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This class is being sent forth in collaboration with the Watchtower Bible and Tract Society of New York, Inc. by the Watch Tower Bible and Tract Society of Pennsylvania. Now the question \_\_\_\_\_ raised today, What right does the Watch Tower Bible and Tract Society have to send missionaries out into the field \_\_\_\_\_ or evangelizers. The American Translation renders the word evangelizer "missionary." Who authorized the Watch Tower Bible and Tract Society of Pennsylvania to send missionaries all around the globe? Now such challenging question may be also raised with an earlier circumstance. And that is based on the fact that the Watch Tower Bible and Tract Society was founded by a man who became an evangelizer of world note, one of the most eminent evangelizers of this twentieth century and especially attained global fame when he made his trip around the world in the year 1912. That man was Charles Taze Russell of Allegheny, Pennsylvania.

Now, I've often wondered about this matter. <sup>be</sup> May you have too. Just how did Russell become an evangelizer? Who made him an evangelizer? At the time that he lived this professed Christian organization that was symbolized in Jesus' parable by the dragnet that gathered in fish suitable and unsuitable for orthodox Jews to eat, this professed Christian organization was still in operation and was gathering in these different qualities of symbolic fish. That meant that the various religious establishments of Christendom were in operation. For instance, there was the Anglican Church with its ruling body, and the Protestant Episcopal Church with its ruling body. There was the Methodist Church with its Conference; there was also the Presbyterian Church, to which Russell used to belong, with its Synod. There was also the Congregational Church which Russell joined, with its Central Congregation. But by none of these

controlling organizations of this dragnet organization was Russell made an evangelizer or missionary. Well now, since Russell broke away from all these religious institutions of Christendom, they didn't recognize him and he became known as Pastor Russell and I remember how the clergy would raise the question, Who made him a pastor? So the validity of his ministry was questioned and challenged by the clergy of this dragnet organization about which the Lord Jesus Christ spoke in the 13th chapter of Matthew. So, in view of those things I have often wondered, How did Russell become what he did become? And maybe you've wondered about the matter too. So I just began to think about the first century when this Christian evangelistic work or missionary work was first started. Now the word "evangelizer" or "evangelizers" is a <sup>rare</sup> ~~literal~~ word in the Bible; it occurs only three times; twice "evangelizer" and once "evangelizers." Now we remember how Jesus sent forth his 12 apostles and then he sent out afterwards 70 disciples of his to go out preaching the good news of the Kingdom and these 70 disciples are generally differentiated from the 12 apostles by being called "evangelists" or "evangelizers." And so there were 70 of these evangelizers that the Lord Jesus Christ sent forth. Now the record says that he sent them forth by twos. Now we're not to imagine that by sending the 70 evangelizers (if we're allowed to use that term, because they did or evangel the good news of the Kingdom) by sending them forth by twos the Lord Jesus Christ was not making each two a committee so that for the 70 evangelizers there were 35 committees of two. Well, you're missionaries. You're being sent forth today after your graduation as missionaries--the last telegram we heard was about two being sent to Bolivia, and then there are others who are being sent, maybe four or six or eight, to a different country as assign-



ment for work. Now, don't you missionaries think because you are being sent forth two together or maybe four or six or maybe eight that you are being sent forth as a committee to take over the work for the land to which you are assigned. No such thing. Your being sent forth as individual missionaries to cooperate together and to cooperate with the branch of the Watch Tower Bible and Tract Society which is operating and directing the work in the land to which you are assigned to act as an evangelizer. So don't get this committee idea into your head because you are being out in groups to a special land. Now Jesus Christ finished his course as the greatest Evangelizer of all and then time moved on and there is a man who comes on the scene and he is the only one who is directly called an evangelizer. That's his personal title. We find it in Acts chapter 21 verse 8. And that is Philip of Caesarea, and when Paul visited him on his stopover there at Caesarea, why he was called Philip the evangelizer. He's the only one. Paul told Timothy in his final letter (2 Tim. 4:5) that he should do the work of an evangelizer, but Philip is the one who is directly and the only one thus called personally an evangelizer. But of course we know that there were other evangelizers.

Now how did this man come on the scene, and who made him an evangelizer or missionary? Now that's the point to observe. Well, remember how the scripture (Eph. 4:11) tells us how the Lord Jesus Christ ascended on high and led a body of captives and how he gave gifts in the form of men. This letter says that he gave some as apostles and some as prophets and some as evangelizers and some as shepherds and teachers. And the Lord Jesus Christ, the head of the congregation, he gave not only apostles, not only prophets, but also evangelizers. Now how did this Philip become an evangelizer of note, of special mention, in the Bible? Well, you know how he came on the scene. Trouble arose in the Jerusalem congregation

which was expanding and impressing Greek-speaking Jews as well as the Hebrew-speaking Jews. And there was \_\_\_\_\_ because evidently there was prejudice against the \_\_\_\_\_ Hebrew-speaking Jews, against the widows who spoke the Greek language, which was the universal language of the day. Yet there was some sort of prejudice against these foreign-language talkers among the disciples. They weren't receiving their allowance of food to their satisfaction and the problem came up before the apostles of Jesus Christ. What did they do? Well, they told the whole congregation to recommend seven men who were really spiritual characters whom they, the apostles, might appoint over this business. And so there were seven who were recommended and the first two were Stephen and also this Philip and then others. And the apostles appointed them to be over this business. Well, now, if you look up the McClintock's and Strong's Encyclopedia of Religious Knowledge, you'll find that the work that the apostles assigned to these seven men is called a semi-secular work. But the apostles didn't want that semi-secular work; they unloaded it onto these seven men and said you take care of that. Well, we're going to specialize on prayers and teaching. Now were these 12 apostles of the Lord Jesus Christ, by unloading this responsibility for taking care of tables, were they making of themselves mere figure heads in the congregation of God and of Jesus Christ? They certainly not making themselves figure heads because they specialized on spiritual things. They were more active at the spiritual end of the matter than at the semi-secular end of the matter. So, things prospered when they did that, when they unloaded the things to which they had not been appointed by Jesus Christ as apostles to take care of as His witnesses to all the congregations. And they specialized on the preaching and the Lord God blessed them.



Now we find with regard to this Philip that he left this job of taking care of tables at Jerusalem (did you know that?) he left that job, and he went down to Samaria. Then when he was down there in Samaria (?) he did a preaching work and performed many signs and wonders. And it was because of the work that he did down there and afterward that he became an evangelist. Now, who made Philip an evangelist, or evangelizer? Oh, we say the apostles, that body of apostles--of course, it couldn't be any other way! But was it? We'll read the account: Let the Bible speak for itself. It was because of the persecution that was stirred up by Saul of Tarsus that the record says all the disciples, all the members of the Jewish congregation, were scattered from the city except the 12 apostles. And so Philip, as one of the refugees or fugitives, he went down to Samaria and he preached just as the Bible says all the others who were scattered went preaching. And Jehovah was specially with Philip and he established a congregation there, and it was only later when the apostles heard about this, what was going on down there, that they dispatched two of the members of the apostolic body to go down there and see that they had the holy spirit of God imparted to them.

And then after that, what happened? Why, God, Jehovah's angel talked to Philip and says, Now you go--this is the assignment to you from Jehovah's angel--you go down to the road that leads southward from Jerusalem to Gaza. And he went down there on that assignment from Jehovah's angel and then was when he had the encounter with the Ethiopian eunuch and he baptized him and after the baptism, why he was quickly caught away or led away by God's spirit. And he went down there to the Philistine seacoast and up the coast to Caesarea where he settled down and he had four daughters and he was there as an evangelist when the apostle Paul came on that boat trip back to the Holy Land. And so that's what happened with Philip--how he became



an evangelizer. Now these are things to note, friends. Then something happened right after that, and the Lord Jesus Christ took action and he took direct action without consulting any man or body of men on earth. And that's when he, the Head of the congregation, met Saul of Tarsus, the persecutor, there on the road leading to Damascus. He stopped him and he said, Now this is a chosen vessel under me. I'm choosing him, as the Head of the church, without consulting any people on earth, and he chose Saul to be an evangelizer, to carry the message not only to the Jews but also to all the Gentile nations.

Well, what about Jerusalem and the body down there? Later on the account tells us that Barnabas took Paul (or Saul of Tarsus) down to Jerusalem. But they were all afraid of him and Saul or Tarsus (or Paul) tells us that when he went up there to Jerusalem he saw none of the apostles except Peter, with whom he spent 15 days and also the apostle James. Those are the only two. Then he went back to Tarsus and he continued on his labors. Later on, why Barnabas was sent down there to Antioch and he hunted up Saul, brought him there(?) and they talked in Antioch for quite a while. Paul became a member of the Antioch congregation and he was one of the prophets there in that congregation <sup>specially mentioned.</sup> And then, all of a sudden as ~~that congregation and he continued on his labors. Well, later on he was serving there in Antioch, in Syria, not in Israel but in why Barnabas was sent down there to Antioch and he hunted up Saul~~ Syria, why God's spirit spoke to that congregation there in Antioch and said, Now of all things, you set aside, You, this congregation in Antioch, you set aside these two men, namely Barnabas and Saul for the work for which I have commissioned them. And so the Antioch congregation did that and <sup>they</sup> he-laid their hands upon Paul (or Saul) and Barnabas and sent them forth, as a number of translations read, sent them forth--and they went forth by the holy spirit operating through the Antioch congregation and they went out on their first



missionary assignment. So you see the Lord Jesus Christ was acting as the Head of the congregation and taking action directly, without consulting anybody here on earth what he could do and what he could not do. And he acted in that way in regard to Saul and Barnabas and they were both apostles of the Antioch congregation. And so they went out on(?) the work and had great success and in course of time they completed their first missionary tour and where did they go, where did they report? There's a record (?) you read it for yourself in the closing verses of the 14th chapter of Acts. They went back to Antioch to the congregation there and the account says that they related things in detail to them, to this congregation that had committed them to the undeserved kindness of God for the work that they had performed. So there's where they reported. So the record also said that they stayed in Antioch not a little time. Now, what happened? All of a sudden something occurred and Paul and Barnabas they go up to Jerusalem. Well, what's the matter? What brings them up to Jerusalem?

Well, is it the body of apostles and of other elders of the Jerusalem congregation that summoned them up there and say, Look here! We have heard that you two men have gone out on a missionary tour and finished it and you haven't come up here to Jerusalem to report to us. De-yea-knew You know who we are! We are the council (?) of Jerusalem. Don't you recognize the headship of the Lord Jesus Christ? If you dn't come on up here in a hurry, we're going to take disciplinary action against you! Is that what the account says? Well, if they had acted that way toward Paul and Barnabas because they reported to the congregation by means of which the holy spirit had sent them out then this council (of apostles at Jerusalem) and other elders of the Jewish congregation would have put themselves above the headship of

the Lord Jesus Christ. But that isn't what occurred. We know what happened--how Jews came down from Jerusalem and stirred up the matter of circumcision and it troubled the congregation there in Antioch so much that the Antioch sent Paul and Barnabas up to Jerusalem to have the council settle the issue. And of course being sent by the congregation at Antioch, they had to come back and report and advise the congregation of the settlement of the question, of the decision that was made by the council there at Jerusalem. And then it was <sup>when</sup> ~~that~~ they were arguing in favor of Christians from the Gentiles not having to be circumcised like the Jews, it was then that Paul and Barnabas told what God had done by means of them in the Gentile world. And then it was that the council got the report. Then they went back to Antioch which had sent them forth to make known the decision and the Jerusalem council sent along two men, Judas and Silas, with them. And so they delivered the report from the council and there was great rejoicing among the Gentile believers.

Now time passes and Paul and Barnabas are at Antioch. And what occurs now? Well, <sup>do</sup> they receive an assignment from somewhere on their next move? The account says that the two men, Paul and Barnabas, Paul said to him, Of all things, let us go and visit the congregations that we have established and they all agreed (?) on this matter and then the matter of accompanying them came up(?) Who was going to go with them? And Barnabas was in favor of Mark, John Mark, but Paul didn't want him because he had left them in Pamphylia in Asia Minor and had not gone along with them to the finish of the first missionary tour. So Paul didn't have any confidence in Mark for the time being. And he had a very very loud altercation(?) as you know, and it resulted in a split and Barnabas took along Mark and it proved to be a good choice because afterwards Paul appreciated now the faithfulness of Mark and said he's a useful servant even to me. But what



about Paul? Well, he chose Silas or Sivanus as his companion in his missionary tour. And is one thing we must note again, how this happened up in Antioch toward the close of the 15th chapter of Acts it says that after Paul and Barnabas had been commended by the brothers of the Antioch congregation to the undeserved kindness of God that they went forth on the second missionary tour of the apostle Paul. So again, the Antioch congregation was being used to send out missionaries of great eminence in Bible history. Then later on, after completing the second missionary tour, the apostle Paul finally returns to Antioch and then Acts 18:23 tells us that after he had spent some time in Antioch in Syria then he started out on his third missionary tour and he was a man who wanted to break fresh ground. He didn't like to build on another man's foundation, where another man had pioneered the way as an evangelizer, but he wanted to break new ground. And that's what he did.

And so as we examine this account of these two most outstanding among the missionaries recorded in Bible history we find that they were sent out especially by the Lord Jesus Christ, the Head of the church, a fact which the Watch Tower Bible and Tract Society had upheld and accepted ever since the Society was formed. So we see how the Lord Jesus Christ is the Head of the church and has a right to act direct, without any other (?) organizations in view, no matter who they are. He is the Head of the church. We can't challenge what he does.

Well, now, these things, considering these things in the first century helps us to understand what is taking place in our time, in these last two centuries, the 19th and 20th, with regard to missionary work or evangelizing work. And it helps us to understand who raised up Pastor Russell, or Charles Taze Russell, as a world evangelizer. We know how as a young man of 24 he made a contribution



to a magazine here in Brooklyn, pointing out the end of the Gentile Times in 1914 and after that he was also associated in publishing books on the Bible and in 1879 why he started a new religious magazine The Watch Tower. Who authorized this man to do that? Later on what did he do? 1884 he had this organized Society, Zion's Watch Tower Tract Society, incorporated under the laws, the membership laws of the State of Pennsylvania. And, mind you, friends, when he founded that Society, the Watch Tower Bible and Tract Society, he was not founding a do-nothing society, or organization. No, you read the charter and the purpose of that organization and it states there in the charter that the purpose of this society is to promote the dissemination of Christian knowledge by means of various printed publications and by whatever means the board of directors decides as being within the law.

Well, who raised up Pastor Russell to do this from which you missionaries here today are receiving a benefit? Evidently the Lord Jesus Christ did; God's spirit did; it could do that, Jesus Christ could do in the first century and the spirit of God could operate that way in the first way and why not also in the 19th century? And all the facts of history with regard to the Watch Tower Bible and Tract Society, this active, do-something society--had Jehovah's blessing and approval and the fruitage thereof shows that it was something with which Jehovah God was implicated.

Well, so that Watch Tower Bible and Tract Society operated throughout the years and then to make the story short, we come down to the year 1942. And I can remember a special meeting that was held on Thursday, September 24, of the year 1942. A new president had arisen to preside over the affairs of the Watch Tower Bible and Tract Society and on this specified date, why he called a joint



meeting of the board of directors of the Pennsylvania corporation and of the New York corporation--there was a joint meeting of us(?) members of these boards. Because both of these corporations were involved now in the project that was going to be submitted to this body of men. And I can remember how there was at that meeting, which was held up in Brother Rutherford's, the former president's, office-- it was present (?) the new president N.H. Knorr and also vice-president H. C. Covington, and secretary-treasurer W. E. VAnAmberg and H.H. Reimer who was my roommate at the time, and also T. J. Sullivan and Arthur Gioux and myself--there were all 7 members of the New York corporation present at that meeting and there 5 members of the Pennsylvania corporation at that meeting. Now we got together and the president of the Society, of both Societies, BrotherKnorr, he first read a portion of the charter of the New York Corporation to this joint board meeting-- how it was devoted to promoting the preaching and teaching of the good news. And then he called attention to the fact that up there at Kingdom Farm there was a building, Gilead by name, and it was not being used to the full extent, only to one-third of its capacity. And then he pointed out the fact, something that he had cherished in his heart for a long time, that this would be an excellent place to establish a school for the training and preparing of missionaries. Well, this was a delightful proposal that was submitted by the president to all the rest of us board members and there was favorable discussion all around about this proposed school. ~~This was a delight~~ And then, my roommate, H. H. Reimer, he made the motion that the president of these societies set in motion the operation to establish such a school for the preparing of men and women who at a moment's notice could be sent out in the preaching work to different countries. Then H. C. Covington, the vice-president and also legal counsel, he added something to Reimer's motion and he said that the president of the



Society should be authorized to make all plans and arrangements to see that this school is established according to his discretion and that he should also make all plans and arrangements to see that this school is financed and kept in operation. Well, I seconded that motion and the motion was unanimously accepted, approved, by all those present. And right after that then, the president he made further proposals about educational work of the Society and proposed a publication of a school textbook that would be used by all the congregations of Jehovah's people and after the motion was made, why T. J. Sullivan approved of that education motion too so that now the question was thrown to a united board meeting and this was also unimously approved. So you see, dear friends, that the boards of directors of the New York corporation and of the Pennsylvania as constituted back there, they had respect for the office of the president and they did not treat the president of these organizations as a poker-faced, immobilized figure head presiding over a society, a do-nothing society. Well, you ask Brother Arthur Gloux what he remembers of that meeting; he was there; and here is a copy of the minutes of that meeting to verify what I've told you. So you can see that the Society really has the right and the authority to send out missionaries; that's the challenging question I raised at the beginning of this talk. And that Society has continued on till now sending out missionaries now to the number of more than 5,000. Now isn't that wonderful? And I'm sure that many of us here today are very glad that Jehovah has preserved the original president of the school down till now and as president of the New York corporation why he will continue in his office until the end of his current term on July 1, 19 or rather January 1, 1976. And when you come to think about it, dear friends, it's really remarkable. Today, do you know, is the 7th day of September 1975. And do you know what



that means? According to this diary, Hebrew diary, from the land of Israel, why this is the second day of the month Tishri of the lunar year 1976 and do you know what that means? That here on this day of your graduation, why it is the second day of the seventh millennium of man's existence here on earth. Isn't that something? Isn't that something grand [applause] that the opening day of the seventh millennium of mankind's existence is signalized by the operation of the Watch Tower Bible and Tract Society in full compliance of the terms of its charter sending out the 59th class of the Gilead school for missionaries. Furthermore, I'm told that by the arrangement of the New York corporation we already have some 20 brothers and sisters who are going to form class No. 60 in the Gilead School and very interesting that at the end of 60 centuries of human existence here on earth, why class No. 60 is going to start its schooling at the opening of the 7th millennium of mankind's existence. These are surprising things, startling things, happifying things, over which we can rejoice, and I'm sure that many of us here can be very, very happy that Jehovah God put into the mind of Brother Knorr and into his heart to establish this missionary school at Gilead. Jehovah God certainly has blessed it and by its fruit, why it has become known as an approved agency in the hand of Jehovah God so that there is no need to challenge the right and the authority of this Society to send out missionaries. And, friends, notice this, that just as God used the Antioch congregation to send out the two <sup>of the</sup> most outstanding missionaries of the first century, Paul and Barnabas, so today Jehovah God is using the Watch Tower Bible and Tract Society of Pennsylvania in collaboration with the New York corporation to send out further missionaries and they are determined to keep on in that course. That's something very, very gratifying. So, you missionaries can proceed after your graduation to your assignments being sure that you have



Jehovah's approval and you have his backing; you're (?) sent forth by a qualified organization to put you in the missionary field, the Watch Tower Bible and Tract Society of Pennsylvania is sending you out, giving you your ticket and also it's making arrangements for your missionary home in foreign lands under the supervision of the branches which the Watch Tower Society has in these various lands. So let that be clearly understood by you missionaries. Now, time that is left for this system of things is short. We don't know whether we're going to meet one another again. But there's one thing sure--that although we may be scattered and you may never get back here before the 3-year limit is up, and you may even in the course of development of things in these foreign lands, be separated, not be able to get in touch with the branch over there let alone get in touch with the Society or with the Watch Tower School of Gilead--what are you going to do? What's going to be your help? Well, the very ~~thing~~ same force, active force, that was operative in the first century, God's holy spirit, that can be with you no matter where you are. Just as David said in his 139th psalm, in verse 7 and 8: Where can I go from your spirit and where can I run away from your face? If I ascend up to heave, look you would be there and if I spread out my couch in Sheol, look you would be there. And we cannot get away from God's spirit if we stick close to him as we've been exhorted by previous speakers to do. That spirit will continue with us if we are trying to do God's will and keep in touch with his organization, the location doesn't matter at all. And that's what we want--every last one of us wants that holy spirit. As David said there in the 51st Psalm and verses 10 through 12, he says there: Create in me a pure heart, O God, and put within me a new spirit, a steadfast one. Do not throw me away from before your face and your holy spirit, oh do not take away from me! Restore to me the

exaltation of salvation by you.

So we should all be like that; we don't want God's holy spirit to be taken away from us. Let's pursue the course, as we've been encouraged to do this morning by previous speakers, to speak to our guns--stick to our assignment and even though the forces of the enemy may come against us to try to destroy us, we can pray just as David prayed in the 143 Psalm and the 9th verse onward where he says Deliver me from my enemies, O Jehovah; I have taken cover with you. And then he adds that God's spirit is good and may it lead me in the land of uprightness. God's spirit is good. May it lead me in the land of uprightness, and that's what you want to. You want God's spirit to be with you because it's a good spirit; it will keep you doing good things and you want it to lead you not in a land of wickedness and corruption with this world but in a land of uprightness. So, as I conclude my remarks to you this morning, I find nothing better to quote to you than the words of the apostle Paul at the close of his second letter to the Corinthians, chapter 13, verse 14, where he says the loving-kindness of the Lord Jesus Christ and the undeserved kindness of Jesus Christ and the love of God and the sharing in the holy spirit be with you always.

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