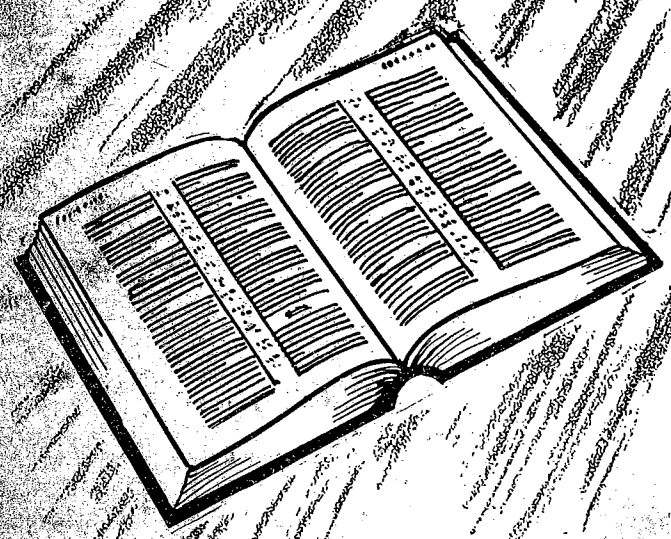




**“Thy
Word is Truth”**

John 17:17.

**Announcing
Jehovah's Kingdom**



**“They shall know that I am Jehovah”
- Ezekiel 35: 15.**

SEMIMONTHLY

DECEMBER 1, 1943

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

"THY WORD IS TRUTH"

Published Semimonthly by

JEHOVAH'S WITNESSES OF CANADA
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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13*.

ITS MISSION

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

"THY WORD IS TRUTH" STUDIES

Week of January 16: "Prayer and the New World,"
¶ 1-22 inclusive, *Thy Word is Truth* Dec. 1, 1943.

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“**THY WORD IS TRUTH**”

ANNOUNCING JEHOVAH'S KINGDOM

December 1, 1943.

No. 23

PRAYER AND THE NEW WORLD

“O thou that hearest prayer, unto thee shall all flesh come.” (Ps. 65 : 2) “And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.”—Isa. 65 : 24.

JEHOVAH is within the reach of prayer by human creatures here on earth. He is not too lofty, nor too far removed, to be able to hear the expressions to him made by puny creatures amid our sinful and imperfect conditions. Neither is he indifferent and unconcerned. “The eyes of Jehovah are unto the righteous, and his ears unto their cry.” (Ps. 34 : 15, *Young*) Only the lawless he tunes out: “The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright (without any animal sacrifice as a persuasion) is his delight.” (Prov. 15 : 8) By his powers, which are more wonderful and incomprehensible than radio, he is able to detect and pick up man's unvoiced petition offered within the hidden retreats of the heart or mind. And his powers of response are just as marvelous, to His glory. “Now unto him that is able to do exceeding abundantly above all that we ask or *think*, according to the power that worketh in us, unto him by glory.”—Eph. 3 : 20, 21.

² The primary issue of God's glorious universal dominion must be settled here at the earth. Because of this Jehovah God could not be and is not indifferent toward the prayers of worthy creatures on this small planet. Rather than showing unconcern or preoccupation with other matters of seemingly greater importance respecting his unbounded universe, the Most High God of heaven and earth invites true prayer. He watches for it. The time is near when all creatures that gain life everlasting in peace, health and happiness will regularly draw near to him in prayer. That time is the righteous New World which Jehovah God creates. The central government of the New World, the heavenly kingdom of his royal Son, has been established; and the establishment and operations of the “new earth” draw nigh. Hence it is timely that the subject of prayer in its relation to the New World be examined. Prayer to the great Life-giver is vital to all life-seekers.

³ No religious prayer-book can give us the proper instructions and set the right standard as to this grand

privilege of communion with the mighty Creator. We must go to the Bible for answers to our many questions on this subject and for our model of prayer. The Bible was written by men who were inspired by the unfailing Hearer of prayer and who enjoyed and used the privilege of calling upon him in praise, thanksgiving and request. None of them were religionists. None of them, therefore, went in for the religious practices, formulae and mechanical-routine repetitions of prayers, things that amuse the demons but do not please the true God. The Bible writers showed up the emptiness and uselessness of religious prayers, and set forth in the Record the true and acceptable way to approach the living God. Today numberless prayers are being offered in private homes, in legislatures, on battlefields and on battleships, and in religious buildings, by men and women without respect of their side of the global war. Such prayers from both sides, addressed to the same God, presumably, are all for victory and lasting peace. Such prayers from opposite sides marked also World War I, and other conflicts and tribulations of worldly nations. The settlement of the matter in dispute was determined, not by religious praying of clergy or laity, but by the might of the military winner rather than the righteousness of the cause. Or if there was any settlement approaching righteousness, it did not usher in lasting peace with justice, morality and prosperity for the common man. Of what value actually was the religious praying except as a false bolster to the morale of the loser as well as the winner? The losers lost not only the fight but also faith in prayer and in God.

⁴ True prayer, offered in the right manner to the right One and on right matters, does count and bring results. The Bible Record gives many examples of praying rightly by men and women. It shows why their action was accepted and responded to by the One addressed. Their cases were written down and preserved for our instruction and encouragement. Religionists look upon the statement at Genesis 4 : 26 as the first account of praying by men, namely: “And to Seth (the son of Adam and Eve), to him also there

1. Why may righteously-disposed creatures on earth hopefully offer prayer, even within their hearts, to the Most High God?
2. Why is Jehovah not indifferent or unconcerned about prayer of creatures on earth? and why is it now timely to examine this subject of prayer anew?
3. Why go to the Bible rather than religious prayer-books for answers to our questions, and why are religious prayers inconsistent, useless, and destructive of faith?

4. What kind of prayer does count, and what can be said concerning Genesis 4 : 26 as being the first account of prayer by men?

was born a son; and he called his name Enos: then began men to call upon the name of the LORD (literally, the name of Jehovah)." That was 235 years after the first man's creation; and, if praying at all, it was religious praying. Actually, it was the beginning of where men called themselves or their self-chosen false gods by the name of the one true God, Jehovah, the Supreme One. It was religious hypocrisy, which brought reproach upon Jehovah's name because it was a taking of his name in vain, and hence was religious sin.

⁵ More than a hundred years before Enos, his uncle Abel had lived and he offered acceptable sacrifice to Jehovah God. Although no prayer by Abel on that or any other occasion is reported, yet it is certain that in connection with his sacrifice Abel offered prayer to the Lord God, that his offering by fire might be accepted. The favorable answer to his prayer roused hatred and envy of his religious brother Cain, who thereafter slew Abel. But even Abel's blood, which soaked the ground, cried out to God in a prayer for His vengeance against the religious bloodletter. (Heb. 11 : 4; 12 : 24; Gen. 4 : 10, 11) Why were Abel's sacrifice and prayer accepted of Jehovah God? Because such were offered in faith; and "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him".—Heb. 11 : 6.

⁶ *Faith* means, yes, a belief in the true and living God, but that with an acceptance of His word as true and a hearty reliance upon it. Such confidence is shown by living in harmony with it, waiting for its fulfillment. Abel heard of God's word, spoken in Eden, which sentenced his father Adam to death, but which also gave promise of a New World, established by God through the Seed taken from the womb or body of his holy universal organization. That Seed was to be hated by the great Seducer because the Seed would refuse to compromise God's cause. He was to be bruised at "his heel" for that reason. But, let the hatred and painful treatment be what it might, the Seed of God's organization was promised to overcome the seductive Serpent or Deceiver and to destroy him from the universe. This would insure a new, righteous and peaceable world. (Gen. 3 : 14, 15, 17-19) Abel testified in belief of that divine word, and offered sacrifice and prayer accordingly. His prayer was unselfish, being for vindication of God's word as true. For his faith and faithful conduct God accounted him righteous even though descended from condemned Adam. Meeting such requirements Abel could address God and find acceptance. Less could not be required of men today

who want to pray without feeling it foolish but having certainty of being heard.

⁷ Abel is promised a "better resurrection". He will be back on earth in the New World to which he looked ahead by faith. He will be one of the "princes in all the earth" then, as one of the representatives of the invisible Government of God's King, Christ Jesus, whose sacrifice Abel's slain lamb foreshadowed. (Heb. 11 : 35, 39, 40; Ps. 45 : 16) Other faithful men of old who will be associate princes with Abel were likewise praying men. Their prayers were heard of God and answered for reasons like his. The patriarch Abraham prayed, and he was called the "father of all them that believe". (Rom. 4 : 11) He was given the specific promise that God would make His name great by vindicating it against all that cursed the name of Jehovah. He would bless all the families of the earth that blessed His holy name. Abraham might be a party to this covenant by coming out from this world and living differently and doing so in hope of the promised world to come. Thenceforth Abraham's sacrifices and prayers were all in harmony with that divine word of promise. Prayers of religionists are all for the sake of things of this world and its governments; they are not in the interest of the righteous New World and its Theocratic Government. (Gen. 12 : 1-3; 14 : 22, 23; 15 : 2-8; 20 : 7, 17) The true Seed of Abraham, Christ Jesus, the King of the New World, said to the patriarch's natural descendants: "Your father Abraham rejoiced to see my day; and he saw it, and was glad."—John 8 : 56.

⁸ Abraham's natural heirs of the covenant-promise followed his example as to communion with the covenant-keeping God. Isaac prayed for his barren wife that a son might be provided to whom the birthright promise might be handed down. His blessing upon Jacob, when passing onward to this son the promise of covenant blessings, was in itself a prayer to God. (Gen. 25 : 21; 27 : 27-29) After the dream of the ladder traveled by angels between heaven and earth Jacob's vow to God was a form of petition to Him. Jacob's wrestling all night with an angel and requesting a blessing before meeting his twin-brother Esau was also a strong supplication to the Lord and was in keeping with the hope of the New World.—Gen 28 : 16-22; 32 : 24-30.

⁹ Just 430 years passed after making the covenant with Abraham concerning the blessing of all families of the earth through the great nation that God would bring forth through him. Then God added thereto another covenant, based on his law given through the

5. What evidence is there that more than a century before Enos prayer was offered to God, and why were such prayer and sacrifice acceptable to God?

6. Concerning what did Abel exercise faith in God, and what does his case show as the least or minimum requirements for prayer by men to be acceptable.

7. (a) What future prospects are there for Abel? (b) In harmony with what were Abraham's prayers, and why did he rejoice?

8. What is there to show that Isaac and Jacob were men of prayer?

9. What was added in due time to the Abrahamic covenant, and for how long? and what statement of prayer did it instruct the priests to offer for the whole nation?

prophet Moses. This covenant was to continue in effect until the promised Seed, Christ Jesus, should come. (Gal. 3 : 16, 17, 19, 24) In the terms of such law covenant very little, indeed, is said concerning prayer. There is the blessing which was to be pronounced upon the whole covenant nation of God, as stated at Numbers 6 : 22-27: "And the LORD spake unto Moses, saying, Speak unto Aaron (the high priest) and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee; the LORD make his face shine upon thee, and be gracious unto thee: the LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them." The nation of Israel foretold and prefigured the new nation of spiritual Israel, the apostle's blessing upon whom corresponds with that of Israel's high priest, namely: "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."—Gal. 6 : 16.

¹⁰ The law covenant through Moses also gave the outline of prayer to be made in recognition of God's goodness every third year at the time an Israelite brought the tithes of his increase before the altar of the Lord at the temple. This included a confession of faithful obedience to God and closed with the petition: "Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey."—Deut. 26 : 1-15.

¹¹ The mediator of the law covenant with Israel, Moses, was an outstanding man of prayer with God. During the forty-year journey through the wilderness, when God signaled for the camp to move, Moses always acknowledged Him before and after the move. "And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return O LORD, unto the many thousands of Israel." (Num. 10 : 35, 36) When the ten plagues were visited upon Egypt Moses several times entreated God at the request of Pharaoh for the lifting of the plagues. (Ex. 8 : 9, 28-30; 9 : 27-33; 10 : 17, 18) At Mount Sinai, when the Israelites sinned against the Lord by the worship of a golden calf, Moses acted as intercessor. He besought the Lord to spare the people upon whom His name was called, and that for His name's sake. (Ex. 32:11-14, 20-24) Later the murmuring of the Israelites against Jehovah at the false, discouraging report of ten of the spies back from the Promised Land also required the intervention of Moses. (Num. 14 : 13-19) The Ninetieth Psalm bears the title: "A prayer of Moses, the man of God"; and the

next psalm is understood to be Moses' composition too. It closes with this promise from God to his chosen people: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation." (Ps. 91 : 15, 16) Moses was inspired to declare himself a type or prophetic figure of a greater prophet and mediator to come, namely, Christ Jesus. This One also proved to be a mighty intercessor and man of prayer.—Deut. 18 : 15-19; Acts 3 : 20-23.

KINGS AND PROPHETS AS EXAMPLES

¹² The psalms composed by the shepherd-king David show where he belongs in the study of this subject; and David was a type of the Good Shepherd, the King of kings, Christ Jesus. Psalm 72 ends with the words: "The prayers of David the son of Jesse are ended." The prophet Samuel, who anointed the shepherd-boy David to be Israel's future king, said to the Israelites when they had asked and been given a human king: "Moreover, as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way." Samuel prayed for the nation because they were God's covenant people and his visible Theocratic organization upon whom the name of Jehovah was called. "For the Lord will not forsake his people for his great name's sake; because it hath pleased the LORD to make you his people."—1 Sam. 12 : 22, 23.

¹³ David's public prayer shortly before his death, when turning over the kingdom and the temple preparations to his son Solomon, glorifies the true Theocracy and universal domination of God. Concerning this it is written: "Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou LORD God of Israel our father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name."—1 Chron. 29 : 10-13.

¹⁴ At the dedication of the completed temple King Solomon publicly offered up praise and thanksgiving to God, and a fervent petition for the blessing and protection of His chosen nation and for prosperity on the

10. What instruction respecting prayer did it give in connection with offering tithes?

11. What is there in the Record and in the Psalms to show that Moses was an outstanding man of prayer, and in this whom did he prefigure?

12. (a) What compositions reveal David as a man of prayer, and whom did he typify? (b) At the time of the nation's switchover to a kingdom, what position did Samuel take as respects prayer?

13. When turning over the kingdom to Solomon, what did David offer up to God, and what did it specially glorify?

14. At the dedication of the temple what did Solomon offer up to God, and how did it close?

