



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXVI

SEMIMONTHLY

No. 10

OCTOBER 1, 1945

CONTENTS

THE "NEW SONG"	291
Typical Background	291
Psalms Ninety-six	293
Developing the Song Theme	294
The Singers	295
Reigning for the New World	298
Everything New Rejoicing	299
LIFE-STORIES FOR MEN OF GOOD-WILL	300
JOAB, AMBITIOUS MILITARIST	302
FIELD EXPERIENCES	304
"JEHOVAH REIGNS" TESTIMONY PERIOD	290
"WATCHTOWER" STUDIES	290
"THEOCRATIC AID TO KINGDOM PUBLISHERS"	290

OW.T.B. & T.S.

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

OFFICERS
N. H. KNORR, President W. E. VAN AMBURGH, Secretary

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

"JEHOVAH REIGNS" TESTIMONY PERIOD

If you will read, on their appearance, the main articles in our issues of October 1 and 15, you will appreciate how appropriately the Testimony Period during October is designated "Jehovah Reigns". Those who value properly the unique privilege of now making announcement of Jehovah's reign will gladly serve as His subjects in the publicity work during the equable month of October. A larger offer of literature will mark this period of world-wide testimony, namely, two bound books and two booklets, the latest in every possible case, on a contribution of 50c. Instead of decreasing placements, we believe, your report at the month's close will show an even larger disposal of literature and a more widespread witness accomplished. Of course, many of our readers, wanting to take a hand in this October Testimony Period, will appreciate instructions and companionship. All such should feel free to write us for information and for references to the most convenient group of field publishers.

"WATCHTOWER" STUDIES

Week of November 4: "The 'New Song',"
¶ 1-22 inclusive, *The Watchtower* October 1, 1945.

Week of November 11: "The 'New Song',"
¶ 23-44 inclusive, *The Watchtower* October 1, 1945.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; all other countries, \$1.50, American currency; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s. American remittances should be made by Postal or Express Money Order or by Bank Draft. British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International* Postal Money Order only.

FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Australasian 7 Beresford Road, Strathfield, N. S. W., Australia
South African Boston House, Cape Town, South Africa
Indian 167 Love Lane, Bombay 27, India

Please address the Society in every case.

Translations of this journal appear in several languages.

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.

Printed in the United States of America

Entered as second-class matter at the post office at Brooklyn, N. Y., under the Act of March 3, 1879.

"THEOCRATIC AID TO KINGDOM PUBLISHERS"

The proper purpose of gaining any knowledge at all of the truths about God's kingdom should be to pass the benefit that we ourselves gain therefrom along to others. Hence all *Watchtower* readers deserve notice of this new 384-page book, *Theocratic Aid to Kingdom Publishers*. Whether for private study and instruction, or for study in classes at Kingdom Halls, or for use as a ready-reference handbook to be carried with us as a companion when we engage in proclaiming the Kingdom message afield, all *Watchtower* readers will find good use for a copy of *Theocratic Aid to Kingdom Publishers*. Besides two introductory chapters calling attention to the reason for the book and outlining its efficient usage in classroom study, this *Aid* sets out 90 lessons, accompanied by Review questions. These instruct us on how to get information direct from the Bible and from Bible helps, how to formulate such gathered information for presenting it to audiences of one or more, under varied conditions and circumstances, how to meet and overcome the arguments of opposers, how to avoid the confusion of religions; in short, how to be a confident, well-equipped and effective publisher of God's kingdom. It is a real aid to this end, and, being Theocratic, is non-religious. The book is bound in brown cloth, with gold-stamped title and cover-embossing, and is indexed. The edition and its circulation being limited, it is supplied on a contribution of 50c a copy, mailed to you postpaid. Servants of companies or of groups should combine orders to allow for shipment to one address.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI

OCTOBER 1, 1945

No. 19

THE "NEW SONG"

"Oh sing unto Jehovah a new song: sing unto Jehovah, all the earth."—Ps. 96:1, Am. Stan. Ver.

JEHOVAH deserves a new song! This is His day, the day so often mentioned in Sacred Writ as "the day of the Lord" or "the day of Jehovah". The world facts since A.D. 1914 prove that His day is here. What he has already done on this day is worthy of being sung in joyful tunes, for his deeds are a reason for heartfelt singing. His deeds are something distinctively new in the chronicles of humankind. Therefore they supply a new theme for song. Unless this "new song" were sung far and wide over the earth, men would not know what magnificent things the great Jehovah God has done. Men would not know that these things are but the prelude to things of the greatest importance to both God and man.

² The "new song" is being sung. It is no cheap, man-made song, nor is it heard in the popular religious circles of the world, for it is not religious. The song is being sung at Jehovah's own command. He supplies the truths and the facts which go to make up the inspiring theme that is now delighting the hearts of more and more "men of good-will". Happy are those persons who do not let religious prejudice close their ears to the song, but who listen and then catch up the song and join in the swelling chorus out of good-will toward Jehovah God and his glorious kingdom.

³ To selfish men the winning of the global war and the setting up of a global organization for international co-operation may seem marvelous and of outstanding importance. But the fact that the Creator of the universe has taken his sovereign power and now reigns with respect to our earth is of far-surpassing importance. He has established his Theocratic Government, his Kingdom, and the earth has come under it. This fact is of greater interest than a new experiment by men in the art of international collaboration for self-preservation. God-rule is more important than man-rule. Man-rule has occasioned, and will yet occasion, only sorrow, disappointment and oppression to humankind. God-rule will bring

joy, freedom from all bondage, and the fullest desires of the righteous human heart, and will wipe away the tears from every human eye.

⁴ Hence that which provides the theme for the new song is the inauguration of the benevolent rule of the Almighty God Jehovah toward our earth and its inhabitants. It is the establishment of the everlasting kingdom of Jehovah God toward our earth that calls for the singing of the new song. It is therefore since A.D. 1914 that the new song can be sung and must be sung, for it was in that epochal year Jehovah's kingdom by his beloved Son was established.

⁵ Fittingly, then, the Ninety-sixth Psalm comes under our study, the first verse of which reads: "Oh sing unto Jehovah a new song: sing unto Jehovah, all the earth." (*Am. Stan. Ver.*) Something stirring, something great and unusual, must have taken place in order for a call to a song, a new song, to be due. Such a thing did take place. The very reasons which made the psalmist back there in his day call for a new song show us the corresponding reasons which should make us sing the grander "new song" today throughout the length and the breadth of the earth. Hence the Ninety-sixth Psalm, in both its words and its background, is but a prophecy which finds its fulfillment in this marvelous day. Although without a regular title, this psalm is, in the Hebrew, almost a word-for-word repeating of the words of King David recorded at 1 Chronicles 16: 23-33. So, without any guessing, we look back to the occasion of David's words, and there we find the typical background against which to examine the fulfillment of the Ninety-sixth Psalm since A.D. 1914.

TYPICAL BACKGROUND

⁶ King David had the best of reasons to sing a new song unto his God, Jehovah. The time was about the sixth year of David's having placed his throne in the city of Jerusalem as king over all the twelve tribes of Israel. The tabernacle which the prophet Moses had built for the worship of Jehovah was not at

1. Why does Jehovah deserve a "new song"? and why is it new?
2. Why is the song sung? and who are the ones made happy?
3. What is more important today than man's attempts at self-rule, and why?

4. Since when must the new song be sung, and why?
5. Why, then, does Psalm Ninety-six come under our study? and how do we find the background for this psalm?
- 6, 7. What was the ark of the covenant? and how was it that the ark was not in its tabernacle prior to David's writing the new psalm?

Jerusalem, but at a high place called "Gibeon". (1 Chron. 16:39; 2 Chron. 1:3) The most sacred part of the worship of Jehovah was the golden ark of the covenant, but just then it was not in the Most Holy or innermost compartment of the tabernacle. It was in the home of a Levite named Obed-edom, a short distance outside Jerusalem. For three months it was left within the house of Obed-edom, and previous thereto it had been for a time at the home of another Levite, Abinadab. (1 Chron. 13:6-14; 2 Sam. 6:1-11; 1 Sam. 6:21; 7:1, 2) For more than seventy years it had been a blessing in the home of Abinadab. It had found lodgment in his home after the wicked demon-worshiping Philistines captured the ark from the Israelites in battle, but found it to be a plague in their midst and sent it back to the Israelites.

All the while that the sacred ark of the covenant was sojourning in the homes of the two Levites, Abinadab and Obed-edom, the ark was, of course, covered over from the common gaze of the people. Seventy of the inhabitants of Beth-shemesh had been smitten with death because of profanely looking at the ark when the Philistines sent it back uncovered. (1 Sam. 6:19, *Am. Trans.*) Why was this? Because the ark was a symbol of the throne of Jehovah God, and hence a symbol of the presence of Jehovah as King and Universal Sovereign. The ark was surmounted by a golden lid. On the lid were carved out of one piece two golden cherubim with outspread wings overshadowing the lid or mercy-seat. Jehovah was said to dwell between these cherubim, because there between them he was accustomed to manifest his presence; as it is written: "Thou that dwellest between the cherubims, shine forth."—Ps. 80:1.

Jehovah's servant, David, was not like the kings and rulers of "Christendom". These are interested only in themselves having the place and power of ruling. The kingdom and rulership of the Universal Sovereign, Jehovah God, does not interest them. David, of course, sat upon the throne of the kingdom of Israel, at the capital city, the city of Zion, the citadel of Jerusalem. But David knew that he was not the real ruler and king of Israel, and that he was not the real lawgiver for the nation. David realized that Jehovah, the God whom he worshiped, was the true and actual Ruler and King; and that the kingdom of Israel's twelve tribes was therefore a Theocratic government. We now know that it was a typical Theocracy, that is, a government under the direct supervision and administration of God, a government in which God was represented by his anointed king on Mount Zion, in this case King David. David was therefore said to sit upon the throne of Jehovah; and hence David's son and successor, Solomon, was

declared to sit "on the throne of Jehovah as king instead of David his father". (1 Chron. 29:23, *Am. Stan. Ver.*) Knowing these facts respecting the kingdom, David said to God: "Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head over all."—1 Chron. 29:11, *Am. Stan. Ver.*

Being an unswerving worshiper of Jehovah God, and also recognizing the universal sovereignty of Him, David was not satisfied for the ark of Jehovah's covenant to be shoved into a corner. David did not think it right that he should enjoy all the glory alone upon Mount Zion. The ark was the place at which questions should be asked. Consultation should be had there with the Lord God, concerning the important matters of the kingdom of Israel, out of respect for His sovereignty over Israel. Therefore David felt that Mount Zion, where he himself reigned on the throne of Jehovah, should be the place to have the ark of Jehovah with its cherubim stationed in a royal tent. So David said to the Israelites his subjects: "Let us bring again the ark of our God to us: for we enquired not at it in the days of Saul." (1 Chron. 13:3) The due time came; and in harmony with the laws of God's covenant with Israel, and in full keeping with the beauty, glory, majesty and strength represented by the ark of the covenant, it was carried in a triumphal procession up into the city of David, which is Zion. It was "set in the midst of the tent that David had pitched for it" near to his palace.

With this elevating of the holy ark upon the royal hill and inside the capital city where Jehovah's anointed king reigned, the reign of Jehovah God was declared to be begun, in a typical sense, of course. For this reason David composed a new psalm, from which the Ninety-sixth Psalm is taken. This psalm of David reached its apex of joy in saying: "Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth." (1 Chron. 16:1-31) Unquestionably, therefore, this occasion was directed of the Almighty God to prefigure the establishment of Jehovah's Theocratic Government, the kingdom of God. Why so? Because there, in a type, Jehovah God was reigning on Mount Zion, with his anointed king beside him ruling in the name and the fear of Jehovah. The typical picture was complete in its details. That was why the reign of Jehovah was joyfully proclaimed. In Psalm Ninety-six those facts were said to call for the singing of a new song unto Jehovah on the part of all the earth. Let us now consider this psalm.

9. Why was David not satisfied with the location of the ark? and where did he have it brought?

10. With this locating of the ark on Zion, what was declared begun? and why?

8. As to rulership, why was David different from "Christendom's" kings and rulers? and what facts made his rule a typical Theocracy?

PSALM NINETY-SIX

¹¹ "Oh sing unto Jehovah a new song: sing unto Jehovah, all the earth. Sing unto Jehovah, bless his name; show forth his salvation from day to day." (Ps. 96: 1, 2, *Am. Stan. Ver.*) Sing! Sing! Sing! cries the psalmist, making the command most emphatic by this threefold expression. Jehovah's anointed king, David, was the composer of the psalm, and therefore in this day the threefold command is issued by the great Son of David, Christ Jesus the King. The time that the command goes forth is the year 1914. Therefore the command applies at present although we are more than thirty years removed from 1914. Just as did David, so the King Christ Jesus on beginning his reign called for a song to his God Jehovah, but did not call for a song to his own praise. It was because Jehovah is responsible for the Kingdom, he is the Universal Ruler, and he has in fact become King, and Christ Jesus is his beloved consort in the Kingdom. Christ Jesus is his Anointed One whom He puts on the throne on Mount Zion, that is to say, on his capital organization of all the universe.

¹² The Bible does not leave us in doubt and uncertainty as to the year when Jehovah thus asserted his universal sovereignty and enthroned his King on Zion. It was A.D. 1914, the year of the beginning of World War I; for in that year the "seven times" of the Gentiles came to an end. Those "times", of 2,520 years, began on typical Zion in 607 B.C., at the first destruction of Jerusalem, when the temple of Jerusalem was destroyed and the golden ark of the covenant disappeared, no man knows where. Since there is no variableness with God nor shadow of turning, those Gentile times must end A.D. 1914; which they did.—See the book *"The Kingdom Is at Hand"*, chapter 12; and *"The Truth Shall Make You Free"*, chapter 18.

¹³ You ask, Has not Jehovah God been King of the universe all along? Why must there be a special expression and assertion of his universal sovereignty in 1914? It is for his name's sake. It is for the vindication of his universal domination, and all this with special reference to our earth. Here on this earth men and devils ignore, belie, belittle and defy the universal domination of Jehovah God and seek to run the planet for themselves. This was not the state of affairs when man was first created and put in the garden of Eden.

¹⁴ At that time the world in which man lived was a Theocratic world. It was a righteous world, and all things making up that world were in their right relationship to God the Supreme One. In that world

Jehovah alone was the God that was worshiped; and his will alone was done on earth as it is done in heaven, without question or dispute. Man was created in the image of God the Creator; which means that man was a shadow or representation of his heavenly Commander Jehovah God toward the lower animal creation. That is to say, as Jehovah God exercised the universal sovereignty toward all creation, including our earth, just so man was both made and commanded to "have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth". (Gen. 1: 26, 28) The proper fear of man was placed upon these lower animal creatures, and they did man no harm.—Compare Genesis 9: 1, 2.

¹⁵ Man served the Universal Sovereign, Jehovah, and had communion with Him. Thus man worshiped the Supreme Power, and to Him man was responsible. "God made man upright" (Eccl. 7: 29, *Am. Stan. Ver.*); and the perfect man and his wifely helpmeet walked in the fear of Jehovah God and cared for His earthly creation and observed His commandment not to eat of the "tree of the knowledge of good and evil". That made it a righteous earth, and this earth was the footstool of the Universal Sovereign, whose throne is the heavens. "Thus saith Jehovah, Heaven is my throne, and the earth is my footstool." (Isa. 66: 1, *Am. Stan. Ver.*) Jehovah was man's King and man worshiped him at his footstool without need of any sacred tabernacle or ark of the covenant. Jehovah was man's Law-giver and was hence the Interpreter of his own law to man and was the Supreme Judge. As long as man perfectly kept Jehovah's law and was obedient to him as his human son, the great Supreme Judge pronounced man right and righteous. This meant that man was justified with God. No condemnation rested upon man, and he enjoyed life as a son of God in perfect happiness in the earthly Paradise. By continuing in this righteous, obedient condition this human son of God would receive from his great Judge and Life-giver the right to everlasting life and would be justified to life eternal.

¹⁶ Jehovah's concerns and interests are universal, and are not confined to just this earthly globe. At the creation of this earth "the morning stars sang together, and all the sons of God shouted for joy". (Job 38: 7) Jehovah God, the Universal Sovereign, took one of such morning stars and made both earth and man to be the immediate concern and charge of that morning star, to represent Jehovah God as respects the earthly creation. That morning star was named *Heylel* or *Lucifer*, which means "bright-

11. Why is the command to sing threefold? and why should the singing be unto Jehovah?

12. How do we determine when Jehovah asserted his sovereignty and enthroned his King?

13. Why was there a special expression of Jehovah's sovereignty in 1914?

14. What kind of world was it in which the first man lived? and how was this fact shown?

15. In what way was it a righteous earth then?

16. How was a righteous heavens constituted over man? and what made up the original world of righteousness?

shining one"; and he was called the "son of the dawn". Heylel or Lucifer was in position to lead man in the path of the just and to make it a path of light. Under the morning star Lucifer Jehovah God placed many of the heavenly sons of God that had watched earth's and man's creation with joy, and this heavenly band formed an organization under Lucifer to co-operate with him in his oversight of human affairs. Being higher than man and invisible to man, Lucifer and his fellow sons of God were like a heavenly canopy over mankind. Thus this angelic organization made up a heavens, a righteous heavens, whose special charge under Jehovah God was the earth and man upon it. Righteous humankind constituted the earth as God's visible representatives; and Lucifer and his angelic organization of sons of God constituted the heavens as God's invisible representatives. Together, this righteous "earth" and righteous "heavens" constituted the original world of righteousness in which mankind lived. At the same time this righteous world was a part of Jehovah's universal organization, and it recognized Jehovah's universal sovereignty. Hence it was a Theocratic world, and Jehovah reigned there.

¹⁷ As long as Jehovah God thus reigned, there was peace on earth. Paradise flourished, and all the things therein rejoiced. Man was happy, free, and prosperous. All well and good for so long a time, and then the question of Jehovah's universal sovereignty was raised. Lucifer, growing heady with this grant of power over the world of which man was a part, coveted the world for his own. He purposed to steal it for himself and to set himself up as a totalitarian ruler, completely independent of God. If he captured this world for himself, it could be the stepping-stone to conquer other worlds, and he would ascend in his heavenly rank and be a universal ruler like Jehovah God. So, first, in his heart Lucifer rebelled against God, and next he struck at the weakest part of that world of righteousness, namely, at humankind, to turn it into rebellion against God. Lucifer's conduct made him Satan, which means Jehovah's opposer or adversary. Still trying to represent himself as an angel of light, Satan set himself up as a judge of Jehovah God. He created the impression in the mind of Adam's wife that God had told them a lie to keep them from getting their eyes opened and from becoming gods like Him and able to judge for themselves right and wrong, good and evil. By making out God as a liar and eating the fruit he forbade, they could become a moral law to themselves, to legislate or rule what is good and evil. Freedom, independence would be theirs! Ah, it would be a better and finer world, created by man's own hands!

17. How was the question of Jehovah's universal sovereignty raised? and how was it first suggested to humankind?

¹⁸ The woman Eve yielded to the deception. Her husband Adam did not reprove her, but willfully followed her in breaking God's law. They became rebels and sinners against God and were as those who commit witchcraft. "For rebellion is as the sin of witchcraft." (1 Sam. 15:23) They became worshipers of the great rebel Satan the Devil, whose lying word they had followed instead of following the pure and true word of Jehovah God. With both the heavens and the earth in rebellion against the Universal Sovereign, that world became an unrighteous, rebellious world, subject to Satan the Devil. The Bible shows that Satan was not long in turning many sons of God of his organization into rebels against God. Thus the Lord God no longer reigned as regards this earth. The Theocracy passed away from the earth. Man and woman were cast off from being subjects of the Universal Sovereign and were turned out of Eden, the garden of life. With man no longer in the garden to dress it and to keep it as he had been appointed and accustomed to do, we can imagine that the garden took on a mournful appearance. The fields did not seem to be joyful, nor did the trees of the wood seem to rejoice, nor the hills to be glad together, for the one who was made in the image and likeness of God was no longer among them. Nature seemed sad.

DEVELOPING THE SONG THEME

¹⁹ Back there in Eden, on that day of judging the rebellious earth as well as the Satanic heavens, Jehovah God gave the beginning of the theme of the new song, to be sung by His "woman". Jehovah's *woman*? Yes, his holy universal organization of faithful creatures. When Satan and Adam and Eve rebelled against Jehovah's universal sovereignty, Jehovah dismissed them from his universal organization. None of these rebels were any longer God's children by his "woman", and hence were sentenced to death. Aiming his words at the serpent-like Satan, Jehovah God pronounced sentence upon that old Serpent, saying: "Because thou hast done this, thou art cursed . . . and I will put enmity between thee and the woman [Jehovah's 'woman'], and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:14, 15.

²⁰ The producing of that victorious Seed from God's holy universal organization would be no sorrow. It would be a cause for singing, because that Seed of God's "woman" is his beloved only begotten Son, the Christ, the uncompromising enemy of that old Serpent, Satan the Devil, and all of his brood.

18. How did that world become unrighteous? and with what effect upon the garden of Eden?

19. How did Jehovah then give the beginning of the theme of the new song?

20. Why would the production of the woman's seed be no sorrow? and what did Jehovah's promise concerning it mean in its broad sense?

Jehovah's promise concerning his woman's Seed meant that God would destroy the old devilish heavens and also the earthly organization subject to such heavens; and that God would bring in a victorious new righteous heavens and would build up a new righteous earthly organization. God's promise meant the creation of a new world by means of His Seed. It meant the regeneration of the world of righteousness. (Matt. 19: 28) It meant that the reign of Jehovah God toward this earth would be restored or resumed. His Theocratic government would be set up anew over this earth. His universal sovereignty would be made known and enforced once again toward this earthly footstool and would be gladly recognized and complied with by all humans that live. The bringing of such things to actuality would indeed be cause for a new song whose strains should fill all the earth at that time.

²¹ Through the millenniums of time Jehovah God caused further prophecies to be made concerning this wonderful turning point in human history, and all such prophecies were to serve as part of the theme of the joyous "new song". It is the national anthem of God's "holy nation", the kingdom of heaven. (1 Pet. 2: 9) Amid jubilant song and music Jehovah's ark of the covenant was brought up into the tent which King David pitched for it near his palace on Mount Zion, and this was just a pictorial drama staged by Jehovah's typical Theocracy to foreshadow the bringing in of his true Theocratic Government accompanied by the singing of the "new song" on earth.

THE SINGERS

²² Jehovah's threefold command to "sing", as recorded in Psalm Ninety-six, is directed to certain ones. "Sing unto Jehovah, all the earth." The expression "all the earth" does not mean the political, financial, religious "earth", which is the creation of Satan, "the god of this world." (2 Cor. 4: 4) The very fact that the divine command to sing is not being fulfilled by such earth is proof that the worldly earth is not the one addressed; for all the members of the United Nations are singing their national anthems, together now with a new verse about the United Nations Organization for peace and security. Call to mind that when King David, under Jehovah's leadership, caused the ark to be brought up onto Mount Zion, he appointed the wholly consecrated Levites to serve as singers and musicians. The names of the leaders in song and instrumental music are given at 1 Chronicles 15: 16-24. Among the three leading musicians appointed was Asaph, whose name

appears so frequently in the titles of the Psalms. And at 1 Chronicles 16: 7 we read concerning that day of exalting Jehovah's ark on Mount Zion: "Then on that day David delivered first this psalm, to thank the LORD, into the hand of Asaph and his brethren." (*Auth. Ver.*) Or: "Then on that day David for the first time entrusted to Asaph and his kinsmen the giving of thanks to the LORD." (*Amer. Trans.*) After that statement follows the psalm of David which contains in it the words of Psalm Ninety-six.

²³ Concerning the ark in its tent on Mount Zion and which symbolized the throne of the reigning King Jehovah, it is written: "So [David] left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required." (1 Chron. 16: 37) This Asaph is the Levite to whom David delivered the new psalm, to celebrate the reign of Jehovah God in his typical Theocracy over Israel. Without question, therefore, "all the earth" which is emphatically commanded to sing the "new song" to Jehovah as King since A.D. 1914 means persons upon this globe who are wholly devoted to Him and his Theocratic Government. In David's day the "earth" was the territory of the typical Theocratic government. All the inhabitants thereof were under the leadership of Asaph and the other Levite musicians in the land of Israel. In our day, when Jehovah God has laid authority upon his anointed King, Christ Jesus, "all the earth" means first all the antitypical Levites, the remnant of his footstep followers, who are in line for the kingdom of heaven. They are the remnant yet on earth of the 144,000, who are seen with Christ Jesus on Zion, the capital organization, and before the throne of the reigning King Jehovah.

²⁴ Concerning them it is written by the apostle John: "I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne [of the Father, Jehovah], and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." The new song also refers to the Lamb Christ Jesus: "And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people and nation, and madest them to be unto our God a king-

21. How were additions made to the theme of the new song? and how was the occasion for singing it foreshadowed?

22. (a) What could the "earth" that is commanded to sing not be, and why? (b) In connection with the ark's transfer, whom did David appoint to be singers and musicians?

23. What, then, does the "earth" that is to "sing" mean?

24. How does the apostle John describe the singers of the new song? and to whom also does the song refer?

dom and priests; and they reign upon the earth.” —Rev. 14: 1-3; 5: 8-10, *Am. Stan. Ver.*

²⁵ The remnant yet on earth of the 144,000 are therefore commanded to sing the “new song”. The prophecy as to this command concerning them must have fulfillment. Otherwise, the very stones of the ground would sing out! However, other persons of good-will are invited to catch up the joyous song and to swell the new Kingdom refrain. In olden time, when David brought up the ark to its place on Mount Zion, all the other tribes of Israel besides the Levites joined in singing and shouting, men and women alike, under their musical leadership. As it is written: “So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.” (2 Sam. 6: 15) Hence the expression “all the earth” would include these present-day people of good-will who become companions of the antitypical Levites, the remnant of the 144,000. And the facts of the day bear out that conclusion. The song which such good-will persons hear from the remnant they are taking up. With all their vocal powers and other powers of expression they are joining in singing it forth by joyful publicity service to Jehovah God.

²⁶ Unitedly, therefore, in one harmonious chorus, of men and women, of boys and girls, the remnant and their good-will companions are fulfilling the divine command to sing the “new song”. Thus “all the earth” which acknowledges Jehovah’s Theocracy sings. Its inhabitants sing of how he assumed his great power A.D. 1914 and began to reign in expression of his universal domination. They sing of how Jehovah then put his capital organization of Zion in operation by enthroning its heavenly King Christ Jesus, and extending the scepter of his power out of Zion and toward the earth, and so bidding him to reign in the midst of his enemies. (Ps. 110: 2) They sing of how the anointed King at once went into action as Jehovah’s royal Consort and Executive; how he immediately began “war in heaven”; how he fought successfully against that old Serpent Satan and all his demon seed and cast them out of heaven and down to the earth, to be reserved here a “short time” before the head of the Serpent is crushed at the battle of Armageddon. They sing forth that God’s kingdom is here, at the doors, according to all the visible signs in evidence on earth since 1914; and that such kingdom by Christ Jesus will come against all of Satan’s abased organization and will wipe it from the face of the universe for ever, at Armageddon. What a new song!

²⁷ “Sing unto the LORD, bless his name; shew forth

his salvation from day to day.” (Ps. 96: 2) Or, more literally translated from the Hebrew: “Sing to Jehovah, bless ye his name, proclaim the glad-tidings from day to day of his victory.” (*Rotherham Psalms*) Under such command from on high, how can the Theocratic remnant and their good-will companions be silent any day? Sunday, or Saturday, or any other day of the week, they cannot be quiet from publishing to others the glad-tidings concerning Jehovah’s past victories and coming victories over the Devil’s organization. The message about the deliverance and salvation of all those who take their stand for His kingdom is good news. It is gospel. It must be proclaimed daily by Jehovah’s united announcers on earth.

²⁸ All those feeling the urgency of the divine command and also appreciating their privileges are doing what Jehovah’s King, Christ Jesus, commands “all the earth” to do. Their sweet voices laden with the most wondrous message of all time are a delight for all lovers of righteousness and life to hear. They are not singing to the great heroes of the day, who are being acclaimed in the newspapers and religious pulpits and in national and international political assemblies. They are singing to Jehovah, who has revealed his name to them. They bless his name, which the religionists curse. They joyfully accept the name which He has indicated for them in his Word, namely, “my witnesses,” that is to say, Jehovah’s witnesses. In keeping with this name upon them they daily strive to honor His name. They bless it by speaking well of his name, telling what it means, and keeping their integrity toward Jehovah in order to have a part in vindicating his holy name. They rejoice that he will make a name for himself by his victory at the battle of Armageddon.

²⁹ “Declare his glory among the nations, his marvellous works among all the peoples.” (Ps. 96: 3, *Am. Stan. Ver.*) In the face of this royal command by the Greater David, Christ Jesus, the proclamation of the good news of Jehovah’s glory and wondrous works is not to be confined to inside the visible organization of His people on earth. It must be told among all the nations and peoples, that these may choose whether to glorify and worship the only true and living God or to worship the popular heroes and celebrities of the day.

³⁰ Why is obedience to this command proper? The inspired answer is: “For the LORD is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the LORD made the heavens.” (Ps. 96: 4, 5) Or, to translate the Hebrew text more literally: “For great

25. Who on earth are therefore commanded to sing? and how was it foreshadowed that others besides them would join in the singing?

26. How is “all the earth” now singing? and of what new things do they sing?

27. According to Psalm 96: 2, why may not Jehovah’s witnesses be quiet or silent any day?

28. To whom are they singing? and how are they blessing his name?

29. To whom must his glory and marvelous works be declared? and why?

30. Why, according to Psalm 96: 4, is obedience to this command proper?

is Jehovah, and to be highly praised, fear-inspiring is he above all messengers divine; for all the gods of the peoples are nothings, but Jehovah made the heavens." (*Roth. Pss.*) This being so, how can anyone who claims to be a Christian either seek to draw the praise of men to himself or indulge in praising other men for their worldly achievements? Jehovah is the One to be highly praised above all creatures. He is the Supreme One, and hence is above all the mighty ones (Hebrew: *elohim*, angels, as at Psalm 8:5). He is to be feared above all such divine messengers. One of such mighty angels or messengers said, when the apostle John fell at his feet to worship: "See thou do it not: for I am thy fellowservant, . . . worship God." (Rev. 22:8, 9) Jehovah God and his Chief Messenger, Christ Jesus, are the Higher Powers; and all men should be subject to them in fear. —Rom. 13:1-5.

³¹ The pope of Vatican City canonizes certain religious heroes and heroines and thus enrolls them in the religious calendar for worship by Roman Catholics. The creature-worshippers among all the peoples of whatever religion erect statues and memorials to honor prominent personages. Nevertheless, Jehovah's King Christ Jesus declares that all such mighty ones or *gods* of the peoples outside of the Theocratic organization are mere idols, nothingnesses. The images which they set up for worship are in themselves nothing more than the perishable materials of which they are made, and they turn aside the people's worship from Jehovah God to Satan and to all the demons of which Satan is the prince.

³² This is the day for the peoples and nations to know that Jehovah is the true and living God, because "the Lord [Jehovah] made the heavens". He is the Creator, not only of man, but also of things far higher than man. He has framed not only the sun, moon, and the stars and planets which are visible to our sight, but since 1914 he has framed "new heavens" by making Christ Jesus the reigning King of the New World of righteousness and by casting Satan the Devil down to the earth. The peoples and nations must now be informed that God's promise has begun fulfillment concerning which the apostle Peter penned these words: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13) The 144,000, including the faithful remnant of them yet on earth, are to be associated in with Christ Jesus in those "new heavens". These "new heavens" show forth no man's glory, but only Jehovah's glory; and the establishment of these new heavens of God's creation is

one of the wondrous works of Jehovah God since A.D. 1914 which must be declared among all peoples. —Isa. 65:17.

³³ In contrast with all the gaudy, artificial ornament with which religious creature-worshippers try to surround their idolatrous images and memorials, the King Christ Jesus says concerning Jehovah God: "Honour and majesty are before him: strength and beauty are in his sanctuary." (Ps. 96:6) In the typical nation of Israel the sanctuary or temple was built at God's command and according to the pattern which he provided for the builders. Inside, the sanctuary with all its furnishings was a gorgeous place, symbolic of greater realities in the heavens where Jehovah has his majestic throne. (Heb. 9:23, 24) Besides such material glory, a supernatural glory filled the Most Holy of the sanctuary, because God caused a wondrous light to dwell between the golden cherubim that surmounted the sacred ark of the covenant. To enter into the presence of that glory light without authorization or appointment meant death to the intruder. "For I will appear in the cloud upon the mercy seat," said Jehovah to the prophet Moses. (Lev. 16:2) The glory, the dignity, the ornamental beauty and the appearance of strength seen in the courts of earthly kings and popes are not to be compared with the actual honor, majesty, beauty and strength which adorn the heavenly courts of the Universal Sovereign, the Almighty God. That of the human courts is quickly to pass away, at the battle of Armageddon; that of Jehovah's holy courts is never-fading.

³⁴ Therefore the psalmist cries out: "Ascribe unto Jehovah, ye kindreds of the peoples, ascribe unto Jehovah glory and strength. Ascribe unto Jehovah the glory due unto his name: bring an offering, and come into his courts. Oh worship Jehovah in holy array: tremble before him, all the earth." (Ps. 96:7-9, *Am. Stan. Ver.*) By such words the foremost issue, that of universal domination or sovereignty, is squarely put before us. In the oncoming postwar period of the nations, to whom will human creatures ascribe glory and praise and the power of salvation? Whom will they worship? To whom will they offer their allegiance and submission and consecrations? In the highest interests of the people the inspired psalmist calls upon the kindreds and families of the peoples to give to Jehovah God the glory. Give him the glory due for taking hold of his universal sovereignty and setting up his Theocratic Government toward the earth, preparatory to creating an entirely new world of righteousness. Jehovah's witnesses, that is, the remnant, and also their good-will

31. To whom do the religionists erect images? and what does the King Christ Jesus declare their gods to be?

32. Who, then, made the heavens? and what wondrous works must therefore be declared among the peoples?

33. How is Psalm 96:6 true, both as to typical Israel and in the reality today?

34. How does Psalm 96 then put the foremost issue squarely before us? and how do Jehovah's witnesses meet it in beautiful holiness?

companions who come out from all nations, kindreds, people and tongues, will obey and ascribe glory to Jehovah and glorify his name. (Rev. 7:9-12) Regardless of what "Christendom" and all the United Nations do, they will bring their wholehearted offerings of service to Jehovah and his kingdom. They will not worship any international creation of men, but will worship Jehovah God, identifying themselves as being consecrated and holy to Him. In such beautiful holiness they will always say: "We ought to obey God rather than men."—Acts 5:29.

³⁵ Taking such a course, those who take their stand for Jehovah as God and Universal Sovereign will not be tormented and agonized by the woes now coming upon the earth. The Hebrew word which means to twist oneself, to writhe as in pain, to be in birth-pangs, is the word the psalmist uses in addressing the "earth" at Psalm 96:9. For this reason he appears to be directing his speech to the visible, earthly part of Satan's organization. He foretells their inescapable experience at the time that Jehovah puts his Theocratic Government in operation toward men on earth. "Be in birth-throes at his presence, all the earth," is the way Rotherham's *Psalms* renders Psalm 96:9. Due to the world war of 1914 and the recent global war, and due to the accompanying famines, earthquakes, pestilences, and distress of nations, the "earth" of Satan's organization has writhed in pain. Jesus foretold more sorrows for this "earth" and its nations and kingdoms, saying: "But all these things are a beginning of birth-pangs." (Matt. 24:8, *Roth.*) At Armageddon, however, when the leaders of this "earth" are saying, "Peace and security!" will come the climax of death-dealing pain: "then suddenly upon them cometh destruction, just as the birth-throe unto her that is with child, and in nowise shall they escape."—1 Thess. 5:3, *Roth.*

REIGNING FOR THE NEW WORLD

³⁶ Whereas sorrow, like sudden piercing birth-pangs, makes this "earth" writhe because of the violent end of Satan's world organization in this day of Jehovah, the opposite is the blessed portion of those who make Jehovah and his Theocracy their choice. The royal psalmist, who pictures Christ Jesus the King, supplies us the main theme of the joyful "new song" and tells us how we must sing it. He says: "Say among the nations, Jehovah reigneth: the world also is established that it cannot be moved: he will judge the peoples with equity." (Ps. 96:10, *Am. Stan. Ver.*) Yes, the keynote of the new song is the paramount issue of Jehovah's universal sovereignty. It is the

ringing truth that "Jehovah hath become king!" (*Roth. Pss.*) In 1914 he interrupted the rule of Satan as "the god of this world". He took to himself his great power as Lord God Almighty as he began reigning by means of his newly created capital organization Zion. This Jehovah did by enthroning Christ Jesus, who is the Head and Chief Member of that capital organization, "the Lord of lords and King of kings." It is by this acting King that Jehovah God reigns while his enemies are yet alive and are most active and highly organized. By having Satan and his demonic heavens cast down to the vicinity of this earth, Jehovah has made all enemies the footstool of his anointed King Christ Jesus; and Christ Jesus is commanded to wield the scepter of his power in the midst of such enemies till he finally dashes them to pieces like a potter's vessel at Armageddon.

³⁷ Therefore it is commanded upon Jehovah's witnesses to announce among the worldly nations Jehovah's reign begun. This good news is "this gospel" which Christ Jesus predicted would be proclaimed by his followers at the close of World War I, saying: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) This, as well as Psalm Ninety-six, is their divine authorization to act as ministers of the gospel or gospel-preachers. The worldly nations interfere with their carrying out of this divine authorization as Jehovah's witnesses only at peril to themselves from His hands.

³⁸ The gospel-preachers are ordained to make known among all nations that "the world also is established that it cannot be moved. He judges the peoples in equity." (Ps. 96:10, *Amer. Trans.*) The world that is immovably established is, of course, the new world composed of new heavens and a new earth. The "new heavens", or Zion, which is Jehovah's capital organization under Christ Jesus, is the foundation of the new world. Hence it is the foundation for the "new earth". Bible prophecy makes the evidence positive that in 1918 Jehovah laid his King Christ Jesus as the Foundation Stone in the heavenly Zion. This King is a "sure foundation", and whatsoever is founded upon him will never be moved or cause disappointment and shame and confusion. (Isa. 28:16) It is true that, in the Hebrew text, the word translated *world* is the word *tehvélh*, which means "the productive" or "that which yields", causing its products to flow forth. Hence *tehvélh* is understood to refer to the earth, in a poetical sense. But out of thirty-six times' occurrence, *tehvélh* is rendered only once "habitable part" (of the earth), and

³⁵ According to the Hebrew of Psalm 96:9, what may the expression "Fear before him, all the earth" mean? and how is this being fulfilled?
³⁶ In what expression does Psalm 96:10 supply us the keynote of the new song? and how was this theme made possible to sing?

³⁷ How did Jesus refer to this announcement? and what does all this constitute for the announcers?

³⁸ How is the world established immovably? and how is the Hebrew word for "world" used elsewhere throughout the Bible?

all other times "world" (in the *Authorized Version*); as, for example, at Psalm 90: 2: "Before the mountains were brought forth, or ever thou hadst formed the earth and the *world* [*tehvél*], even from everlasting to everlasting, thou art God."

"The use of the word *tehvél* at Psalm 96: 10 as applying to that which is established immovably does not mean that the corresponding English word *world* means just the visible or earthly part of God's new world of righteousness. *Tehvél*, as here used, means an earth organized under and hence made productive by the new heavens. If a new earth is to be stabilized beyond being moved, then it presupposes and requires a stable, immovable new heavens. Hence the word *tehvél* embraces the entire new world and is here properly translated "world", meaning the new world.

"What contributes to the stability of the world is righteousness, the righteousness of its Ruler. As it is written: "A king that sitteth in the throne of judgment scattereth away all evil with his eyes." "The king by judgment establisheth the land: . . . The king that faithfully judgeth the poor, his throne shall be established for ever." (Prov. 20: 8; 29: 4, 14) Such a one is Jehovah's anointed King Christ Jesus; and by him the judgment of the nations is now on, as foretold at Matthew 25: 31-16. He judges the peoples righteously, and with equity, according to their reception of the "new song" or "this gospel of the kingdom". Those who hear and help Jehovah's witnesses in singing the new song the King Christ Jesus judges to be his "other sheep". He puts them on his right side as inheritors of life in the new world. Those who shut their ears and make a wry face at the "new song" of Jehovah's reign and who fail to help his witnesses in singing it to all nations, such ones the King drives to his left side, as "goats", for whom destruction with Satan is reserved.

EVERYTHING NEW REJOICING

"Exalted in spirit by the glorious prospect, far distant in his day but undergoing fulfillment in our day, the psalmist bubbles over with joy, saying: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the LORD [Jehovah]: for he cometh, for he cometh to judge the earth [*éretz* (Hebrew)]: he shall judge the world [*tehvél*] with righteousness, and the people with his truth." (Ps. 96: 11-13) Therefore the religionists who look upon the end of this world as something bringing the

destruction of all the things they hold dear do not have the spirit of this psalm. They positively cannot sing this "new song". They are not doing so, but are seeking to hinder it. Not to them, therefore, is the exhortation addressed to rejoice and be joyful and to roar with gladness.

"The Bible says the holy angels of heaven rejoice, particularly those who accompany the King of the new heavens as he comes in his glory to judge the nations of earth. Hence the apostle John writes: "I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren [Satan] is cast down, which accused them before our God day and night. . . . Therefore rejoice, ye heavens, and ye that dwell in them." (Rev. 12: 10-12) Therefore the rejoicing of God's faithful remnant, who are called to the kingdom of heaven, is irrepressible. Yes, too, his "other sheep", the people of good-will on earth, are glad. Understanding what is now taking place, all these are by faith living as it were in an earth that is apart from this wicked world and in which everything is jubilating. In bass tones the sea is roaring out its deep appreciation of Jehovah's reign begun, to rid its waters of all commercial craft and vessels of war. (Isa. 33: 21-23) The broad fields are smiling, being decked with soft verdure and spangled with flowers. The trees are luxuriant with various shades of foliage and are richly laden with fruitage. All visible nature takes on a glad appearance, as a prophetic indication of what our physical earth will actually be like during the New World of righteousness. This is nature's way of singing the new song. And if Jehovah's consecrated and commissioned witnesses should fail to sing it, all nature itself would sing out in its own way of giving glory to the Creator.

"But why all this? It is because Jehovah comes; that is, he directs his universal sovereignty once more toward this terrestrial globe. He establishes his Theocratic Government to bring earth within the realm of his universal organization. This is a blessed occasion, for it means that righteous judgment at last comes to the lovers of truth and right. Jehovah's judgment begins at the house of God, with the remnant who are in line for the new heavens of the New World. (1 Pet. 4: 17) By his King at the temple Jehovah judges the remnant to be faithful and appoints them to be his "faithful and wise servant" to preach this Kingdom gospel to all nations. By the truth which he sends out through this "servant" class he judges the peoples. He separates out the righteously disposed people of good-will as those counted

39. What, then, is the full scope of the Hebrew word "*tehvél*"?

40. What contributes to the stability of the world? and how is the divine judging of the people in equity going on?

41. In what language does the psalmist then express his joy? and why is his exhortation not addressed to the religionists?

42. (a) Who in heaven and who on earth are rejoicing? (b) How, figuratively speaking, is all nature also rejoicing?

43. What reason does Psalm 96 assign for all this rejoicing? and how is such reason in effect now?

worthy to be hid in the day of executing his judgment against all of Satan's wicked organization. Judgment, therefore, by the righteous, faithful Judge Jehovah means the vindication of His servants and their deliverance from all affliction and oppression by the Devil's organization.

"Jehovah's anointed King, who represents Him upon the bench of judgment, bids "all the earth" to lift up its voice and to sing the new song to Jehovah. The answer to this call or command we shall study in the next succeeding issue of *The Watchtower*.

44 What does Jehovah's King command? and where do we study the answer?

LIFE-STORES FOR MEN OF GOOD-WILL

IN THE August 15, 1945, issue of *The Watchtower* was given the account of the reuniting on friendly terms of Joseph and his eleven brothers at his palace in Egypt. Joseph's ten half-brothers were seen to be the ancient prototypes of the Lord's "other sheep" of today, the "men of good will"; while Joseph's young full brother, Benjamin, was seen to represent those who are brethren of Christ spiritually, being members of his body, and particularly those of such as have been added to Christ's "body" since his coming to the temple A.D. 1918. Now forward to the rest of the prophetic story.

The news soon spread throughout the land of Egypt that "Joseph's brethren are come"; and this good news reached Pharaoh, and it pleased him. As Pharaoh now appears upon the stage of prophetic drama, in his role of king of Egypt, he represents the great "King of Eternity", Jehovah God. "And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours."—Gen. 45: 17-20.

In like manner Jehovah God was pleased with the work of Christ Jesus, who is the Greater Joseph. At the temple, to which he came in 1918, he had disclosed his identity and his true relationship to the remnant of "his body" and to the "other sheep", their companions. This particular disclosure came in May, 1935, as the events show, from which time forward the effort to bring the Kingdom message to the Lord's "other sheep" was intensified. Hence Pharaoh's instructions to Joseph picture Jehovah's confirming through Christ of his gracious invitation to the people of good-will by saying to them: 'Come, and drink of the water of life freely.'—Rev. 22: 17.

Joseph, picturing Christ Jesus in particular, then instructed Benjamin and his ten half-brothers to extend the gracious invitation to others of the family relationship, and these were all invited to journey to Egypt. In the modern counterpart it is Christ Jesus, the Greater-than-Joseph, who causes the truth to be held forth and who is gathering unto the fold the "other sheep" who will make up the "great multitude" of Armageddon survivors. They are the ones he meant when saying: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10: 16.

The Benjamin class, the new and younger part of the

remnant, share in this work, in this, that they bear the message of the gracious invitation to the scattered "other sheep"; and when these latter ones hear the message it is also their privilege and duty to say, as Joseph instructed: "Come . . . tarry not." Why not tarry? Because the great death-dealing spiritual famine is on in "Christendom" and will continue until the battle of Armageddon breaks over "Christendom" and all the rest of Satan's organization and destroys all such. This is further proof that the "other sheep", who make up the "great multitude", must participate in the work of bearing testimony about God's kingdom before other persons of the world, that the latter may flee to the place of safety, where they may be fed by the Greater Joseph, Christ Jesus.—Rev. 7: 16.

The subsequent dealings of Joseph with the Egyptians disclose the great responsibilities and requirements that are now laid upon those who compose the "other sheep" of the present time. To be truly "men of good will" they must be fully and wholly consecrated to the Lord and must render themselves in full obedience to his commandments and must joyfully engage in his service. Those who are of the "other sheep" already gathered to the fold must, together with the remnant, joyfully take up the message of life, which God has provided. Then they must bear that message before the people of the famine-stricken world, to the end that those who are now in the world and who do so desire may learn the way of life and flee to the place of refuge. There are many others, like scattered sheep, that the Lord will yet gather into the fold before Armageddon.

As the famine continued sore upon Egypt and the countries round about, so now the spiritual famine continues sore upon the world. "And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine." (Gen. 47: 13) The famine had been upon Egypt for two years when Jacob and his household reached Egypt. Assuming that some of the Egyptians had given heed to Joseph's interpretation of Pharaoh's dream foretelling the seven-year famine, and assuming that they had therefore taken heed to his advice to conserve food and had conserved considerable of such, such provided stock of grain would, at the end of the two years, doubtless be used up, and the Egyptians would then have to apply to the government for food. This they were compelled to do in order to live. Likewise now those of the "other sheep", who are in the world, are obliged to come to Jehovah's visible organization, the Theocratic organization of His witnesses under Christ Jesus, and then to learn the way to life by obtaining and feeding upon the life-stores which the Lord has prepared

and stored up for such. This they must do before the battle of Armageddon climaxes the great famine.

In view of that ancient case of food conservation and administration, one cannot help marking the striking contrast in the action of Joseph the food administrator and the action of the "Democratic New Deal" schemers of the present government administration. Those modern worldly-wise men, instead of conserving the food supply when there was plenty, curtailed the food supply by restricting crops that should have been planted and harvested, and by ruthlessly destroying animals; and this they did in order to increase the price of food. And nothing effective was ever done about the "black market" which was further reducing food supplies and keeping prices exorbitant. The fallacy of their conduct is now being experienced by the American people. Joseph was not interested in pegging up higher and higher the price of food, but was interested in taking care of the people. When the famine increased upon the land Joseph did not raise the price of food and permit anyone to profiteer and conduct a gangster "black market" at the expense of the people.

American "new dealers", once headed by one whom the Press once designated as "Franklin Deficit", proceed with their bureaucratic theories and they all together participate in speculation and continuously juggle with the food supply and continue to fix the price thereof at the cost and to the distress of the people. It seems strange that the masses of the people are so very listless and foolish as to refuse to hear or to give heed to what God's Word says and, on the contrary, continue to listen to the world-schemes brought forth by selfish men, which schemes can never bring them any relief. In this distress upon the people the commercial religionists harangue the Catholics, Protestants and Jews and others who will listen to them and tell such that the food scarcity, the dust storms that devastate their lands, the burning heat that destroys their crops, and the pests that add to such destruction, have all come upon the people as a judgment from God because the people have been negligent in the support of the religious organizations. The charging of Jehovah God with responsibility for these calamities that have befallen the peoples in addition to global war is a malicious lie and a defamation of His holy name.

The Scriptures declare that the Devil, kicked out of heaven since A.D. 1914, is the one that brings these present-day woes upon the people, and he is doing this for the very purpose of defaming God's name and turning the people away from him. (Rev. 12:12) This is further and strong proof that the religious clergy, who for sectarian purposes resort to such harangue of the people and charging of God with bringing the calamities upon them, are agents of the Devil and do not represent God, for whom they profess to speak. Great therefore is the privilege and the responsibility laid upon those who have received the truth, to make known that life-giving and life-sustaining spiritual food to other hungry souls desiring to know the way to life. The truth is the only thing that will bring consolation and help to the people.

The ancient Egyptians had many cattle, money, and lands, and they enjoyed economic freedom. Either before or during the famine Joseph did not set up a starvation-dole

system that would bring all to poverty, but he sold the life-sustaining grain to the Egyptians, first for their money; which money Joseph brought into Pharaoh's treasury. He did not permit private and greedy money-changers to profit by the distress of the people. When their money was gone, then he sold corn to the Egyptians for their cattle and herds. Then Joseph bought all their lands and paid for them in corn or food. Finally the people said to him: "Buy us . . . for bread." And this Joseph did. (Gen. 47:14-20) Pharaoh the king thereby became the rightful owner of everything in Egypt, and the people became the "servants unto Pharaoh". This was according to the wish of the people, who asked for it, "that we may live, and not die."

Life is the gift of God through Jesus Christ. Hence Joseph's transactions with the people do not mean that man can *buy* his life from God. It does mean that, in order for the great flock of "other sheep" to survive Armageddon and to get life from God through Christ Jesus, these must fully comply with God's terms, which terms are that men shall fully, unreservedly and completely consecrate themselves to God and his faithful service, and shall acknowledge and serve his King, Christ Jesus. There is nothing that they may withhold. Yet, nothing that they can give can compensate for the free gift of life and all its attending blessings, because all that men have, to begin with, belongs to the Lord. "The earth is the LORD's, and the fulness thereof." (Ps. 24:1) So they must show their full willingness to become the servants of God and Christ Jesus, and must serve day and night, that is, all the time. (Rev. 7:15) Christ Jesus, as the great official Agent of the "King of Eternity", has bought the entire human race; and life will be given to those only who comply with the terms Jehovah has provided. To such ones life is a free gift through Christ Jesus.

For the people's further welfare Joseph is reported as bringing them together in the cities: "And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof." (Gen. 47:21) In a similar way Christ Jesus now brings the "other sheep" together, under the Theocratic organization of Jehovah, pictured by a city; and there they find refuge, and nowhere else. This corresponds exactly with the cities of refuge which Jehovah provided for the people in the land of Israel according to His law through Moses. (Deut. 19:1-6) But as for the priests of Egypt, their land was not sold to Joseph. "Only the land of the priests bought he not, for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands." (Gen. 47:22) That was not an act of discrimination against the people and in favor of the clergy, as some critics would try to make it appear.

Even before the famine the priests of Egypt received government support; and this provision continued unaltered during the period of the famine. The priests were under no necessity to sell their land. It was a previous arrangement that they should receive their food from the king. Those priests or princes of Egypt, together with Joseph, were servants of the king; and in the drama they appear to picture Jehovah's "servant" class, under his great Elect Servant, Christ Jesus the Head, and also including the remnant of his body on the earth today. These are joint-

heirs with Christ Jesus and belong to the "meek" who "inherit the earth" with Christ Jesus. (Matt. 5:5; Rom. 8:16, 17) They are therefore in a different position from that of those of his "other sheep", although all must and do receive life from Jehovah God and by Christ Jesus.

It has always been and always will be that men must work. "If [a man] would not work, neither should he eat." (2 Thess. 3:10) The idler is an abomination in the sight of God, and is classed as a waster. (Prov. 19:15; 31:27; Ezek. 16:49) In behalf of the "other sheep" and their future life, the Lord provides that they must not be idle, but must serve him continuously. (Rev. 7:15) Joseph did not arrange for a dole to be set up and that the people receive a dole from the government and continue idle. (Gen. 47:23) On the contrary, the people must be diligent and work, and must not become a public charge in idleness. Hence Joseph provided work for them. He gave them seed, and they were commanded and must sow the seed given to them, sowing it upon the land and trusting to God for the increase.

In that connection a liberal arrangement was made for the people. Joseph said: "It shall come to pass, in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for

your food, and for them of your households, and for food for your little ones." (Gen. 47:24) Since the land was not then their own, that was a very generous arrangement for them. A like requirement is laid upon the Lord's "other sheep", as prophetically shown at Zechariah 14:16-18. Such requirement upon them is just, reasonable, and "not grievous". (1 John 5:3) According to the will of Jehovah God, Christ Jesus puts them all on an equal footing before God and requires all of them to render faithful service to God, and that not beyond measure. This arrangement the people of Egypt appreciated. "And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants." (Gen. 47:25) The "other sheep" surviving Armageddon will likewise recognize the arrangement which the King Christ Jesus makes for them according to the will of God, and they will be glad therefor.

God, in his foreknowledge from the beginning of what would come to pass in our day, made the above prophetic picture to aid his "other sheep", who at this time of great stress are being gathered to the Good Shepherd, Christ Jesus. This prophetic picture sets before those of good-will a pattern showing them what course they must take in order to receive the protection and salvation that Jehovah God has provided for those that love and serve him.

JOAB, AMBITIOUS MILITARIST

THE pages of profane history are dominated by men of war. With the passing of each day new leaves are added to that book, and in these day-by-day additions it is noted that once again military men are the history-makers. New names are entered into the records by the chroniclers of events, and with each name goes certain facts and assertions that stamp its bearer as either a defender of right and freedom or an ambitious tyrant lusting after power and world dominion. Human-like, the record is unavoidably colored by the national and personal leanings and prejudices of the historian, as can be readily seen in the differences in histories prepared in different countries and by different groups. But the true and unbiased history of times long past, as well as forecasts of things yet future, is found in God's infallible Word, the Bible. And even in its holy record men of war are often found to play prominent parts therein; and accompanying facts also stamp them as good or bad. The one now claiming attention is Joab, the general of the Israelite army in the time of David.

He was a nephew of David, being the son of David's sister Zeruiah. His first entry into the Divine Record is as a militarist. His uncle had been enthroned by the men of Judah, but Israel had followed after one of the sons of Saul, Ishbosheth. Abner was the captain of the latter's forces, and flung a challenge at Joab and his men. The upshot of it all was a pitched battle of some magnitude, ending in victory for Joab and his men. In the course of battle, however, seed was sown for a future clash of the two men: Abner slew Asahel, the brother of Joab. Later Abner made peace with David. Notwithstanding this, revengeful Joab took Abner aside as though to speak with him in confidence and peace, and "smote him there under the fifth rib, that he died, for the blood of Asahel his brother". (2 Sam. 2:12-32; 3:8-27)

Thus Joab not only slaked his thirst for vengeance, but also removed one who might have been a rival for the generalship of the armies of Israel. King David disapproved, and declared guiltlessness for himself and his kingdom as to the blood of Abner, saying, "Let it rest on the head of Joab." —2 Sam. 3:28, 29, 34, 37-39.

Joab's ambition was later realized at the time of the taking of the stronghold on Mount Zion from the Jebusites. To spur his fighters to the mighty deeds required if the heathen were to be dislodged from their seemingly impregnable position, David said: "Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain." (2 Sam. 5:6-8) There is much dispute as to the meaning of these verses. Many scholars hold that the Jebusites, cocksure in their powerful fort, insulted and taunted David by manning its battlements with the lame and blind. As to the word "gutter", it is variously rendered as a "watercourse" (*Am. Stan. Ver.*; *Young's*), "aqueduct" (*Roth.*), and "water shaft" (*Amer. Trans.*). Some contend this was some kind of defensive work, others that it was a channel, subterranean or otherwise, by which an entrance into the stronghold could be gained. In this connection, please see *"The Kingdom Is at Hand"*, page 135, paragraph 1, and *The Watchtower* April 1, 1945, page 103, paragraph 6. Regardless of the actual local circumstances, the fact is that the objective was an extremely difficult one. Joab undertook the hazardous mission and executed it successfully. He thus became "chief and captain" of David's armies.—1 Chron. 11:6.

That Joab was bold and resolute in fight none will gainsay. But neither can any truthfully deny that he was ambitious and crafty, cruel and merciless, jealous and revenge-

ful, without check or control. Even the decrees of King David did not always hold him in restraint. He did not feel bound by the Theocratic order. His personal desires and ambitions dictated his course. All this stands out conspicuously, and with little relief, in his conduct as "captain of the host" in the successive waves of warfare that swept over the land of Canaan during David's reign.

The struggle against Ammon shows the resourcefulness of Joab, "the general of the king's army." (1 Chron. 27:34) Hanun, new king of Ammon, had treated with great indignity some of David's messengers, and the ire of the Israelite king was aroused. When the men of Ammon realized this, they hired mercenaries from Syria. David got wind of the assembling of troops against him, and dispatched his armies under Joab to meet the threat. The Israelite general soon found himself the object of a pincers movement by the enemy. "The children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field. When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians: and the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good."—2 Sam. 10:8-12.

Joab waged war on two fronts, and it seemed good to the Lord to give the victory on both. The Syrians fled wildly, then regathered and brought up reinforcements. Their second attempt was more disastrous than the first, and they made a separate peace with Israel. The war with Ammon dragged on into the following year, when, at the season considered favorable for military operations, Joab pressed the campaign to final victory. The general summoned his king for the final victory push, that credit might becomingly go to the visible head of the nation.—2 Sam. 10:13-19; 11:1; 12:26-31.

As this great campaign showed Joab's capabilities as a general, others show his lust for power, and the depths to which he would stoop to gain it. His killing of Abner in cold blood has been mentioned, and the reason given as one of revenge for the death of his brother Asahel. It is very likely that he was also moved against Abner by reasonings more crafty than emotional. Abner might well have been a candidate for general of the army, which post Joab did not hold at that time. There is yet another occasion where Joab through disarming cunning effected the murder of a rival for power. In fact, Joab had been relieved of his command as general, and this other one elevated to that position. The brief account of events is as follows:

David's son Absalom had conspired against the throne of his father. The revolt he led prospered even to the extent of forcing David to flee Jerusalem, and Absalom's establishing of himself there as king. Subsequently, however, the usurper's forces were sorely defeated in a major engagement, and the entire affair was climaxed by Joab's slaying

of Absalom. This was a flagrant violation of King David's command, and there is some question whether Joab's cold-blooded slaying of the utterly helpless Absalom was not motivated by more than indignant wrath against a conspirator. Some believe that 2 Samuel 17:25 indicates Joab may have been willing to join the revolutionists, but was rejected by Absalom in favor of Amasa as "captain of the host"; hence it may be that Joab was wreaking some personal vengeance against the rebel, Absalom. However, 1 Kings 2:28 seems to discount this view somewhat. Be that as it may, Joab's disregard for the king's command relative to the young man Absalom doubtless was instrumental in that ambitious general's loss of his command.—2 Sam. 18:5, 14; 19:13.

Strangely, though possibly it was a move designed to unite Israel, David put in Joab's place the head of the rebel forces, Amasa. Thus the stage was set for the chafing Joab's second murder of a rival. That opportunist seized upon a time of emergency and internal strife to liquidate his successor. Sheba, a Benjamite, incited a rebellion against David. In the pursuit of this traitor Joab came across Amasa, and "Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died". (2 Sam. 20:9, 10) Though Amasa was Joab's cousin, Joab foully murdered him to advance his own personal career. "Now Joab was over all the host of Israel."—2 Sam. 20:23.

Throughout his life Joab showed headstrongness and self-will in his relations with King David, and his personal ambition always had first demand upon his loyalty. At the end of his uncle's reign Joab was found guilty of open treason. He joined forces with David's son Adonijah, who sought to steal the throne from young Solomon, the one whom Jehovah had indicated was to rule in David's stead. In trying to supplant this rightful heir, therefore, Joab was rebelling not only against King David but also against Jehovah's will. The ambitious general doubtless reasoned that with the vain Adonijah ruling he could be the real power behind the throne. But the plot was foiled by the quick move of David in anointing Solomon king before the conspiracy could bear fruit. On hearing of this coup by David the frustrated plotters scattered.—1 Ki. 1:5, 7, 32-49.

Joab's end soon followed. Reminding his son Solomon of Joab's insubordination and slaughter of Abner and Amasa, David charged: "Let not his hoar head go down to the grave in peace." (1 Ki. 2:5, 6) So it was. To escape retributive justice Joab fled to the tabernacle and caught hold of the horns of the altar. Upon his refusal to obey the king's command to come forth, even as he held to the altar "Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness". (1 Ki. 2:28-34) In his ambitious lust for power he set aside all scruples and principle, flouted the Theocratic order, and shed innocent blood to forward his career as a militarist. His wicked deeds justly returned upon his own head in final settlement.

FIELD EXPERIENCES

"KINGDOM NEWS" THE ENTERING WEDGE (ILLINOIS)

"Before starting work here our decision was that we follow more carefully the instructions sent out by the organization. We reread how the *Kingdom News* should be distributed, and proceeded to put them out about a week ahead of our call with the phonograph and the books. I am sure that at least twenty-five percent of the folks made some remark about the paper. On my first call no one answered the door, although I was very sure there was someone there. On picking up the not-at-homes I was going to this home. However, before I could turn in at this house, the lady was at the door calling to me. She had the *Kingdom News* in her hand and wanted to know if I was the man who left it at her house and if I had the book which was announced on the book folder. (I had enclosed a book folder announcing '*The Truth Shall Make You Free*'). I placed that and the new book '*The Kingdom Is at Hand*'. She brought out all the books she had, and she had nine, but not any of the latest books. She told me her husband likes to read them also, and I am looking forward to my next visit with them. At another of the not-at-homes I called on a Sunday morning. She wanted to know if I had any Catholic literature. Receiving a negative reply, she appeared disappointed. I then proceeded to tell her this is for all sincere people and we are sure there are some in every organization who are trying to follow the Master. Before I left I had placed two booklets and the latest book. I made arrangements to call on the next Tuesday night and bring a Catholic Bible with me. I did this and had a very pleasant and profitable evening. I showed her how Peter did not permit Cornelius to worship him; also that Jesus said: 'Call no man your father.' I placed a Bible, '*The Truth Shall Make You Free*,' a *Watchtower* subscription and the booklet *Uncovered*, and I expect to call again next Tuesday night. It appears both she and her husband are ready and will accept the truth. At the edge of the business section my wife placed a book with the owner, who said she would not leave her church, which is the Catholic. I was working the block opposite this a day or so later. A man called from the tavern, asking me to come over, as he wanted to talk with me. I went, and sat on a stool by the bar. He told me the tavern owner had showed him the book she had obtained, and he wanted to know more about it. He had read some of it and it sounded good to him. A man seated in the tavern asked me to play the phonograph, as he had heard it and liked the message on it. The man who called me has two boys in the war zones and is very much disturbed. The reason the tavern owner showed him the book was she felt it would give him comfort. I look forward to my back-call with him today."

"WHILE WITNESSING IN A RITZY APARTMENT HOUSE

in El Vedado section of Havana, a feeling of being followed possessed me. Undisturbed, however, I continued my witnessing from door to door until I reached the top floor. Finally, my eyes glanced clear down the hall and saw a man in uniform, standing in a menacing position. With a loud, harsh tone he ordered me to go along with him. I told him I could not go without knowing where he was taking me. 'To the police station,' he bellowed. 'You cannot continue bringing that seditious propaganda to the people

of this community.' Silently I followed him out. On our way a military officer approached, seeming to be an acquaintance of the policeman. He briefly made mention of my 'propaganda' to him. The soldier eyed me curiously. I then addressed the policeman: 'This is not propaganda. It is the will of Almighty God that this message of his kingdom be preached to every creature; and there is no authority on earth that can stop it.' I handed him the *Kingdom News* and asked him to read it for his own benefit. He took it, somewhat still annoyed. Then he demanded: 'Tell me, who are the true followers of Christ — *los curas* [the priests]?' Answer: 'No. The true followers of Christ are not ambitious for worldly gain nor are they hypocrites. They do not commit injustice nor delight in wickedness. Jehovah's witnesses are the true Christians. The name they carry denotes their mission. They witness to the name and supremacy of the Almighty God, Jehovah.' There was a radical change in the policeman's facial expression. 'I like what you say. Tell me, how did you gain such knowledge? You also express yourself very well.' Then, with new life, he began to express his sincere views about the 'whore' and her whoredoms; and then shortly he said: 'Señorita, *los edificios* are all yours. Continue the good work. There [pointing to one of the apartment windows] lives *el dueño*. I don't think he's going to like it, but go. He needs it. And next door to him lives *el cónsul de* — . He too needs it. I am going around the block, so that they will not bother me with their bad reports. Go to it!' With that he left, and the soldier with him. I dare say that the owner of the building and the consul both took literature from me. Upon my leaving the premises the policeman had not returned, giving me full opportunity to fulfill my commission without hindrance."

FOLLOWING UP A GOOD-WILL REFERENCE FROM HQ

"We arrived at our new assignment to Hyde county, N.C., very anxious to find a good-will person, whose name had been supplied on a back-call slip from the Society which stated she desired to get into the service. She received us with outstretched arms and a big Kingdom smile. She immediately gave us permission to park our trailers in her back yard. The following night we started a book study in '*The Kingdom Is at Hand*'. There was great interest shown by her and her 14-year-old son. At her request we have had some kind of study almost every night since we arrived, either a book study, *Watchtower* study, recorded lecture, or just answering questions. Fearing to overfeed this sheep, we planned to skip one night. That evening she came out to our trailer and asked us to go over the *Watchtower* article with her, as she did not understand it. We did so, and she was well pleased. As a result of her zeal she had aroused sufficient interest with her sister to have a study at her home. At the first study there were 13 of new interest in attendance. She has withdrawn from all church organizations and requested her name to be removed from the Ladies Aid Society. She has expressed her desire to be immersed. She is already witnessing to her friends, and we plan to invite her to go with us from door to door soon. Working in this isolated territory, we endure some hardships. But the joys and blessings from Jehovah far exceed and overcome these."