service remained untouched. Improving company meetings, bettering individual ministry throughout, handling every difficulty prone to arise; on these vital topics and many more, sound counsel was offered by mature ministers.

"But how little the mind will grasp through the ear alone!" Many silently observed this as they made wise use of the divinely provided art of writing. Write down, review, discuss; that is the way to hold these profitable points in mind and apply them. As Jehovah's witnesses, coming from every walk of life, mingled together, they showed their neighbor love, their profitable tolerance, their patience and kindness toward all, and they were determined by God's grace as new world ambassadors to display these continually in their daily service unto the Lord. So into the field service these publishers of the Kingdom went as they called upon the people of Houston. The Texans were glad Jehovah's witnesses were in Houston and calling upon them. There must be many in Texas who are interested in the truth, for 6,451 attended the public meeting, which indicates that there were about 1,600 persons from Houston who came out to hear "The Kingdom Hope of All Mankind" given by the president. Also, 113 were immersed Sunday morning.

The day following the assembly the circuit servants and their wives, the district servant, and the Bethel brethren met for a discussion on Kingdom problems of that district. This proved to be most profitable, and the advice given at that meeting should reflect itself in the good work of the circuit servants in the district.

#### SAN FRANCISCO, CALIFORNIA

The third in the 1948 series of district assemblies to be attended by the Society's president was to be held in San Francisco May 28-30. It was advisable then for him to fly back from Houston to New York, where the expansion program was going on in the building of the new Bethel home. So he returned by air and stayed here until the last minute, and then flew to California in time to be with the brethren who live in the sixth district in the United States, which included parts of 17 western states. The difficulties encountered and the many obstacles that had to be overcome in securing a suitable place would take too long to relate, but it was only by the Lord's grace and a consistent effort on the part of the brethren that the Society was able to obtain the Cow Palace, a modern auditorium that seats 11,000 persons. There are always some individuals who do not like Jehovah's witnesses, and some of them sit in places of high authority. But if it is necessary to go higher than that in order to obtain a place, Jehovah's witnesses do it. They had to go to

the top officials of the state in order to obtain this public auditorium. It was the only place in San Francisco large enough to house Jehovah's witnesses for their three-day district assembly. The Lord blessed their efforts to secure it.

The California brethren certainly set up a beautiful convention arrangement. The platform was distinctive. They had erected a colorful platform decorated with multicolored lights and crepe paper, and it was dressed up with beautiful California flowers. The Auditorium being built in a bowl arrangement, the arena section was turned over to the various departments, such as rooming, bookroom, volunteer service, etc., for the first two days. So there was no reason why anyone in the Auditorium could not find his location. By Sunday morning there was no need for these departments any more, and all of this was cleared out and seats were set in the arena in readiness for the public meeting.

The district assembly followed the same pattern as that at Atlanta and Houston. Emphasis was placed on not neglecting our meetings, the *Watchtower* study, the service meeting, and the Theocratic ministry school. At this assembly Brother Knorr gave for the first time the talk on "Our Common Salvation". This material has already appeared in *The Watchtower*, and there you have the complete discussion of the book of Jude. In his talk Brother Knorr did not spare anyone who was morally delinquent. He was straightforward and to the point, and the brethren understood just what he meant and appreciated the wise counsel that Jude set forth in his epistle.

The brethren who had traveled great distances to attend the assembly at San Francisco were anxious to have a share in the advertising of the public meeting, and they did well at it. This is shown by the fact that there were more than 3,000 persons of good-will and public in attendance at the public lecture. On Sunday afternoon there were 13,299 present, very nicely filling the entire auditorium, the Cow Palace. That morning, as was the arrangement at all the district assemblies, an immersion was held, and there were 272 immersed. These wanted to expand their ministry too, and therefore symbolized their consecration by water immersion. Before Brother Knorr and Brother L. A. Swingle, who was traveling with him, went on to British Columbia they met with the circuit servants and their wives and discussed the district activity in the western part of the United States.

#### VANCOUVER, BRITISH COLUMBIA, CANADA

The trip by train northward from San Francisco offered the two travelers, Brothers Knorr and Swingle, very fine scenery. One of the outstanding beauties of God's creation that was seen was Mount Shasta, 14,380 feet in elevation. For more than two hours the train wound along the side of the mountain, climbing and climbing, and passengers could continually see Mount Shasta from different angles. It was an exceptionally clear day, and this mountain, a symbol of the Kingdom, was certainly worthy of one's attention. As the day wore on and they traveled northward, stopping at the various cities, information was soon gathered that the bridges across the Columbia river at Portland, Oregon, were either washed out or closed to traffic, due to the flood. On reaching the suburbs of Portland we learned that our train could not go into the main station; but it was unloaded at a place called Brooklyn. The travelers arrived at about 10 o'clock at night and were met by the company servant of Portland who was previously 'phoned to arrange for plane passage if that were necessary to get out of Portland, on to Vancouver. However, the railroad promised they would get us through and that the trains were running. We were taken to the railroad station, and the main floor of the station was kept dry by piling sandbags around the station to keep the river out. Late that night we started by bus from Portland to Kelso, and we went around the outer edge of the Columbia river. Sometimes the road we traveled was under water, and finally we crossed the only bridge that

was still open. At 3 a.m. we arrived at Kelso and were told that the train would be down from Seattle shortly. However, we had to sit around in the bus or station for six hours before the train came in. The travelers arrived at Seattle nine hours later.

A brief stop was made at the Society's depot at Seattle, and then we boarded a train for Vancouver. We wondered if we were getting on the right train, because there were only a few coaches attached to what we thought was a freight train, but we learned then that the Frazier river was also on the rampage, due to floods, and that very little traffic was moving north into Vancouver. This train was hauling emergency foodstuffs and perishables on the regular passenger run. In fact, it was the only train that pulled into the Canadian National railroad station at Vancouver that day. As we approached the bridge that crossed the Frazier river, there were thousands upon thousands of sandbags holding back the water, and even then the water was lapping at the rails on which our train was traveling. We moved across this section very slowly, and we could easily see that the Frazier was in flood stage and reaching out for new grounds to conquer.

It was a very happy group of Canadian brethren that greeted Brother Knorr and Brother Swingle after waiting anxiously at the depot for their delayed arrival. The Forum in the Hastings Exhibition Park had been engaged for this district assembly in Canada, which was to be the first of four. The program that had been arranged for the previous district assemblies was dupli-

cated here in Vancouver. The sad thing was the reports that were coming in of how the raging floods, due to the excessive melting of snow in the Canadian Rockies, had prevented many of the brethren from getting into British Columbia to attend the assembly. Practically all of the bridges were washed out, including the railroad bridges. The only way to get into Vancouver was by air from the east, or by traveling by car east of the Frazier, then south to the United States and then coming north again via the only bridge that entered Canada in the west. Despite all these hardships, there were 2,735 who attended the Vancouver assembly. The brethren who were able to attend at Vancouver not only enjoyed the blessings of the assembly, but did wonderful advertising throughout the city itself for the public meeting.

The big event on Sunday afternoon, the public meeting, found an attendance of 5,552 persons. This meant that nearly 2,000 strangers were present to hear the public address by the Society's president.

June 4-6 in Vancouver were blessed days, and it was good to see these Canadian brethren so interested in helping their children to learn the truth, too. Practically every child, whether young or in his teens, quietly sat down and paid close attention to what was being said at all the sessions. This was as it should be, for the children need the instruction as much as the parents. After Monday's meeting with the servants to the brethren, the two travelers started their trip to Juneau, Alaska; but about this we make a report in our next issue.

## MANASSEH'S DEMON-WORSHIP GETS HIM INTO TROUBLE

**M**ANASSEH, during his imprisonment in Babylon, had much time in which to reflect on his past course.

In the hot, stuffy weather of low-lying flat Babylon he often longed for his beloved Judean hills. Sometimes he would think of his mother, Hephzibah, and his father, King Hezekiah of Judah. He remembered that when he was a child Isaiah and Micah had spoken in the name of Jehovah but that what they said had not always interested him. He could not forget how his father had tried to teach him Jehovah's law, right up to his death (in 717 B.C.). There in prison every now and then strains of the temple songs which as a child he had heard the Levite chorus sing came to mind.—2 Ki. 21:1; 1 Chron. 3:13; 2 Chron. 33:1, 11; Matt. 1:10.

Manasseh remembered his father's death and burial and the honor that the people paid him when he died. (2 Ki. 20:21; 2 Chron. 32:33) He recalled that after becoming king of Judah he had felt he was free from his father Hezekiah's restraint and constant preaching, free to do as he pleased, and not have to conform his every step to the law of Jehovah. He felt he could then decide for himself what was proper or improper to do. He was attracted to the manner of worship practiced by the Amorites who had lived in Jerusalem before Israel came into the land, and decided to revive that religion. (2 Ki. 21:2, 11; 2 Chron. 33:2; Ezek. 16:3, 45) "He rebuilt the shrines which his father Hezekiah had demolished, he erected altars to Baals, made images of Astarte, and worshipped all the stars and did homage to them." (2 Chron. 33:3, *Moffatt*) He recalled admiring Ahab, a former king of Israel, and in imitation of him ordering sacred poles and images of Astarte to be carved. (2 Ki. 21:3, 7, *An Amer. Trans.*) Encouraged by the success of his vigorous revival of Amorite worship he finally determined to invade the courts of Jehovah's temple

with it; "he built altars for all the host of heaven in the two courts of the house of Jehovah."—2 Ki. 21:4, 5; 2 Chron. 33:4, 5, *Am. Stan. Ver.*

"He also made his children to pass through the fire in the valley of Hinnom," as his great-grandfather had done. (2 Chron. 33:6, *Am. Stan. Ver.*; 28:3) Every time he recalled that, he could hear again the screams of his children, and each time he remembered it he felt more remorse. He often thought of his observing times, using enchantments, and his going into trances while dealing with familiar spirits. He remembered the odd mutterings of the wizards and their ambiguous interpretations of such mutterings. (2 Ki. 21:6) He recalled his first practice of augury, sorcery, and witchcraft, and his instituting mediums and wizards. How proud he had been of his dreams and how carefully he listened to their interpretations by the idolatrous diviners and followed such interpretations! He remembered giving himself up to the study and practice of magic arts, for which purpose he had constantly had with him magicians, or magi. Magi! That made him recall the reverential esteem in which he had held Babylon, as the fountainhead of the religion of the nations, even of the Assyrian world power. How different he felt toward it, now that he was a captive there!—2 Chron. 33:6, *Moffatt; Douay.*

Nearly all the people of his kingdom were taking to the world religion he had instituted. Encouraged thereby and at the instigation of the familiar spirits and fellow religionists he set up a carved image of Astarte inside the temple of Jehovah. But there were some in Judah whom he could not get to fall in line with his religious policy for the state. Some of these dared call attention to the words Jehovah addressed to David and Solomon: "In this house, and in Jerusalem, which I have chosen out of all tribes of Israel,



will I put my name for ever: neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." Manasseh had rejoiced that none of his supporters, the majority of his subjects, paid any attention to such complaints. He merely intensified his propaganda campaign in favor of the state religion, and sponsored and subsidized more showy idolatrous processions and lewd religious orgies.—2 Ki. 21: 7, *Moffatt*; 2 Chron. 33: 7-9; 2 Ki. 21: 7-9.

Then the prophets of Jehovah, whom Manasseh had been unable to win over by flattery or threats, declared Jehovah's message to him in the presence of all the people: "Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, that were before him, and hath made Judah also to sin with his idols; therefore thus saith Jehovah, the God of Israel, Behold, I bring such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down. And I will cast off the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which is evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day."—2 Chron. 33: 10; 2 Ki. 21: 10-15, *Am. Stan. Ver.*

Such words had made Manasseh furious; he made up his mind to execute every one who would not support and practice the state religion. He set afoot an investigation into each one's loyalty to his state religion and had every one slain of whose loyalty there was any doubt. He would not stop until he had purged the land of Judah of all non-conformists. Now, captive in Babylon, which he had learned to detest, his conscience hurt him every time he recalled that purge.

As he was carrying on his blood purge in Jerusalem he heard news of Emperor Esarhaddon's setting out with his army to put down a rebellion against him in Egypt. Other reports had it that Esarhaddon had left crown prince Assnapper in charge of the Assyrian government. Manasseh had wondered whether or not Judah would be required to support the expedition with men and supplies. His worries seemed over when word reached him that Esarhaddon had died on the way. But he had raised his hopes too soon. Not long thereafter the captains of the host of the king of Assyria invaded Judah and captured Manasseh and chained him and shackled him in bronze fetters and started out with him toward Babylon. He recalled how distasteful the crossing of the hot, dusty desert had been, and how the fetters had rubbed off his skin and made sores in his flesh.—2 Chron. 33: 11, *Am. Stan. Ver.*; *Roth*.

There in Babylon he had been in trouble, nothing but affliction and distress. The more he thought about his past

deeds and compared them with what he could remember of Jehovah's law his father had taught him, the more he realized how wicked he had been. At last "he besought Jehovah his God, and humbled himself greatly before the God of his fathers. And he prayed unto him." (2 Chron. 33: 12, 13, *Am. Stan. Ver.*) As he daily prayed to God and thought on His law, which he had learned as a child, more and more of God's righteous statutes and ordinances came back to him.

Then one day Manasseh was informed he was to be freed from his captivity in Babylon and was to be restored to his throne in Jerusalem. The homeward trip did not seem nearly so long to Manasseh as his trip to Babylon had. When at last he caught his first glimpse of his beloved Jerusalem he gave fervent thanks to Jehovah. He wondered how he could ever have worshiped anyone aside from Jehovah. As he got nearer he noticed the city walls were in a ruinous state.

Once again established on his throne, "he built an outer wall to the city of David, on the west side of Gihon, in the valley, even to the entrance at the fish gate; and he compassed Ophel about with it, and raised it up to a very great height." He did not neglect the other cities in Judah, but "put valiant captains in all the fortified cities of Judah".—2 Chron. 33: 14, *Am. Stan. Ver.*

He was not content yet; there was something else he must do. "He took away the foreign gods, and the idol out of the house of Jehovah, and all the altars that he had built in the mount of the house of Jehovah, and in Jerusalem, and cast them out of the city. And he built up the altar of Jehovah, and offered thereon sacrifices of peace-offerings and of thanksgiving, and commanded Judah to serve Jehovah, the God of Israel."—2 Chron. 33: 15, 16, *Am. Stan. Ver.*

He related all that happened to him during his absence, the trouble into which his former demon-worship had gotten him, and his prayer unto his God; and he gave thanks to God before all the assembly for his deliverance from Babylon. (2 Ki. 21: 17; 2 Chron. 33: 18, 19) At last he felt content and at peace, knowing that now the people of his kingdom sacrificed "only unto Jehovah their God".—2 Chron. 33: 17, *Am. Stan. Ver.*

God had warned his people in his law against the false worship of the land, saying: "Neither shalt thou serve their gods; for that will be a snare unto thee." (Deut. 7: 16) Manasseh failed to heed that divine warning and got into trouble, becoming a captive in Babylon. Likewise today, all who, like Manasseh, practice false worship get into trouble and are enslaved in the Devil's religious organization pictured by Babylon. Just as Jehovah's servants the prophets gave true and proper warning to Manasseh, so today Jehovah's servants his witnesses give warning to all that false worship leads to trouble and not to life. Those who today humble themselves before Jehovah God and comply with His requirements will be delivered by Him, as Manasseh was.

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*As for God, his way is perfect: the word of Jehovah is tried;  
he is a shield unto all them that take refuge in him. For who is  
God, save Jehovah?—Psalm 18: 30, 31, A.S.V.*

## LETTERS

### AN INQUIRY AND FRANK REPLY

Oslo, Norway, August 27, 1948

Dear Brethren:

In the Norwegian *Watchtower* for April 15, 1947, we had a very fine article about marriage. The *only* reason a brother had to divorce his wife in accordance with this article was unfaithfulness from his wife's side—if she had sexual intercourse with another man or men.

Specially since World War II a rather peculiar phenomenon occurs here in Norway: married women are seeking other married women, no doubt with the intention to seek sexual pleasure with each other. The doctors have much to write and say about the matter.

May I ask you: What does *the Bible* say about this? Is it counted as great a sin as if a man has sexual intercourse with another man, just as the inhabitants of Sodom and Gomorrah?

If it can be proved that the wife of a brother has been seeking such pleasure, has he the right to divorce her in accordance with the Bible? I thank you in advance if you would be so kind as to let me have your answer to this question.

The work in Norway is progressing as never before, and now has come the happy time when *all* the friends are united as one man in proclaiming the grace and goodness of our heavenly Father. This week we are glad to have the servant to the brethren among us here in Oslo. We rejoice in the marvelous articles in our dear *Tower*.

Yours in the Kingdom's service,

[Signed] ———

Dear Brother:

In answer to your inquiry of August 27:

When women, as is now reported in Norway, seek sexual pleasure with other women, committing masturbation among themselves, it is not the fornication for which, or adultery for which, Jesus said a husband could divorce his wife. But it is an unnatural vice of the female sex, and it is gross uncleanness and is sinful in God's sight. It eventually results in great degradation mentally and physically, and, though it may not constitute Scriptural grounds for a husband to divorce his wife, yet he should warn her of the serious consequences of such a practice, not merely in body and mind but particularly spiritually. According to what God's Word says about related sinful practices' debarring a professed Christian from inheriting the kingdom of God, such a vile sin, if persisted in after due warning from the Scriptures, would debar the woman from life in God's new world.—1 Corinthians 6: 9-11.

In parallel fashion, where a man commits sexual filthiness with another male, in other words, sodomy, it does not constitute the Scriptural grounds for his wife to divorce him. A man cannot be married to another man, neither can a woman really be married to another woman, no matter what the sexual abuses each one commits with the same

sex. But sodomy is named in Scripture as a very vile sin, a practice which debars the sinner from inheriting God's kingdom and also life on earth in the new world. (Romans 1: 24-32) Sodomy by a husband shows great disrespect of the man for his wife, just as masturbation by a wife with other women shows similar disrespect for her husband. The wife, on learning of her husband's guilt with sodomy, should warn him of the end result to him, especially as to his relations with God and Christ and his prospects of eternal life in the new world. If he quits the practice, seeking God's forgiveness through Christ, she also in godly manner may forgive him.

Faithfully yours in Theocratic service,

[Signed] WATCH TOWER BIBLE AND TRACT SOCIETY

### AN INTERESTING REPLY

Dear Friend:

In reply to your inquiry of June 29:

The dates, A.D. 29 and 1931, are particularly mentioned because of what they mark. The "day of salvation" is first mentioned at Isaiah 49: 8. This prophecy applies primarily to Jesus Christ, as the preceding and subsequent verses show. The salvation here meant refers to salvation to God's heavenly kingdom, and hence the "day of salvation" began A.D. 29, when Jesus was baptized in the Jordan river, for immediately afterward he was begotten by God's spirit and God's voice was heard saying: "This is my beloved Son in whom I am well pleased."—Matt. 3: 13-17.

However, at 2 Corinthians 6: 1, 2 the apostle Paul applies the prophecy of Isaiah 49: 8 also to the followers of Jesus Christ who are to be joint heirs with him in the heavenly kingdom. This fact shows that this particular day of salvation continued down to the time Paul wrote 2 Corinthians 6: 1, 2 and down to all Christian followers of Christ since who become prospective heirs of God's heavenly kingdom. This day continues till now, but A.D. 1931 is a marked point in this day; as "*Let God Be True*" says [page 298, ¶ 11]: "God having a fixed time for every purpose (Ecclesiastes 3: 1), his time to give creatures on earth the opportunity to get in line for a heavenly reward has been from A.D. 29 until, chiefly, 1931, called the 'day of salvation'. (2 Corinthians 6: 2)" By referring to various Watchtower publications from and after 1931, you will find that in that year Jehovah God revealed by his spirit that the heavenly class was nearly completed and that now he was opening up to men's minds the grand opportunity to devote themselves to God in hope of obtaining, not the heavenly kingdom, but everlasting life on earth in human perfection under the established kingdom of Christ. Thus God began revealing more fully than ever before that now the way was being opened up to men of good-will to gain an everlasting destiny upon earth.

Sincerely yours in God's service,

[Signed] WATCH TOWER BIBLE AND TRACT SOCIETY

*Rejoice in Jehovah, O ye righteous: praise is comely for the upright. Give thanks unto Jehovah . . . sing praises unto him . . . Sing unto him a new song; . . . For the word of Jehovah is right; and all his work is done in faithfulness. He loveth righteousness and justice: the earth is full of the lovingkindness of Jehovah.—Psalm 33: 1-5. A.S.V*