

The WATCHTOWER

AUGUST 1, 1964

Semimonthly

LOYALTY TO
JEHOVAH'S ORGANIZATION

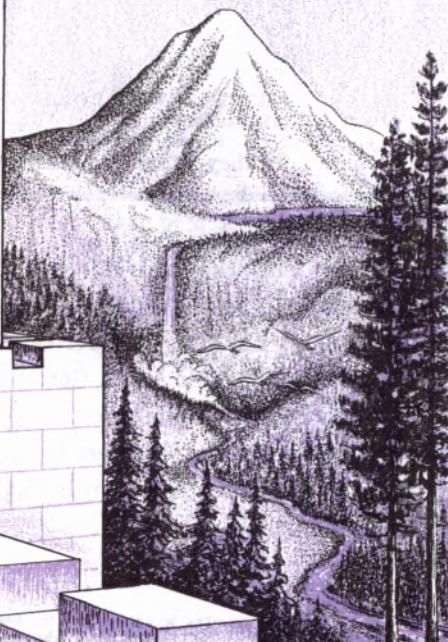
PROVING FAITHFUL IN SMALL MATTERS

RULER FROM THE HOUSE OF DAVID

WHY TWO COVENANTS
FOR KINGDOM POWER?

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Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.



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

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AS - American Standard Version	Le - Isaac Leeser's version
AT - An American Translation	Mo - James Moffatt's version
AV - Authorized Version (1611)	Ro - J. B. Rotherham's version
Dy - Catholic Douay version	RS - Revised Standard Version
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The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

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Number 15

WHAT an "ungodly" thing for children to do! What? Were they stealing something, or reveling in some kind of vandalism? No! They were going from house to house talking to people about the Bible. But surely no one would say that using time for that is "ungodly"? Well, perhaps you would not say so, but then you would have to disagree with Raymond Wilcox, vicar of the Church of England, Bentley, Walsall, Staffordshire, England.

His objection to "Bible-quoting children" of Jehovah's witnesses as being "ungodly" because they join with their parents in house-to-house religious activity was published in *The Sunday Express*, London, April 26, 1964. The vicar of Garrett's Green, Birmingham, England, Peter Hayward, was quoted in the same article as having similar views.

Speaking of the twelve-year-old who called at his door, Hayward complained: "She recited passages from the Bible like a lesson at school. It was quite obvious that she did not understand what she was saying." Had he questioned the youngster instead of becoming irritated, he might have been surprised at her answers. In the Theocratic Ministry School operated in all congregations of Jehovah's witnesses,



youths are taught to do research on a wide variety of subjects. From the platform boys give sermons that they have prepared themselves. Girls do similar research and give sermons to another person while the rest of the congregation watch and listen. So, when this young lady spoke to the vicar, why did he not command

her for being able to recite passages from the Scriptures? Does the Church of England not approve of children doing this?

The memorizing and reciting of Scripture in public by children is not new. Matthew chapter 21 tells us that after Jesus cast the money changers out of the temple "the boys . . . were crying out in the temple," quoting from Psalm 118 and saying, "Save, we pray, the Son of David!" The only ones who objected to this were the chief priests and scribes, whom Jesus condemned. Rebuking these religious leaders and showing the propriety of children using their time and mouths to praise God, Jesus explained: "Did you never read this, 'Out of the mouth of babes and sucklings you have furnished praise'?" But apparently these spokesmen of the Church of England do not view this matter in the way Jesus Christ did.—Matt. 21:15, 16.

Taking the view that religious house-to-house activity is not a wise use of time,

and appearing to be concerned about the safety of the children doing so, Wilcox is quoted as saying: "Not only is it an ungodly thing to do but the children are in danger." Had he checked into this by looking along the street, he no doubt would have seen adult Witnesses just a few doors away. In fact, *The Sunday Express* interviewed a minister of Jehovah's witnesses about this and was informed: "The children have strict instructions not to enter a house without a grown-up member of the organisation and there is always an adult a few doors away they can call on if there is any trouble." When we consider the ungodly use of time by many youths and recall the shameful acts of vandalism, such as caused when 600 youths, with too much time on their hands, descended on Clacton-on-Sea, Essex, England, during the Easter holidays this year, is it not strange that clergymen should want to discourage children from using their time for religious activities? No wonder that church attendance is at such a low ebb in England.

Children, with their simplicity of speech and their sincerity, have moved adults to action. There is the case of a man of great prominence who acted on the words of a child with much benefit. He was Naaman, army chief of the king of Syria, and a leper. It appears that there was a captive from the land of Israel, "a little girl, and she came to be before Naaman's wife. In time she said to her mistress: 'If only my Lord were before the prophet that is in Samaria! In that case he would recover him from his leprosy.'" Naaman was recovered, thanks to being humble enough to act on the words of a little girl.—2 Ki. 5:2, 3.

A child's message can also be a warning or a judgment message from God. Such a message was delivered by the young boy Samuel to the priest Eli. God told Samuel:

"Look! I am doing something in Israel which if anyone hears about, both his ears will tingle." What would modern clergymen think of a child being used to deliver such an ear-tingling message? Eli responded, "It is Jehovah. What is good in his eyes let him do." (1 Sam. 3:11-18) To the message brought to him by a child, Vicar Hayward is quoted as saying: "She was trying to tell me that the time was near when God will destroy all wicked people on earth. What a terrible thing to teach a child!" Yet it was no one less than Jesus Christ who taught that the wicked would be destroyed. After relating how the Flood destroyed the wicked people in Noah's day, and how "it rained fire and sulphur from heaven" on the wicked people of ancient Sodom, he added: "The same way it will be on that day when the Son of man is to be revealed."—Luke 17:26-30.

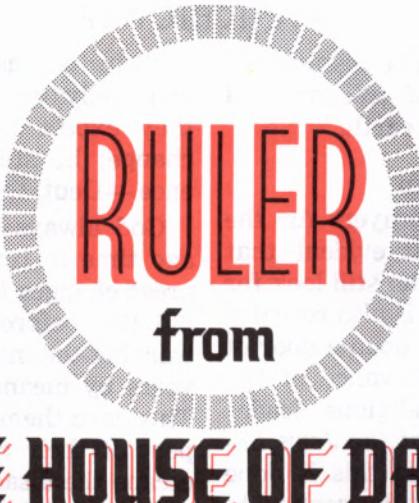
All the evidence from Bible prophecy indicates that this is the time about which Jesus spoke. It behooves parents and children, therefore, to use their time in a way that will merit favor from God and not destruction. It would be well to follow the advice of the apostle Paul, who counseled: "So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." (Eph. 5: 15-17) Even though the churches condemn children who show love for their neighbors by going from house to house disseminating information from the Bible, God approves of what they are doing. His written word, at Psalm 148:7, 12, 13, encourages us: "Praise Jehovah . . . you young men and also you virgins, you old men together with boys. Let them praise the name of Jehovah." If you are doing this and aiding your family to do the same thing, you can feel assured that your child is using his time wisely.

AFTER every meal many Jews utter a prayer that expresses their hope for the great Ruler who was foretold to come from the house of King David. Part of this prayer, as published in the *Daily Prayer Book* by Joseph Hertz, says: "O make us worthy of the days of the Messiah, and the life of the world to come." The coming of the Messiah has been a Jewish hope for thousands of years.

Long before the Hebrews were released from slavery in Egypt, their forefather Jacob spoke of his coming, referring to him as Shiloh.

In the blessing Jacob gave his son Judah, he foretold that the Messiah (*Mashiakh*, in Hebrew, and *Meshiha*, Aramaic) would come from Judah's line of descent. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet; until Shiloh come, and unto him shall the gathering of the people be." (Gen. 49:10, *Leeser* translation) A paraphrase of this prophecy in the Targum of Palestine refers to Shiloh as "the King Meshiha . . . , whose is the kingdom, and to whom all the kingdoms of the earth shall be obedient." Moses also foretold his coming.

At the time the nation of Israel was on the threshold of the Promised Land, God spoke to Moses about the coming Messiah, saying: "A prophet will I raise up unto them from among their brethren, like unto thee; and I will put my words in his mouth; and he shall speak unto them all that I may command him. And it shall come to pass, that if there be a man who will not



RULER from THE HOUSE OF DAVID

How can he be identified?
What will he do?

hearken to my words which he shall speak in my name, I myself will require it of him." (Deut. 18:18, 19, *Leeser*) With these two highly respected persons in Jewish history being inspired by God to speak about the Messiah, the Jewish people have had a firm basis for hoping in him.

Although there is conflict in Jewish views about

the Messiah, the belief of those who trust Jacob, Mo-

ses and other Hebrew prophets is that a Messiah is promised by God. On this point *The Jewish Encyclopedia* states: "In the rabbinical apocalyptic literature the conception of an earthly Messiah is the prevailing one, and from the end of the first century of the common era it is also the one officially accepted by Judaism." It then makes reference to "The Prayer for the Coming of the Messiah," . . . in which the Messiah is called 'descendant of David.'

In the *Daily Prayer Book* by Hertz, on page 254, the coming of the Messiah is mentioned as the Jewish hope: "The salvation of the individual Israelite is indissolubly linked with the salvation of Israel; and through Israel, with the triumph of righteousness in the coming of the Messianic Kingdom. . . . To the overwhelming majority of the House of Israel in every generation, the Messianic Hope has meant the belief in the coming of a Messiah (lit. 'The Anointed One')—an exalted Personality, upon whom shall rest the spirit of the Lord. He will restore the glories of Israel in Israel's ancient land. In his days, the peoples will unite in acknowledging the

unity of God, and there will be cessation of warfare and the spread of freedom and righteousness over all the earth."

STILL EXPECTED

That there are Jewish prayers for the Messiah to come makes it evident that there are Hebrews today who still look for him and his kingdom. This is also revealed by the custom of throwing open a door of the house during the observance of the Passover. The Jewish religious leader Bernstein, in his book *What the Jews Believe*, on page 62, says that this is done "for the return of Elijah, the prophet, to bring word of the coming of the Messiah." He goes on to say on page 69: "The Orthodox still believe in the coming of a personal Messiah, and pray each day for his advent."

If this Ruler from the house of David is yet to come, how is he to be identified? How is he to be distinguished from a false Messiah? Obviously, his identity would have to be established by some reliable means, and since God inspired his prophets to foretell the Messiah's coming, he must have provided some means for identifying him.

Some persons might contend that they can be certain of the Messiah's identity by his establishing the promised kingdom of justice, truth and peace, and with love governing the affairs of mankind. But waiting until that happens in order to identify him is dangerous, because it would be waiting until it is too late for a person to prove himself worthy of being admitted into the Messiah's kingdom.

Just being fleshly descendants of Jacob does not guarantee God's approval and his blessing of life under the rule of the Messiah. More is required. This is shown by God's dealings with ancient Israel, to whom he repeatedly stressed the need for obedience. He also expected them to exercise

faith in him, as their forefather Abraham had. Only by obedience and faith could they expect his blessing. God does not change; he still expects faith and obedience.—Deut. 28:1-68.

God always gave the Hebrews of long ago time to repent before bringing about great changes that affected their lives. He did this before the Babylonian captivity, warning the inhabitants of Judea for forty years by means of his prophet Jeremiah. This gave them ample time in which to repent of their disobedience to God and to escape the disaster of Jerusalem's destruction. Certainly he can be expected to do the same thing before the Messiah's kingdom makes itself felt in the world, bringing monumental changes. He would give the people opportunity to repent and to make themselves acceptable to him before those changes are made.

As God sent his prophet Jeremiah to instruct and to guide the people to preservation before the destruction of Jerusalem and the Babylonian captivity, so he can be expected to send the greater One, the Prophet like Moses, his Messiah, in advance of the great change to be brought by the Messianic kingdom, that the people might be given opportunity to prepare for it. The fact that God inspired prophecies to be written that give information for identifying the Messiah shows that he comes before obvious changes are brought about by his kingdom. God would not have given those identifying prophecies if we could wait until the blessings of the Messiah's kingdom rule made his identity obvious.

IDENTIFYING THE MESSIAH

Jacob was inspired to foretell that the Messiah would be of the tribe of Judah. His coming must, therefore, be at a time when that tribe is identifiable. The prophet Isaiah said that he would be a "shoot out

of the stem of Jesse." (Isa. 11:1, *Leeser*) Since Jesse was the father of David, Isaiah was foretelling that the Messiah would come from David's house, his line of descent. Jeremiah also foretold this. "Behold, days are coming, saith the LORD, when I will raise up unto David a righteous sprout, and he shall reign as king, and prosper, and he shall execute justice and righteousness on the earth." (Jer. 23:5, *Leeser*) These prophecies could not be used today to identify the Messiah because the genealogical records that are necessary for linking him with the tribe of Judah and the house of David are nonexistent. They were destroyed with the temple in the year 70 C.E.

Regarding the destruction of the temple and the archives, the book *History of the Jewish People* by Max Margolis and Alexander Marx says on pages 202, 203: "Titus hastened to inspect the Temple. But soon the sacred edifice was the prey of the flames which the Romans kept alive. . . . So Titus had the quarter occupied by his soldiers burned down: the council house, the hall of archives, the whole of the lower city down to the Pool of Siloam." The Bible *Cyclopaedia* by M'Clintock and Strong states: "But there can be little doubt that the registers of the Jewish tribes and families perished at the destruction of Jerusalem, and not before."

God would not have caused prophecies to be written that foretell that the Messiah would come from the tribe of Judah and from the house of David if the Messiah was to come at a time when they would be unavailable for identifying him. Such would be the case if his coming were to be after 70 C.E., because the genealogical records ceased to exist then. Without them, there is no way for determining the tribe to which a Hebrew belongs or from what house he has descended. Since God preserved those records when the temple was

destroyed the first time, before the Babylonian captivity, he could have preserved them again in 70 C.E. if he had regarded them as being necessary *after* that day. By letting them be destroyed, God showed that they had fulfilled their purpose, which primarily was to help identify the Messiah. But there are other prophecies that help in confirming his identity.

The prophet Micah was inspired to name the very town where the Ruler from the house of David would be born. "But thou, Beth-lehem Ephratah, the least though thou be among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose origin is from olden times, from most ancient days." (Mic. 5:1, *Leeser*) Bethlehem today is not a Hebrew town but one controlled by Arabs. The fulfillment of this identifying prophecy would have to be at a time when Bethlehem was part of Judah and inhabited by Hebrews. This could not be in the future because Judah as a tribe no longer exists and, therefore, Bethlehem could not be "among the thousands of Judah."

The coming of the Messiah was foretold by the prophet Daniel when he said: "I looked in the nightly visions, and, behold, with the clouds of heaven came one like a son of man, and he attained as far as the Ancient of days, and they brought him near before him. And there were given him dominion, and dignity, and government, and all people, nations, and languages had to serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom is one which shall never be destroyed." (Dan. 7:13, 14, *Leeser*) Daniel's prophecy pertains to when the Messiah, glorified and exalted, enters in upon his kingdom and brings all the earth under his rule.

However, at Genesis 3:15 and Isaiah 53:3-5, it is foretold that the Messiah

would be "despised and shunned by men," "wounded," "smitten" and "bruised," which would not be the case when, with kingdom power, he smashes the political nations, as foretold in the second Psalm. So it is clear that the Messiah must have more than one coming. The first would be to prepare the people for the time when his kingdom would be set up and the second would be when his kingdom is established.

Isaiah foretold that the Messiah's bruises would bring healing to the people. "Yet he was wounded for our transgressions, he was bruised for our iniquities: the chastisement for our peace was upon him; and through his bruises was healing granted to us." (Isa. 53:5, *Leeser*) His being bruised would be healing to us because he would become like the trespass offering of "a ram without blemish" that the high priest of Israel offered on the altar for Hebrews who committed a "sin through ignorance, against the holy things of the LORD." (Lev. 5:15, *Leeser*) Pointing this out, Isaiah goes on to say: "But the LORD was pleased to crush him through disease: when now his soul hath brought the trespass-offering, then shall he see his seed, live many days, and the pleasure of the LORD shall prosper in his hand." (Isa. 53:10, *Leeser*) The Messiah cannot be expected to be bruised as a trespass offering when he comes in the glory and majesty of his kingdom, the time Daniel foresaw. No, but his bruising would have to be at the time when he is "despised and shunned by men," a time when the tribe of Judah would still be existing.

PROPHECIES FULFILLED

The many prophecies that identify the Messiah were fulfilled at a time when the Hebrews had their genealogical records and knew who belonged to David's house and who belonged to the various tribes. They were all fulfilled by a Hebrew in the

first century. He was of the tribe of Judah, as Jacob foretold, and he was a descendant of King David, as Isaiah and Jeremiah foretold. Although he was reared in Nazareth, he was born in Bethlehem, as Micah foretold. A registration order from Caesar Augustus compelled the Hebrews to register in their native cities, and this caused the parents of this Hebrew to be in Bethlehem at the time he was born.—Luke 2:1-4.

As foretold by the prophet Zechariah, this humble Hebrew, who was called Jephoshua in Hebrew and Jesus in Greek, rode into Jerusalem on an ass, as kings before him had done, but he was shunned by the leaders of the people. (Zech. 9:9; Matt. 21:1-17) As foretold by Isaiah, he was wounded "for our transgressions" and "through his bruises was healing granted to us." This was possible because his life, as Isaiah foretold, "brought the trespass-offering." (Isa. 53:5, 10, *Leeser*) It was a perfect sin-atoning sacrifice that was foreshadowed by the bullock and the Lord's goat offered by Aaron for the sins of the people on atonement day.—Lev. 16:17, 18.

As foretold by Isaiah, he was "despised and shunned" by the Hebrews. (Isa. 53:3, *Leeser*) They "esteemed him not" because they mistakenly expected the Messiah to come in power and glory in the first century and deliver them from the yoke of Rome. This is confirmed by the *Daily Prayer Book*, which says on pages 145 and 146: "The rebuilding of Jerusalem as the City of Righteousness would usher in the Messianic era. . . . In that New Jerusalem, the Messianic King would establish his throne. Throughout the days of the Second Temple, this feeling prevailed, and it grew in intensity during the tyranny of the Herods, the Roman puppet-kings of Judea." The Hebrews failed to see that the humble coming of the Messiah in the first century, which they rejected, was preparatory to

the more glorious coming due in the time future to their day.

As foretold at Psalm 69:22 in the *Leeser* translation (verse 21 in others), he was given vinegar to drink by his enemies. As foretold at Psalm 22:19 in the *Leeser* translation (verse 18 in others), lots were cast for his garments. As foretold at Isaiah 53:9, he was buried with the rich by being placed in a rich man's empty tomb. He and his earthly mother could have no control over these things that happened to him in fulfillment of the prophecies.

As foretold by Deuteronomy 18:18, he was a prophet like Moses, and as such he foretold the siege and destruction of Jerusalem. This took place more than thirty-five years later when the Romans burned the temple in 70 C.E. With the destruction of Jerusalem, Jesus Christ was proved a true prophet through whom God spoke. (Luke 21:20-24) He was not God in the flesh, as some persons have mistakenly claimed, for he said: "I am ascending to my Father and your Father and to my God and your God." (John 20:17) Nevertheless, he was the foretold Messiah.

Jesus fulfilled more than a hundred prophecies that were given to identify the Messiah. The chance that one man would fulfill them by accident is infinitesimally small. The fact that Jesus fulfilled them at a time when the genealogical records were in existence that proved his ancestry is further evidence identifying him as the promised Ruler from the house of David.

The kingdom of Messiah was not estab-

lished by God in the first century because God's appointed time for this had not then come. People had to be instructed and shown the need for repentance because of their disobedience to God, just as in Jeremiah's day. Unlike Jeremiah's preparatory work, which took forty years and was limited mainly to Judea, the preparatory work for the Messiah's kingdom was to be done earth-wide. That takes time. When the work is finished, the Messiah will then institute the revolutionary changes that will affect all mankind. As foretold at Psalm 2:9, he will smash the political governments man has made "like a pot-

ter's vessel," and he will bless people of all nations with a rule of justice, righteousness and peace, as foretold at Isaiah 9:5, 6 in the *Leeser* translation (verses 6 and 7 in others).

It is during the second presence of the Messiah, when ruling from his glorious heavenly throne, that he will do what Hebrews mistakenly expected him to do in the first century. So the King Messiah is yet to bring to an end wicked rulers, oppression, injustice, wars and human suffering. To benefit from the changes he will bring, you must exercise faith in him and permit yourself to be guided by the preparatory work for his kingdom rule that he began more than 1900 years ago, at which time he fulfilled the prophecies that identify the Messiah. Your exercising faith in this Ruler from the house of David and in his God means eternal life under the righteous rule of his kingdom.—John 3:16.

COMING IN THE NEXT ISSUE

- The Identifying Mark of Love.
- "Love Never Fails."
- Avoid the Ensnaring Fear of Man.
- Who Holds the Right to World Government?

Said a man who was trained at the feet of the famous Jewish Law teacher Gamaliel in the first century C.E.: "So we are declaring to you the good news about the promise made to the forefathers, that God has entirely fulfilled it to us their children in that he resurrected Jesus; even as it is written in the second psalm, 'You are my son, I have become your Father this day.'”—Acts 13:32, 33.



JEOVAH God is the Creator of the heavens and the earth. He owns the earth and everything on it. Creatures living on the earth have ownership rights or rights of possession with relation to one another, and these must be respected. But it must be remembered that God is the real owner and in relation to him no creatures have ownership right.—Ps. 24:1.

A nation also has to recognize this fact and use the land unselfishly for its people. Whether it promotes the worship of the true God and holds to his principles or it defiles the land, ruining it, determines whether the nation can continue living on it or not. Nations that are atheistic or nations that are influenced by the false religious doctrines stemming from ancient Babylon, which defame the Creator and Owner of the earth, cannot exist long on the earth. While nations are permitted, by God's allowance, to occupy the earth, yet none of them has really been granted land as his representative.

However, there was once a nation that was given a land grant by God. Not a grant of ownership, but a grant of land to be held in trust, with accountability to him for its continuance. It was the only nation ever having a divinely ordained body of laws. In these times when new nations are forming and governments are undergoing sweeping changes, a study of this nation and its outcome will help us,

wherever we may live on earth, to know the course we must take if we desire to live on the land in security, freedom and happiness.

God had bought this people, which he considered as his firstborn son, Israel, from the furnace of slavery in Egypt. He was also their King. Under Moses he brought them to Mount Horeb to organize a nation. He proclaimed by means of an angel the matchless Ten Commandments. Not to the non-Jewish nations of the world, but only to the delivered nation of Israel could Jehovah give the following first two commandments of the Ten: "I am Jehovah your God, who have brought you out of the land of Egypt, out of the house of slaves. You must not have any other gods against my face."

"You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion . . ."—Ex. 20:2-6.

In regard to the land that he had promised to Abraham and his descendants, not to any Gentile nation, his fifth commandment said: "Honor your father and your mother in order that your days may prove long upon the ground that Jehovah your

God is giving you." (Ex. 20:12) And a sign to the Israelites, and to no other nation, was the commandment directing the observance of a weekly, seventh-day sabbath or cessation of all work, for the benefit of man and beast.—Ex. 20:8-11; 31:13.

LAND TO BE TREATED AS GOD DIRECTED

This was not the only sabbath law. God required a number of sabbaths to be kept for the very ground that he gave the Israelites. He commanded: "When you eventually come into the land that I am giving you, . . . Six years you should sow your field with seed, . . . But in the seventh year there should occur a sabbath of complete rest for the land, a sabbath to Jehovah. . . .

"And you must count . . . forty-nine years . . . And you must sanctify the fiftieth year and proclaim liberty in the land to all its inhabitants. It will become a Jubilee for you, and you must return each one to his possession and you should return each man to his family."—Lev. 25:1-13.

This land given to the Israelites was a sacred trust and they must be faithful to that trust, recognizing the divine wisdom in providing for these sabbath years. It was good for the ground of the Promised Land to lie fallow or unworked regularly according to this schedule. Also, it tested the faith of the Israelites in Jehovah's promise to provide such abundant crops during each sixth year that they would have enough food on hand to last over until the harvest of the eighth year. And in the forty-eighth year he would bless them with such good crops that they would have enough food to last through the sabbatical forty-ninth year and the fiftieth or Jubilee year down to the harvest of the fifty-first year. It was within God's right to tell his tenant farmers when to work the land and when not to work it.—Lev. 25:20-22.

The fact that they held this land only in trust was emphasized in God's law concerning the sale of a family estate of land: "So the land should not be sold in perpetuity, because the land is mine. For you are alien residents and settlers from my standpoint." (Lev. 25:23) In the fiftieth or Jubilee year any Israelites who had lost their estates through debt were to have these lands restored to them and liberty was to be granted to those who had lost personal freedom and independence through debt or hardship. What a fine opportunity to show obedience to God and respect for the trust he had given them and to display brotherly love to their fellow Israelites! The count for these sabbath and Jubilee years would begin the very year they entered the land.—Lev. 25:1, 2.

Jehovah strictly told the Israelites that if they obeyed these laws they would dwell in security, but if they betrayed this sacred trust, then Jehovah would remove his protection and their enemies would take their land and scatter them among the nations. God would cause the land to lie desolate in order to pay off the sabbaths that the Israelites had failed to observe.—Lev. 25:18, 19; 26:27-39.

But even then God would not completely forget them. He expresses his love for Abraham and his great mercy when he tells them that if they would be humbled in heart at that time he would remember his covenant with their ancestors and restore them to the land.—Lev. 26:40-45.

Before bringing the Israelites into a covenant of law with him, Jehovah said by means of Moses as mediator of the covenant: "And now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. And you yourselves will become to me a

kingdom of priests and a holy nation...."
—Ex. 19:5, 6.

HELP PROVIDED BY GOD

If they kept this covenant, then they would become like Melchizedek, who was both a king and a priest of Jehovah at Salem. But for the time being, Jehovah was the real and only King over their nation. To help them keep covenant, Jehovah gave Moses a pattern for a house of worship. It was set up on Nisan 1, 1512 B.C.E., at the base of Mount Horeb or Sinai. Its chief article of furniture was the gold-covered "ark of the testimony," containing the stone tablets inscribed with the Ten Commandments. It was placed in the Most Holy compartment of this house, the Tabernacle. Jehovah expressed his approval by causing the cloud of his glory to reside over the tent and fill the Tabernacle.—Ex. 40:1-35.

Then Moses, at God's command, anointed his brother Aaron as high priest and, by a ceremony that lasted seven days, installed the priesthood into office. Aaron thereby became the Anointed One or Messiah, or, as the Greek Septuagint Bible calls him, *Christós*, the Anointed of Jehovah, but only in a priestly sense. Aaron's sons were underpriests and all other qualified male Levites were servants of the priesthood. God manifested his acceptance of this newly installed priesthood on the eighth day, the first day of their service as priests. He caused his glory to appear to all the people and fire came out and began consuming the burnt offering on the altar.—Lev. 8:1-30; 9:1-24.

This priesthood was not like that of Melchizedek, who was both king and priest. God was the invisible King, and so kept priesthood and kingship separate in Israel. But he foretold through Moses that the time would come when the Israelites would lose faith and would ask to have a visible human king.—Deut. 17:14-18.

Separation of priesthood and kingship continued after they got a human king and was a very serious matter. Centuries later, King Uzziah of Jerusalem ambitiously tried to add priestly duties to his kingdom powers and was smitten with leprosy, which barred him from the temple and obligated his son Jotham to take the throne as king.—2 Chron. 26:16-23.

TYPES OF GREATER THINGS

The offering up of incense, including that offered on the golden incense altar in the Tabernacle every morning and evening, was a duty assigned exclusively to the Aaronic priesthood. Also, they offered a male sheep as a burnt offering, the "constant burnt offering," on the altar in the courtyard constantly, day after day.—Ex. 30:7, 8; Luke 1:8-11; Ex. 29:38-42.

On Nisan 14 the passover was celebrated. The next day, Nisan 15, was a sabbath, no matter on what day of the week it fell. On the following day, Nisan 16, the high priest must wave a sheaf of barley at the Tabernacle. (Lev. 23:5-11) After that they could eat new barley. So it was not by accident, on Nisan 16, 33 C.E., that Jesus Christ rose from the dead.—1 Cor. 15:20.

Then seven sabbaths or weeks were counted, starting the day of Nisan 16, and on the fiftieth day wheat firstfruits were offered. (Lev. 23:15-21) This came to be called Pentecost, because of the Greek word for fiftieth day being *pentekosté*, as in Acts 2:1. It was at Jerusalem, on that day of 33 C.E., which day happened to be our Sunday, or the first day of the Jewish week, that the holy spirit was poured out upon the first Christians, Christ's followers.—Acts 2:1-36.

GREAT KING-PRIEST TO BRING PERMANENT BENEFITS

Aaron was not the Pontifex Maximus ("Greatest Bridge Maker"), for the city of

Rome with its college of pontiffs was to be founded more than 750 years later. No, he was the chief *cohén* (priest) of Jehovah God in Israel. Before this the privilege of offering sacrifices to Jehovah had been enjoyed by the patriarchal heads of the people of Israel, such as Abraham, Isaac and Jacob.

The superiority of the priest to come was shown in the fact that Melchizedek blessed Abraham after he had returned from defeating the king of Babylonia and his allies. Abraham being the father of the Israelites, Levi, his great-grandson, was still in his loins when he was blessed by Melchizedek; thus Levi and Aaron his descendant were blessed. Aaron's priesthood was therefore inferior to that of Melchizedek, for the rule is that the one who blesses is superior to the one being blessed. The coming Priest according to the manner of Melchizedek would also be greater than the Levitical priesthood of Aaron. He would be the Seed of God's "woman."—Heb. 7:4-17.

High Priest Aaron died at the age of 123 years in Mount Hor and was succeeded by his son Eleazar. (Num. 20:22-29) Because of man's being born imperfect, sinful and subject to death, Israel's priesthood was handed down in the family of Aaron from father to son. This was necessary until Jehovah should raise up his great royal Priest or *Cohén* like Melchizedek, and the "kingdom of priests" would be introduced. (Ex. 19:6) This one would have the power of everlasting life because of his sinlessness and perfection and would have no need of successors. He would be a far better priest than Aaron, able to offer a sacrifice that would result in eternal life to faithful men.

TRUST KEPT THROUGH LOVE FOR GOD

Aaron's brother Moses died on Mount Pisgah, from which he could look west-

ward across the Jordan River and survey the whole land "flowing with milk and honey." (Deut. 34:1-8) In the second last month before the end of the forty-year journey through the wilderness, Moses gave farewell speeches, encouraging Israel to keep on serving and worshiping Jehovah as God. Moses under inspiration here uttered the greatest commandment of Israel's covenant with their God:

"Listen, O Israel: Jehovah our God [*Elohim*] is one Jehovah. And you must love Jehovah your God with all your heart and all your soul and all your vital force. . . . Jehovah your God [*Elohim*] you should fear, and him you should serve . . . You must not walk after other gods, any gods of the peoples who are all around you, . . . for fear the anger of Jehovah your God may blaze against you and he must annihilate you from off the surface of the ground."—Deut. 6:4-15.

Proving that this same principle and command applies to Christians, Jesus Christ, the Leader of Christianity, when asked, "Which commandment is first of all?" stated: "The first is, 'Hear, O Israel, Jehovah our God [*Theós*] is one Jehovah, and you must love Jehovah your God [*Theós*] with your whole heart and with your whole soul and with your whole mind and with your whole strength.' The second is this, 'You must love your neighbor as yourself.' There is no other commandment greater than these."—Mark 12:28-31.

JESUS CHRIST NOT JEHOVAH GOD

Let it be noticed that Jesus Christ did not interpret Moses' words and quote Moses as saying, 'Hear, O Israel, Jehovah our Gods [*Theoi*] is three.' He did not say that there were three Jehovahs and that he himself was one of such three Jehovahs. Jesus simply said: "Jehovah our God [*Theós*] is one Jehovah." Jehovah is the

whole *Theós*, the whole *Elohim*, the whole God. Jehovah is not sharing worship with two other Gods in a Babylonish triad.

So in quoting Moses and saying: "You must love Jehovah your God with your whole heart," Jesus was not meaning himself; he was not saying that he himself was Jehovah and the one to be thus loved. He was referring to his own God and Father. Right after this discussion Jesus proved that he himself was not Jehovah, for Mark 12:35-37 tells us: "Jesus began to say . . . 'How is it that the scribes say that the Christ is David's son? By the holy spirit David himself said, 'Jehovah said to my Lord: 'Sit at my right hand until I put your enemies beneath your feet.''" David himself calls him "Lord," but how does it come that he is his son?" Jesus thus proved that he was David's "Lord" whom Jehovah addressed, because Jesus was David's son and was to be made "Lord" over David.

We must be very careful, therefore, that we do not fall victim to false Babylonish religious ideas and teachings, which would cause us to 'twist the Scriptures' to our own destruction. Jehovah is only one God, one Person, not three. For that reason he demands that his obedient creatures give exclusive devotion, with the whole heart, soul, mind and strength, to but one Person, namely, to the only One whose name is Jehovah.—Ps. 83:18; Isa. 42:8.

Think of the things that God did in showing his love to the Israelites. He humbled the mighty First World Power, Egypt. He freed Israel and organized them into a nation. During the forty years in the wil-

derness he led and preserved the nation, providing food and drink for them. Not even their clothes wore out. He provided them a house of worship with a priesthood so that they might be able to continue in their sacred covenant with him. Now he cared for them by appointing Moses' faithful minister, the military commander Joshua the son of Nun, to lead them across the Jordan River into the land of milk and honey.

If the Israelites continued to love and worship Jehovah and keep his commandments in the land it would mean life to them, with happiness, well-being and security, and they could be assured of continuing in the land as a nation, carrying out their sacred trust as God's tenant farmers of the land. On the other hand, if they failed to keep the trust by maintaining true worship of Jehovah it would lead to moral degradation and decay, even to the ruining and desolating of the land on which they were graciously granted occupancy. What would the Israelites do? How they would get a king before the coming of the great King-Priest like Melchizedek, and how Jehovah's words were fulfilled toward them, we shall see. Also, we shall see that God today has a people who are putting the love and worship of the one God Jehovah above all other things, giving him exclusive devotion. Has Jehovah organized them? What is the land that Jehovah grants them on this earth, and will they remain? How can you enjoy a share in such delightful land? These things will be considered in succeeding issues of *The Watchtower*.

Said Moses to the Israelites just before they entered the land that God was entrusting to them: "Jehovah your God is bringing you into a good land, a land of torrent valleys of water, springs and watery deeps issuing forth in the valley plain and in the mountainous region, a land of wheat and barley and vines and figs and pomegranates, a land of oil olives and honey, a land in which you will not eat bread with scarcity, in which you will lack nothing, a land the stones of which are iron and out of the mountains of which you will mine copper."—Deut. 8:7-9.

Daily Walking and Talking with God

HOW can mere human creatures, who are but specks on this earth, be said to walk with God? And yet the fact is that God himself commands us to do that very thing: "He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?"—Mic. 6:8.*

Why does Jehovah God command us to walk with him, and how is such a thing possible? He commands it for the sake of his sovereignty, as his right; he commands it so that there may be peace, order and harmony in the universe, and he commands it for our own well-being. We might be said to walk with God when we are governed by his righteous principles, when we make his goal of the vindication of his name our goal and when we at all times conduct ourselves as seeing Him that is invisible.—Heb. 11:27.

Opposing our walking with God are three powerful foes. Who or what are they? Satan the Devil, this wicked world of mankind and sin in our own flesh. We must continually be on guard against these if we would walk with our God. Of course, in our own strength and wisdom we could not make progress against such opposition and so God has provided us with three aids, his Word, his visible organization and his holy spirit. These give us knowledge and understanding as to just how to walk with God, they point out the pitfalls facing us and they strengthen our faith and hope, giving us courage. With their help we can walk with God, even as did the faithful men of pre-Christian times and as did Jesus Christ and his early disciples.—Ps. 119:105; Zech. 4:6; Matt. 24:45-47.

Of course, before we could even begin to walk with God we would have to meet him by appointment. (Amos 3:3) That means dedicating ourselves to do his will and being baptized in symbol of that dedication. Once having made such a vow, we are under obligation to carry it out.—Eccl. 5:4-6.

As we keep on walking with God we must "exercise justice." We must be careful to be honest, upright, impartial in all our dealings with others, whether it is a matter of time, money, energy or personal influence. We must be careful not to presume upon or take advantage of others because of our personal

* For details see *The Watchtower*, February 15, 1963.

influence or because of their generosity or weaknesses. At the same time in regard to what others do we must "love kindness," that is, be merciful and ready to forgive. Yes, strict with ourselves, but lenient with others.

Modesty is also required of us as we walk with God. Certainly in view of the One with whom we are walking modesty is most becoming to us. It is also the course of wisdom, for it will guard us against the snare of sinning presumptuously.—Ps. 19:13; Prov. 11:2.

We also want to talk with God as we walk with him; this we do in prayer. Not, however, that we are to think of prayer as two-way conversation. No, God speaks to us through his Word, while in prayer we speak to him, in praise, thanksgiving and petitions. And we want to talk with God not only at regular times, such as before and after each meal and upon rising and before retiring, but also incidentally as opportunity affords. We want to be alert in looking to him for wisdom and strength in every time of need and be ever ready to express our gratitude as we receive of his undeserved kindness. By talking with God we show our faith that he exists and in his goodness.—Ps. 103:2; Heb. 11:6.

According to Philippians 4:6, "in everything by prayer and supplication" we are to let our "petitions be made known to God." Does that mean that we may make such things as unemployment, illness and family troubles subjects of prayer? Yes, we most certainly may; not that we ask God to perform miracles, but, rather, that we may ask God for wisdom and strength so that we can do what is best under the circumstances and so that we can endure. Also, in our prayers let us strive for freshness and variety so that they do not become stereotyped, with little thought and feeling, just words.

Note further that we are to be walking and talking with God *daily*. Every day we are recipients of God's blessings and so every day we should be alert to buy out the opportune time for preaching God's Word. In fact, "whether you are eating or drinking or doing anything else, do all things for God's glory." The same applies to our talking with God, for we are commanded to "pray incessantly." —1 Cor. 10:31; 1 Thess. 5:17; Eph. 5:15, 16.

Happy are those who exercise justice, who love kindness and who are modest as they keep daily walking and talking with God!

LOYALTY TO Jehovah's Organization

LOYALTY means to be faithful, to stick close in unswerving obedience, with devotion so strong

that it will act as a powerful adhesive, holding one tight and secure in all kinds of divisive troubles. Loyalty to God is shown by his people when they lovingly stick to him and his organization both when it is easy and when it is difficult, yes, as the old expression puts it, "through thick and thin."

One can use the faithful man Abraham to illustrate loyalty to God and his organization. In 1943 B.C.E. Jehovah made an important covenant with Abraham. (Gen. 12:4, 7) Abraham was seventy-five years old then, and for the next one hundred years he proved faithful in all kinds of tests. He stuck close to Jehovah; in fact, so close that in the Bible he came to be called "Jehovah's friend." (Jas. 2:23) After a hundred years of faithful service Abraham died, one hundred and seventy-five years old (1843 B.C.E.), and the Bible, at Genesis 25:8, reports: "Then Abraham expired and died in a good old age, old and

1. How does one demonstrate loyalty to God?

2, 3. For what is Abraham remembered by Bible writers, and why was he loyal to Jehovah?

satisfied, and was gathered to his people." Abraham was most contented to remain loyal to his God to the last day. He was outstanding enough to be remembered two thousand years later, when he is mentioned twice in Hebrews chapter 11 for faithfulness to God.

³ Then ponder over the point brought out in that same chapter about Abraham and Isaac and Jacob: "Hence God is not ashamed of them, to be called upon as their God." (Heb. 11:

16) Think of the loyalty practiced by these men to receive such recognition from the Sovereign Ruler of the universe.

And so it has been with many modern-day witnesses of Jehovah from many parts of the earth. These Witnesses are well known the world over for their sticking close to Bible principles. They will not budge from observing God's Bible principles, even if it means death to them by their enemies. Persecution from Caesar or close friends, loss of family members, or the enticing lure of materialism is met by the same strong guard, faith based on God's Word. Records of all kinds from everywhere never fail to magnify this point, that these Witnesses are faithful to their God.

Where does this spirit of devotion come from? Who takes the lead in setting the example of unswerving obedience? From where do the Witnesses get their food producing courage? Here we are wise to let

4. Why can we say that Jehovah's witnesses of today are like Abraham?

5. Who is responsible for teaching loyalty to Jehovah's witnesses, and how is it done?

the Bible bring to us Jesus' answer to these questions. "Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings." (Matt. 24:45-47) Surely it is not going to be difficult to find this faithful, happy, responsible "slave" in modern times.

⁶ At the start this "slave" was influenced by Christ Jesus and displayed the same qualities, one of such being the attitude that David mentions, at Psalm 40:8: "To do your will, O my God, I have delighted." Dependable? Yes! As the Teacher, "Jesus Christ is the same yesterday and today, and forever." (Heb. 13:8) This "slave" trained those under his care to meet opposition from powerful Jewish authorities, who commanded the Christian apostles "nowhere to make any utterance or to teach upon the basis of the name of Jesus," with this direct response: "We must obey God as ruler rather than men." (Acts 4:18; 5:29) The "domestics" of the spiritual household of the Lord Jesus Christ were well fed, and congregations of faithful domestics were busy feeding others. "Therefore, indeed, the congregations continued to be made firm in the faith and to increase in number from day to day."—Acts 16:5.

⁷ There was only one place recognized by Christ Jesus. One could leave that place, but could one find another faithful "slave" giving out life-giving food under the direction of Christ Jesus? No! Peter answered such a question with the words: "Lord, whom shall we go away to? You have sayings of everlasting life."—John 6:68.

3, 7. Where does the "faithful and discreet slave" get his instruction and example?

⁸ When we come down to our day, we find that same strong unshakable faith of the early Christians in the New World society of Jehovah's witnesses. We also see these increasing in numbers. They are a happy people. Setting the example for these people are the anointed Christians still on earth who, working together under the direction of Christ Jesus, make up the composite "faithful and discreet slave." Reflect for a minute on their organization today. Their upholding Bible principles worldwide because of preaching the "good news" has brought these Christians into courts thousands of times, where they say as did their early brothers: "We must obey God as ruler rather than men." Preaching "this good news of the kingdom" is their responsibility, and so they go and preach to families everywhere in the earth, now in 194 countries and islands of the sea. Overseers in congregations receive special training to equip themselves to build up the faith of the members of the congregations. Missionaries are trained and sent to the four corners of the globe. Each congregation is assisted by a mature visiting minister every few months to teach individuals in the congregation how to be better ministers. Conventions are arranged for regular feeding on God's Word and for enjoyment of associating with many others. Five meetings with a faith-building program have been arranged for in each congregation. Books and tracts on many subjects have been printed and distributed in over 162 languages. The Bible has been published in a number of languages in the most convenient form possible to aid the household to use it readily every day.

—Matt. 24:14.

⁹ For over eighty years the "faithful and

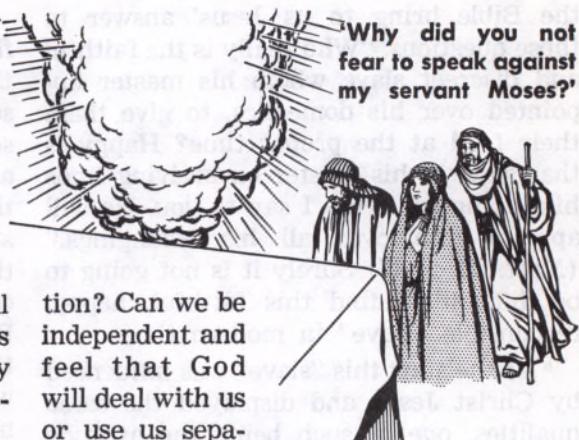
8. (a) Just how does this "faithful and discreet slave" build up the faith of God's people? (b) How energetic is this slave in caring for his responsibilities?

9. (a) Why is the *Watchtower* magazine such an outstanding example of loyalty? (b) What are the results?

discreet slave" has published the *Watchtower* magazine, now in 66 languages and with over 4,250,000 copies printed each issue. This magazine's loyalty to God's Word has inspired its subscribers to look forward to its regular visit as a rich spiritual meal. Its first issue, July 1879 (Vol. 1, No. 1, page 1), stated: "It is in bondage to no man, no party, and to no creed, but the Bible," and it still sticks to the Bible. Like Abraham, this "slave" class has been satisfied with many years of service to God. (Gen. 25:8) Associate with it and worship God indeed!

¹⁰ While this New World society of Jehovah's witnesses is a fast-growing organization, having even gained 86,345 new baptized ministers in the one year 1959 (1960 *Yearbook of Jehovah's Witnesses*, page 34), individuals are not lost in the crowd. Careful attention is given to individuals through a regular home Bible study. Personal assistance further acquaints them with the theocratic organization and teaches them how to enjoy the actual house-to-house ministry. Overseers in each congregation go out of their way to get acquainted with each one in the congregation. Jehovah through his Word says it should be this way: "Pay constant attention to yourself and to your teaching," and, "these things commit to faithful men, who, in turn, will be adequately qualified to teach others." (1 Tim. 4:16; 2 Tim. 2:2) The same effective organization arrangement in operation in Paul's time is found flourishing today in the congregation of Jehovah's witnesses. (Eph. 4:11, 12) We see thousands of new ones seeking out this organization and old ones sticking to it.

¹¹ How, then, will we view the organiza-



tion? Can we be independent and feel that God will deal with us or use us separate from his organization? If we are to be loyal to it we must recognize it as God's organization, one that he has arranged for to do a work, to get something done, and to keep at it until Jehovah says it is finished. If Jehovah built the organization, then he is the One who has arranged the different positions of responsibility in it. He left no doubt about it, as stated in Acts 20:28: "Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God, which he purchased with the blood of his own Son." Ephesians 4:11, 12 tells us more about this organization's work. The Bible books, 1 Timothy, 2 Timothy and Titus, deal primarily with overseers and their duties in the congregation. This means, then, that we have two things under view here. One is the position of responsibility arranged by Jehovah. The other is the imperfect human creature that has the privilege of serving in that position.

¹² It is easy to forget the position and see only the individual. Aaron and Miriam made this mistake. They looked at Moses their brother and forgot who put Moses in his position of responsibility. They felt

10. Will this organization get so large that we will lose needed personal attention, and why the answer?

11. What fact affects our view of this organization, and what two established points are we concerned with in our study now?

12. (a) Give an example of individuals coming face to face with these facts. (b) How does Jehovah view these matters?

that they were able to do as well as Moses. It was not hard to find something wrong with Moses. He was imperfect. Did you notice how Jehovah viewed the matter, though? Of Moses, Jehovah said: "He is being entrusted with all my house." Of Aaron and Miriam, it is said: "And Jehovah's anger got to be hot against them." (Num. 12:7, 9) Into this the Bible record comes with advice from Jehovah: "Those honoring me I shall honor, and those despising me will be of little account." (1 Sam. 2:30) All overseers in the congregations today have faults. You will not have to look hard to find them; no overseers are perfect. (Rom. 5:12) They receive encouraging counsel just like the rest of us, to assist them on to greater maturity. More is demanded of them, and so sometimes their faults may be magnified. (Luke 12:48) They are under close scrutiny at all times.

¹³ Meek and loyal ones will work close together because they realize that God has his organization working to get things done. Those who are meek like sheep will heed the advice of the apostle Paul: "Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith. Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account; that they may do this with joy and not with sighing, for this would be damaging to you." (Heb. 13:7, 17) Because of love these loyal, meek, sheeplike ones focus their attention on the big things pertaining to God's work. Shortsighted persons may not see these big things, but continued study soon brings more maturity and the vision with which to look up and

13. Can we always determine the right course to take? How?

ahead. This is what Paul earnestly emphasized at Philippians 1:9, 10, saying: "This is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment; that you may make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ."

¹⁴ Overseers are appointed by God, for Acts 20:28 says the holy spirit sets these individuals in the place or position of responsibility as overseers. When God makes clear through his Word what the work is and the duties involved, the "faithful and discreet slave" through the theocratic organization can find the individual measuring up to the Scriptural requirements and can appoint him to care for the particular work. Only dedicated brothers are appointed after prayerful consideration has been given. The work is the essential thing, and the one appointed must be productive and accomplish God's purpose. The flock must be cared for in the way that God purposed it to be done. The overseer in this special position is to do the work, which is described very simply, "Shepherd the congregation of God." (Acts 20:28) Then there are assistant ministerial servants assigned to this overseer, and these too have the duty of helping to care for all the work that is involved in shepherding the congregation. (Eph. 4:11, 12) There are so many details to care for when it comes to shepherding God's congregation today. The five meetings held by congregations each week must be prepared, with various ones in the congregation participating. That means study and the rehearsing of parts of the program so it will be instructive and upbuilding. The house-to-house ministry work requires a systematic way

14. (a) Why do you say overseers are appointed by God's spirit? (b) Will that one individual care for all the duties in a congregation? Then what is his responsibility?

of visiting all the families in the community, and that means mapping the congregation's territory. Subscription records for the *Watchtower* and *Awake!* magazines must be reliable to ensure prompt service. There is the need to visit the sick and weak ones in the congregation. The Kingdom Hall, whether owned or rented, requires cleaning and upkeep. One person, the congregation overseer, could never do everything; so others willingly assist in these details, having in mind that the assignment comes from God and is a part of the shepherding work. Jehovah expects the organization, his congregation, to get it done.

¹⁵ In every congregation of Jehovah's witnesses there is a training provision to assist all members to greater maturity. More mature ones are assigned by the overseer to help others wanting assistance in study, in preparing house-to-house sermons, or in some part of the preaching activity. This too is a part of the shepherding work that is really arranged by Jehovah. And think of how wonderful it is for anyone to be used to help in this or to be recognized by God as one worthy of shepherding and to receive training. In this same vein one would never look down on the privilege of taking oversight of a small Bible book study group that meets in a home to receive field ministry instructions and to visit the families in that locality. No, Jesus said: "Where there are two or three gathered together in my name, there I am in their midst." (Matt. 18:20) There should be the same willing, eager, and loving care for all our assignments that God through his Word exhorts overseers to use in shepherding the flock. Listen to what Peter says: "Shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of

dishonest gain, but eagerly; neither as lording it over those who are God's inheritance, but becoming examples to the flock." (1 Pet. 5:2, 3) The responsibility, care, willingness, eagerness and love are not weakened because we have been assigned by the congregation overseer to care for some of the details of shepherding the flock. Nor did they diminish in Jesus' case when he trained and sent out the seventy disciples to preach.—Luke 10:1-24.

¹⁶ Loyalty to Jehovah and, of course, to his organization is demonstrated by action. One having reasons to be loyal to God's organization would find it extremely difficult, if not impossible, to keep his mouth shut or to be simply an onlooker toward those preaching the good news of God's kingdom. Rather, we prepare for a share in some way in the shepherding of the flock by doing as urged by Peter: "Brace up your minds for activity, keep your senses completely; set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ."

(1 Pet. 1:13) Think of what could be accomplished in a congregation and the upbuilding enthusiastic conditions that would prevail if the assistants to the congregation overseer and all those receiving some assignment to share in the shepherding of the flock would respond as Paul knew our brother Philemon would: "Trusting in your compliance, I am writing you, knowing you will even do more than the things I say."—Philem. 21.

¹⁷ Rather than seek for the easiest course possible in study or sharing in any of the congregation's activity, why not "ponder over these things; be absorbed in them, that your advancement may be manifest to all persons"? (1 Tim. 4:15) Search out opportunities to grow to greater maturity

15. (a) What are some of the assignments made by the congregation overseer? (b) Should we view these as less important because of being assigned by the overseer?

16. What attitude contributes to happiness and accomplishment in the congregation?

17. To share in shepherding the congregation means what kind of attitude toward congregation organization?

in God's organization, rather than cater to the easygoing desires of the flesh. If everyone in a congregation would decide to go according to his likes and choose the most convenient territory to preach in or the easiest congregation Bible study group to associate with, it would be difficult for the overseer to shepherd the flock. How different when everyone puts God's Word and work first and is willing to share in building up the organization! Such a course is advised at Ephesians 4:15: "Let us by love grow up in all things into him who is the head, Christ."

¹⁸ Faithful meeting attendance is a mark of loyalty, coming together with others of God's organization to examine faith-building information from the Bible. The meetings held in each congregation are a very definite part of God's organization in action. The loyal Christians have first on their schedule the provision for attendance at these meetings. Paul tells us why: "Not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:25) We have the opportunity to share by expressing ourselves at these meetings. It builds us up little by little to be able to explain these Scriptural points until they become a part of our thinking. Being with the organization through meetings, conventions, field ministry activity, association with other more experienced ones and study of the many publications results in our talking like the organization. Closer and closer we draw to it, acting, talking and rejoicing with it in all its activity. Because the organization is following its teacher Christ Jesus, we are drawing nearer to his thinking. We will then come to have the mind of Christ. (1 Cor. 2:16) Since Jesus reflects his Father's will

18. How is it possible to learn Jehovah's mind, and what congregation program reflects this to us?

(John 5:30), we can learn Jehovah's mind and learn to walk in his ways. (Isa. 2:1-4) How else could it be accomplished? It is only by sticking to the instruments Jehovah uses, even as is pointed out at Colossians 3:10: "Clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it."

¹⁹ Then we have the responsibility to protect the organization. We are a part of it. We recognize it worldwide as of God's making. It works and is being used by the "faithful and discreet slave" in caring for earth-wide interests. (Matt. 24:45-47) It feeds us food at the proper time. It does not go on strike. It is not divided but remains strong and solid as it leads in Kingdom activity. It gives us care day and night. We do not view it as a huge corporation or giant to exploit. When we see others trying to take advantage of it, we will not shrug it off with "Oh, what's it to me?" With the growth of the organization, vast amounts of property, machines, Kingdom Halls, convention equipment, publications and supplies are used, and here we do not follow worldly practices of taking these things for ourselves and concluding that the organization is big and will never miss them. The same is true of cleanliness of the organization. We will not shrug it off and think, "Why get excited about someone committing some unclean act? Why hurt someone's feelings? The organization is big; it does not matter." But it does matter. The organization is God's. With deep-rooted concern we see ourselves being hurt and, more, we see God's arrangement being tampered with.

²⁰ Take a look around in the New World society of Jehovah's witnesses. Living at this tense time with greater obstacles to world unity than ever before, we have peace

19. How does God's organization need our protection?
20. What reasons do we have for happiness now?

springing from love, so deep-rooted that powerful nations cannot root it out. Materialism and nationalism are not able to break the theocratic society up or to wean away its affection for its maker, Jehovah God. We see people being fed upbuilding spiritual food that brings growth and maturity. As Jesus instructed Peter, 'the sheep are being fed.' (John 21:15-17) The organization is mature and is getting more so each day. We have knowledge of sure doctrine, with no need to be uncertain about our relation to God or wavering about what his will is. There is food, spiritual food in abundance. We have the best of equipment to work with, in publications,

Bibles, instructions and encouraging counsel. Surely in the theocratic society is a flourishing, thriving, prosperous, safe and secure place to live, and Isaiah 32:18 describes it well: "My people must dwell in a peaceful abiding place and in residences of full confidence and in undisturbed resting places." This condition is to go on forever. Yes, like Abraham, we can be satisfied. In this New World society of Jehovah's witnesses we are surrounded by people loyal to God; they are his friends and he is not ashamed to be called their God. Stick to Jehovah, then, live according to his Word, work with his people, yes, live with Jehovah's organization forever.

EVERY day of our life we face small matters. They may be parts of a problem, an ache or pain, details of a job to do, a measure of the responsibilities we have, perhaps some of the happy occasions we enjoy, or maybe it is a little extra matter we have taken on, to help someone else. We take care of many of these small things, but many also go undone. Some people seem to have the capacity of taking care of a lot of responsibility, while others are easily disturbed over limited cares. Some persons take each day as it comes and look after the most pressing matter at hand, yet looking ahead to the handling of many other responsibilities and doing so calmly, while others

PROVING FAITHFUL

IN

Small Matters

"Well done, good slave! Because in a very small matter you have proved yourself faithful, hold authority over ten cities." —Luke 19:17.

—Prov. 12:25.

² In being a member of God's organization we take on many more small matters besides those already faced each day. These include Bible study, attending meetings for more spiritual food, sharing in preaching the good news of God's kingdom,

1. What do we face in daily life, and how do people respond?

2. (a) What does being a member of God's organization add to us? (b) What difference does this make to an individual?

are frustrated if they have more than the immediate job to do. They cause themselves much worry and concern over details yet in the future.

They cross bridges before they are built, and many that never need building. There must be balance in our thinking. "Anxious care in the heart of a man is what will cause it to bow down, but the good word is what makes it rejoice."

setting the right example in family life, and clean living habits. Then, being faithful in these privileges, we may be appointed as an overseer in the congregation to assist in shepherding the flock of God. All of this will bring into our life multitudes of details every day. These are the ones we cannot very well let go undone. Serving God in an organization means getting things done. Caring for them means spiritual health for ourselves as well as others. (1 Tim. 4:16) Spiritual matters should take first place. (Matt. 6:26) When weary of facing the problems of each day, we have help from those mentioned in Isaiah 50:4: "The Lord Jehovah himself has given me the tongue of the taught ones, that I may know how to answer the tired one with a word." Luke 19:17 says, "Well done, good slave!" It applies to the manner in which the faithful anointed followers of Christ Jesus handle Kingdom interests. (Matt. 25:21) This good manner results in their being appointed as the "faithful and discreet slave" over all the Kingdom interests on earth. The principle holds true of all servants; faithfulness is a requirement.

³ In fact, the real person often shows itself in one's handling of small matters. In the big things there usually is someone there to admire us, to say "Well done!" and to recognize our abilities. Even a lazy person will often work to receive the applause of men. (Prov. 13:4) He will prepare talks to deliver before the congregation and will do well; but when it comes to helping some elderly person in the congregation with transportation to the meetings or conducting a Bible study with an interested person regularly every week, this may reveal indifference to small matters in God's organization. He may not be faithful. So loyalty to God is easily discerned by the way a person cares for the

small matters in an appreciative way. The willing person gains so much. "The generous soul will itself be made fat, and the one freely watering others will himself also be freely watered." (Prov. 11:25) These kinds of faithful ones Jehovah really blesses and uses in his organization to share in the shepherding work. These are the kind that will care for the "sheep" and feed them with understanding. These are not small matters because of less importance necessarily. So often the small details will hold up the entire structure. For example, a stone arched bridge would not carry a load but would collapse if it were not for the keystone. Yet the keystone is small in comparison to the weight and size of the bridge. However, great care is given to its shape and placement to ensure a safe bridge.

⁴ Consider some examples of the attitude of Jehovah and his people toward small matters. In the construction of the Tabernacle there were so many things to do. The people responded, "bringing much more than what the service needs for the work that Jehovah has commanded to be done"; the result: "Look! they had done it just as Jehovah had commanded. That was the way they had done. Consequently Moses blessed them." (Ex. 36:5; 39:43) On the other hand, what did Jehovah think of Jonah's idea of going to Tarshish instead of his assignment city, Nineveh? (Jonah 1:4, 10, 12) Then there was Judas Iscariot, who for thirty silver pieces decided his entire future. (Matt. 27:3-6) There was no selfishness in Paul. Though he must have had many things to care for, he took time to write a special letter to Philemon in behalf of Onesimus. Then there was Joseph, so thorough in his life as a slave that he was soon in charge of his master's household. Even in prison he displayed the same qual-

3. Explain how faithfulness reveals the maturity of a person.

4. Give illustrations of small matters affecting the attitude of others. How did it affect those involved?

ties, and soon was taking care of many details in the prison's operation. He prospered in Pharaoh's kingdom too. Jehovah blessed him and, as stated at Genesis 39:23, "what he was doing Jehovah was making it turn out successful" in his hand, and "Jehovah was with Joseph."

⁵ The New World society of Jehovah's witnesses is a growing working organization; it has to be such, to get done the tremendous work that is assigned to it, namely, "this good news of the kingdom will be preached in all the inhabited earth." (Matt. 24:14) As new congregations are formed overseers will be needed, and a number of assistant servants, to see to the details involved in shepherding part of the flock of God. Those used in such responsible positions are those who do well in the small matters, looking after them with the same diligence required in the bigger things. If, for example, a family head, the father, takes care of the little ones in his house, getting them to meetings and teaching them patiently to share in the service of God, this same man will take good care of a congregation. The Bible lays this down as a requirement, stating: "A man presiding over his own household in a fine manner, having children in subjection with all seriousness." (1 Tim. 3:4) As new ones are taught the truth of the Bible, they are nurtured on to maturity; they learn to handle responsibilities. So in the New World society of Jehovah's witnesses there are always brothers being trained to take the lead in shepherding the sheep.⁶

⁶ Of course, being surrounded by a world of people shying away from responsibility and who look upon it as something to avoid, we can easily understand why we have to cultivate a new attitude when we

dedicate ourselves to serve Jehovah God. In Jehovah's organization one does not slow down because Armageddon is not here today or because someone is not commanding us every day. We should want to become involved in the privileges of service that come along with responsibility. Cultivating a self-sacrificing spirit will bring the benefits of our maturity to many of our brothers and keep attention away from sensitive self. Some may think, though, that they are better followers than leaders. Others say their health would not stand up under the heavy load of work. Then there are those who see connected with being an overseer the need at times to be firm and to counsel the brothers, and they hold back for fear of hurting someone's feelings. Or maybe some feel they are not capable, do not have enough knowledge to answer all the questions and handle all the problems sure to arise. But in all these attitudes we are being frightened by the whole big thing. This big responsibility means taking care of small matters day after day, and, as time goes on, you will be capable of handling more of them. True, you could be limited but not necessarily canceled out because of some hindrance. Remember, too, that the same qualities needed by overseers are needed by all the "sheep" in the congregation.

⁷ Stop and ponder now. Are people born to be overseers in God's congregation today? No. God's Word says: "If any man is reaching out for an office of overseer, he is desirous of a fine work." (1 Tim. 3:1) "Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God." (Acts 20:28) Jehovah God and his Son Christ Jesus through the "faithful and discreet slave" have a say in the matter as to who are overseers shepherding the flock of God. So those living

5. (a) Why is there a need for all dedicated brothers to take on responsibility? (b) How is the ability obtained?

6. What attitude prevails in the old world today, and why avoid being influenced by such thinking?

7. Who appoints overseers? How?

up to God's requirements written in his Word are recognized and used in shepherding the "sheep."

⁸ Rather than having a shortsighted meager view, seeing burdens, problems, longer hours, heartaches, searching decisions to make, the need of putting oneself out to help others, the never-ending constant grind, look up and see the increase of people who were formerly without God-appointed shepherds now in the shadow of protective dedicated servants of God. Note the New World society's accomplishments. Watch new ones grow to maturity, one of the most fascinating growths indeed. Experience the joy of service. Then count, if you can, the pleasures and privileges of working for and with your brothers in Jehovah's service.

⁹ Another matter to be considered now, when there are many persons "having a form of godly devotion but proving false to its power," is that of following through and being dependable. (2 Tim. 3:5) An assignment in God's organization is never a trifle to be ignored. Any detail worth delegating to a servant of God is deserving of his best attention for the fraction of time it takes to handle it. Jesus said: "Everyone that comes to me and hears my words and does them . . . is like a man building a house, who dug and went down deep and laid a foundation upon the rock-mass. . . . On the other hand, he who hears and does not do, is like a man who built a house upon the ground without a foundation." (Luke 6:47-49) It takes more than hearing, and it takes more than talking about it; it takes doing to get things done in a congregation serving God and feeding the "sheep." Dependable ones, then, have much to look forward to, as promised at James 1:25: "He who peers into the perfect law

8. What upbuilding view of responsibility can be enjoyed?

9. (a) How could you prove dependable in small details in the organization's work? (b) Why exert oneself so vigorously?

that belongs to freedom and who persists in it, this man, because he has become, not a forgetful hearer, but a doer of the work, will be happy in his doing it." With a strong foundation and Jehovah's blessing, a willing appreciative person can get a lot accomplished. He can help a lot of people to grow to maturity and he will be more useful to God's organization the longer he serves. Why lose what you have because of letting your knowledge stand idle? Proverbs 11:24 describes it this way: "There exists the one that is scattering and yet is being increased; also the one that is keeping back from what is right, but it results only in want."

¹⁰ Reflect, too, on the future blessings of dependable ones, as you read Luke 8:18: "Therefore, pay attention to how you listen; for whoever has, more will be given him, but whoever does not have, even what he imagines he has will be taken away from him." Suppose a dedicated servant of God does not want to take care of some little things in the congregation, but feels too tied down and wants to enjoy freedom from any responsibilities. Now, what effect will this have on his children whom he says he wants to train up to serve God? A person is not born to be a good father or overseer, but, through knowledge, training, experience and applying himself, with Jehovah's help he can do well in either position. If he does well in one, he will most likely do well in the other. Luke 16:10 records this statement by Jesus: "The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much." Clarke's *Commentary*, Volume V, page 462, makes this interesting observation: "He who has the genuine principles of fidelity in him will make a *point of conscience* of carefully attending to even the

10. (a) What benefits are there for dependable persons? (b) Is there a need to be faithful in small things?

smallest thing; and it is by habituating himself to act uprightly in *little things* that he acquires the gracious habit of acting with propriety, fidelity, honour, and conscience, in matters of the greatest concern. On the contrary, he who does not act uprightly in *small* matters will seldom feel himself bound to pay much attention to the dictates of honour and conscience, in cases of *high* importance. Can we reasonably expect that a man who is continually falling by *little things* has power to resist temptations to *great evils?*"

¹¹ Hundreds of thousands of Jehovah's witnesses prove themselves faithful in small matters when they share in their house-to-house preaching activity. In fact, 1,040,836 publishers of God's kingdom reported they had shared in this work. (See 1964 *Yearbook of Jehovah's Witnesses*, page 38.) In this ministerial work they find people who want to know more about God and his purposes. They want some help in studying the Bible. Well, Jehovah's witnesses are happy to find such persons and oftentimes feel like the prospector finding the gold strike, for these meek ones are described as sheep in the Bible. Note the value placed upon these by Jehovah, as explained at Matthew 18:14: "Likewise it is not a desirable thing with my Father who is in heaven for one of these little ones to perish." Will Jehovah's witnesses forget to make a note of the "sheep's" address or write down the questions to be answered at the next call? Will they keep their promise and call back? And soon, within a few days? Jesus impressed upon Peter the need to feed the "sheep" by telling him three times: "Feed my sheep." (John 21:15-17) Jehovah's witnesses have been instructed on 'feeding the sheep.' So they will be back. This is

doing God's work, and you thereby prove yourself faithful in small matters.

¹² From this point on the new-found "sheep" take in little things: details of doctrines, pieces of Bible prophecy, minute views of the organization, points of Bible principles, a bit of the clean living standards of the theocratic society. Should we view these as crumbs and not important enough to warrant a regular feeding program? No, but we will faithfully serve these meek persons, patiently teaching them how to serve Jehovah. These small matters add up to something very big—life, and everlasting life at that.—John 17:3.

¹³ Examine our conversation. Parts of speech, yes, words and phrases, true, but what meaning is conveyed? What attitude is revealed? Our speech will tell on us, make us known. "For out of the abundance of the heart the mouth speaks." (Matt. 12:34) Our language, then, should come under supervision; we control it. There are certainly occasions for light conversation, for humor, and for relating experiences and events and for Scriptural discussions. But for a servant of God, in all these occasions one does not use speech to complain, to murmur, to find fault, to spread gossip or to use profanity or to brag. It is not necessary to gag oneself and smother conversation; rather, do as urged at Psalm 34:13: "Safeguard your tongue against what is bad, and your lips against speaking deception."

¹⁴ It is when groups of people get to talking about someone that often immature ones will start the conversation going in the wrong direction by bringing up some shortcoming of that individual. Others will add to it and then we have a problem. Who in the group will have the courage to di-

11, 12. (a) Where do Jehovah's witnesses take care of little matters that really are important? (b) How are "sheep" fed and introduced to the organization?

13, 14. (a) Can our speech be as revealing as our dependability? (b) Should we ignore downgrading trends in conversations? (c) How will the tide be turned to upbuilding discussions?

rect the conversation back to an upbuilding plane? Who will be loyal to Jehovah's organization in this small matter and protect one of its members? Sometimes it takes only a word, a change of subjects, but it takes someone to do it. If a small rudder can steer a large ship and keep it sailing in safe waters, a small tongue can direct conversation. (Jas. 3:4) It is a big thing really, because if one finds fault with a person serving God he will soon be complaining about the position God has set up to get something done.—Jas. 5:9.

¹⁵ Talking can be so refreshing and interesting. It reveals the interesting things that have happened to other people. It makes known knowledge of some subject in which they may be very qualified. It reveals appreciation for the truth. It tells us how wonderful a provider Jehovah is in taking care of all these persons as they relate their experiences. So we will profit if we are good listeners. But some people never want to do that; they would rather pour forth until even immature ones wish they would keep quiet. Listening is very important to a minister of God, and Proverbs 1:5 makes this clear: "A wise person will listen and take in more instruction, and a man of understanding is the one who acquires skillful direction." If you want to be heard when you speak, then listen to others when they talk.

¹⁶ Proving faithful in small matters can be very well illustrated by the clock. Whether small or large, very expensive with gold plating or just a cheap simple timepiece, they all do one thing, a very small thing. They measure off time in tiny fractions, seconds. It does the tremendous job of accurately keeping time and reporting it day or night, the year around, in small pieces at a time. No worries about

15. (a) If we listen, what can the talking of others do for us? (b) Is listening recommended?

16. How does the clock illustrate a practical way to view caring for many small matters?

next week or month, just the immediate second. When it has recorded and reported the second, it moves to the next one. We may not be as mechanical as a clock, but many times every day we have the responsibility and privilege of being faithful to Jehovah and his organization in small matters. If we take care of each one as it comes and each day do better, using the principles of God's Word as working tools, these matters will soon be easily handled and we can go on to bigger ones and to more blessings from Jehovah God.

¹⁷ Another example is that of the only family of Jehovah's witnesses in a community. They preach to the inhabitants of the locality. They work for or with many of these people. Their children go to the public school with the other children. The entire community watches them come and go in their Christian activity, how they live together as a family, how the children are trained, and their stand and attitude on issues in the neighborhood. They listen to their talk. Every move and detail of their life seems to come under a microscope for examination and provides material for many discussions around the town. And this is not for just a few days, but for years. Many people, after watching Jehovah's witnesses for years, have come to the conclusion that the Bible is true and God's principles therein are practical and workable for our day, and as a result they become Jehovah's witnesses. One must admire the continual faithfulness in these small matters day after day by these families serving Jehovah in many parts of the earth. It is like the family of Noah who constructed the boatlike vessel under God's direction and were watched by the entire locality far and wide.—Genesis chapters 6, 7.

17. (a) How are families of Jehovah's witnesses, particularly in small communities, called upon to take care of these small matters? (b) How can it affect the Kingdom work?

¹⁸ There is no cause for panic, because we are not trying to please man; rather, we please God, as emphasized at Galatians 1:10: "Is it, in fact, men I am now trying to persuade or God? Or am I seeking to please men? If I were yet pleasing men, I would not be Christ's slave." And again, at 1 Thessalonians 2:4: "Just as we have been proved by God as fit to be entrusted with the good news, so we speak, as pleasing, not men, but God, who makes proof of our hearts." There is no cause for alarm, for God through his Word, the Bible, has supplied the principles to use in everyday handling of these small matters. "All Scripture is inspired of God and beneficial for teaching, for reproofing, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:16, 17.

¹⁹ With this view of our service to God,

18. What assurance and help do we get on this matter from the Bible?

19. (a) How would you go about increasing happiness?
(b) Are small matters unimportant? Why do you so answer?

we have within our reach the opportunity of increasing our happiness. If you attended one congregation meeting a week last year and you arrange your life to attend two meetings a week this year, you will double your happiness. If you were privileged to share six hours a month in the service and now can devote seven and a half hours, you will be adding 25 percent to your happiness. Now if you reach out for responsibility and are appointed a servant in the congregation, you will be multiplying your happiness many times over. Think of how many times a day you have the privilege of making decisions in favor of Jehovah's will. Small things, yes, some so small they go unnoticed or are easily stepped over, yet they are there. Cultivate the habit of making these decisions in accordance with God's Word; you cannot possibly calculate the increase in happiness available to you. And then, cap it off with this promise: "The blessing of Jehovah—that is what makes rich, and he adds no pain with it."—Prov. 10:22.

Why TWO COVENANTS for



A COVENANT can be either an agreement between two parties or a legal promise on the part of one party to do something for another. Once made in a legal and binding manner, there would seem to be no reason to duplicate or repeat a covenant. Yet in the Bible we find that God made two covenants to give kingdom power to his Son, Christ Jesus. One was made through David and another

with Jesus Christ who was prefigured by Melchizedek. Why was this done? Are the two covenants identical?

DAVIDIC COVENANT

God's covenant with King David reads, in part, as follows: "When your days come

to the full, and you must lie down with your forefathers, then I shall certainly raise up your seed after you, which will come out of your inward parts; and I shall indeed firmly establish his kingdom. . . . And your house and your kingdom will certainly be steadfast to time indefinite before you; your very throne will become one firmly established to time indefinite." —2 Sam. 7:12-16.

In faithfulness to this promise Jehovah saw to it that those who sat as His representatives on the earthly throne in Jerusalem thereafter were the fleshly descendants of David. This continued until the days of wicked King Zedekiah, when Jehovah decreed that that typical kingdom would "certainly become no one's until he comes who has the legal right." This one with the legal right was to be the Son of God, and he was born through the virgin Mary, who was in David's lineage. So when his birth was announced the angel Gabriel appropriately stated: "Jehovah God will give him the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom."—Ezek. 21:27; Luke 1:32, 33.

What, specifically, was promised to David's heirs in this covenant? It was strictly the right to rule on an earthly throne. It promised nothing more than this; so its heirs could inherit nothing more. That this was the understanding of matters, even among Jesus' own apostles, is evident from the question that they asked him after he had been resurrected from the dead and appeared to them in a materialized body: "Lord, are you restoring the kingdom to Israel at this time?" They still expected the restoration of the earthly kingdom of David, which had been overturned in 607 B.C.E., because that is the way they understood the promises of the Davidic covenant. —Acts 1:6.

In this very same conversation Jesus advised his followers that they should "not withdraw from Jerusalem, but keep waiting for what the Father has promised." (Acts 1:4) They received the fulfillment of this promise shortly thereafter when Jesus poured out God's holy spirit on them on the day of Pentecost, 33 C.E., and it was only then that they began fully to understand spiritual things. Under the power of this holy spirit the apostle Peter enlightened his hearers as to the superiority of Jesus' position over that held by his earthly predecessor David, saying: "This Jesus God resurrected . . . he was exalted to the right hand of God . . . Actually David did not ascend to the heavens, but he himself says, 'Jehovah said to my Lord: "Sit at my right hand, until I place your enemies as a stool for your feet."'" (Acts 2:32-35) From this it became evident that Jesus was to receive something greatly superior to an earthly throne such as David had had. His kingdom was to be heavenly and include rulership over all the earth.

David himself under inspiration showed that the position to be held at a later date by God's Son would embrace more than anything he could pass on to him, and that is why he spoke of him prophetically as "my Lord." (Ps. 110:1) Concerning the kingdom that this one would inherit it was foretold in Daniel 7:13, 14: "I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his

kingdom one that will not be brought to ruin."

So after Jesus had faithfully finished his earthly ministry, God "raised him up from the dead and seated him at his right hand in the heavenly places, far above every government and authority and power and lordship and every name named, not only in this system of things, but also in that to come." (Eph. 1:20, 21) At that time, in the year 33 C.E., Psalm 110:1 applied, which says: "The utterance of Jehovah to my Lord is: 'Sit at my right hand until I place your enemies as a stool for your feet.'" After nearly nineteen centuries, at the end of the "appointed times of the nations," or in 1914 C.E., Jehovah issued the further command recorded in the following verse, saying to his King-Son: "Go subduing in the midst of your enemies." So Jesus' position as king is something far more than anything that David ever had.

Covenant for Heavenly Kingdom

Does that ruling position of Jesus include anything else? Yes, it does. Just two verses later in the same psalm, David was inspired to say: "Jehovah has sworn (and he will feel no regret): 'You are a priest to time indefinite according to the manner of Melchizedek!'" (Ps. 110:4) Here, then, was another legal promise concerning the coming Messiah that God had made under oath, first recorded in David's time. Not only would Jesus' kingdom be superior to that of David, but he would be a priest as well as a king, something that could never be under the Davidic covenant because God's law to Israel maintained a strict separation between kingship and priesthood. The very nature of this special office held by Melchizedek made it something that could not be passed on to anyone as a human successor of his. It did not come into existence again in God's arrangement until God's due time to make

Jesus a spiritual king and priest. For this reason, it is not even mentioned again in the Scriptures until Paul discussed the subject in his letter to the Hebrew Christians, written about 61 C.E.

'But,' someone may object, 'how can it be said that the covenant for a kingly priesthood gives Jesus the right to a heavenly kingdom and priesthood when Melchizedek was also a man, just like David?' Well, Jesus was not and is not the heir of Melchizedek. However, there were certain circumstances surrounding Melchizedek that appear to have been ordered by God precisely for a prophetic purpose. They showed that Melchizedek's office was not dependent on human relationships. Paul alludes to these circumstances in Hebrews 7:3: "In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life [in that none of these things were recorded], but having been made like the Son of God, he remains a priest perpetually." So, too, Jesus' being God's High Priest does not result from any human connections; it is not because of his genealogy. While Jesus remained on earth as a man he could not become a Jewish priest at all, because the law covenant was still in effect until after his death and this limited the Jewish priesthood strictly to the members of Aaron's house in the tribe of Levi. But Jesus became a spiritual priest.

Moreover, the apostle Paul understood that Jesus could be perfected in this spiritual office only by being raised from a sacrificial death and exalted to God's right hand in the heavens, as is shown by the fact that Paul applies David's prophetic words concerning Melchizedek to Jesus Christ, who did not appoint himself or seek the honor, saying: "Christ did not glorify himself by becoming a high priest, but was glorified by him who spoke with reference

to him: 'You are my son; I, today, I have become your father.' Just as he says also in another place: 'You are a priest forever according to the manner of Melchizedek.' " —Heb. 5:5, 6.

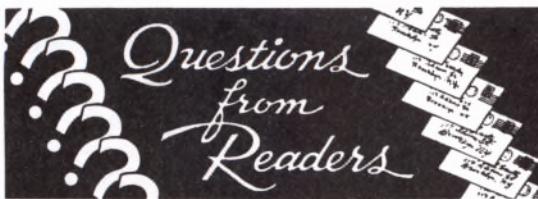
So, having proved his faithfulness, Jesus, by his death and resurrection to the heavens, was shown to be worthy of both a priesthood and a kingship far superior and far grander in scope than those exercised by the Levitical priests and the Judean kings. These heavenly functions of Jesus are embodied in the covenant for a kingly priesthood.—Heb. 7:4-17.

With Christ in the heavens, the Scriptures show, there will be associated 144,000 associate rulers taken from among mankind. To his apostles, who were the first ones of that group to cherish such an upward calling, he said on the evening before his death: "I make a covenant with you, just as my Father has made a covenant with me, for a kingdom." (Luke 22:29, 30) These 144,000 Kingdom heirs are not direct descendants of King David and so not natural heirs to his throne. They are not taken into the covenant made with David for a kingdom. However, as David ruled over the twelve tribes of natural Israel, they will share with Christ in ruling over those pictured by the "twelve tribes of Israel," namely, all the world of man-

kind that will live on earth during their thousand-year reign.

These joint heirs with Christ become kings and priests, not by reason of natural inheritance, but because of God's choosing and anointing of them. They become, as the apostle Peter said, "a royal priesthood." (1 Pet. 2:9) With Christ they become ruling priests, such as are described in the covenant for the kingly priesthood. Of them it is written: "They will be priests of God and of the Christ, and will rule as kings with him for the thousand years." —Rev. 20:6.

What, then, of the Davidic covenant for the earthly kingdom? Has it come to an end? Not at all! As foretold through the angel Gabriel, Christ rules "as king over the house of Jacob *forever*, and there will be no end of his kingdom." But that kingship is exercised from the heavens and by one who is also designated by God as priestly ruler, by virtue of the provisions of the covenant for the kingly priesthood. And for how long? He is "a priest forever according to the manner of Melchizedek." So the covenant for the Davidic kingdom and the covenant for the heavenly kingly priesthood work together to ensure a new system of things for the benefit of mankind that will far excel anything that man has yet experienced.



- Does the scripture at Isaiah 61:1, 2 constitute the ordination of the "other sheep"?—L. H., U.S.A.

Isaiah 61:1, 2 reads: "The spirit of the Lord Jehovah is upon me, for the reason that Jeho-

vah has anointed me to tell good news to the meek ones. He has sent me to bind up the brokenhearted, to proclaim liberty to those taken captive and the wide opening of the eyes even to the prisoners; to proclaim the year of good will on the part of Jehovah and the day of vengeance on the part of our God; to comfort all the mourning ones."

Note here that the prophet says that he has been anointed by Jehovah's spirit. Jesus applied this prophecy to himself but only after he had been anointed by God's holy spirit at the Jordan at the time of his baptism. (Luke

3:21, 22; 4:17-21) His body members are also anointed with Jehovah's spirit at the time of their being begotten by Jehovah to be sons of God. They become members of the body of Christ, the Anointed One.—2 Cor. 1:21, 22.

The "great crowd" of "other sheep" mentioned and described at John 10:16 and Revelation 7:9 are not anointed by Jehovah's spirit even though they do have a measure of his spirit, and hence Isaiah 61:1, 2 does not constitute their ordination to preach. However, they are ordained of Jehovah God to be his ministers and certainly they are not ordained to do something different now from what the spiritual remnant are anointed to do. So they could properly quote Isaiah 61:1, 2 as setting out the *work* in which they are commissioned to share as ordained ministers.

Jehovah God's command to all those dedicating themselves to him to preach the "good news of the kingdom" constitutes the terms of the ordination of the "great crowd" of "other sheep." (Matt. 24:14) The command of God regarding the responsibility to preach is in the Bible for anyone to read, but this commission does not constitute anyone's ordination until after one has studied God's Word, gained accurate knowledge, dedicated himself to God, for the doing of his divine will, and then symbolized that dedication by water baptism. Thus

the "great crowd" of "other sheep" have their ordination from God by virtue of his command to dedicated Christians to preach the Kingdom good news, and Jehovah also backs them up with his holy spirit, just as his spirit was upon the pre-Christian prophets and witnesses.

- What apparently was the reason for the angel with whom Jacob wrestled to touch "the socket of Jacob's thigh joint by the sinew of the thigh nerve" so that he limped upon his thigh?—J. K., U.S.A.

The angel's touching Jacob's thigh may have been for the reason that Jacob would not be overly exalted over having actually grappled successfully with an angel, wrestling a blessing from him. So the angel touched Jacob's thigh and his "thigh joint got out of place," causing Jacob to limp ever afterward. (Gen. 32:24, 25, 32) That was something to keep him lowly, to show that this victory was not in his own strength and that the angel had superior power. It would be similar to the "thorn in the flesh" that God did not remove from afflicting Paul, the apostle of Jesus Christ, that he "might not be overly exalted" because of the supernatural visions and revelations and other spiritual blessings he received from the Lord.—2 Cor. 12:1-7.

ANNOUNCEMENTS

FIELD MINISTRY

Men of faith turn to God for guidance. Regularly they talk to God in prayer, and they walk with God by ordering their lives in harmony with his Word. During August, Jehovah's witnesses will continue to help others to appreciate the wisdom of walking and talking with God by presenting to them the 704-page Bible-study aid "*Babylon the Great Has Fallen!*" *God's Kingdom Rules!*, along with a booklet, on a contribution of 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 30: Loyalty to Jehovah's Organization.

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September 6: Proving Faithful in Small Matters. Page 470.