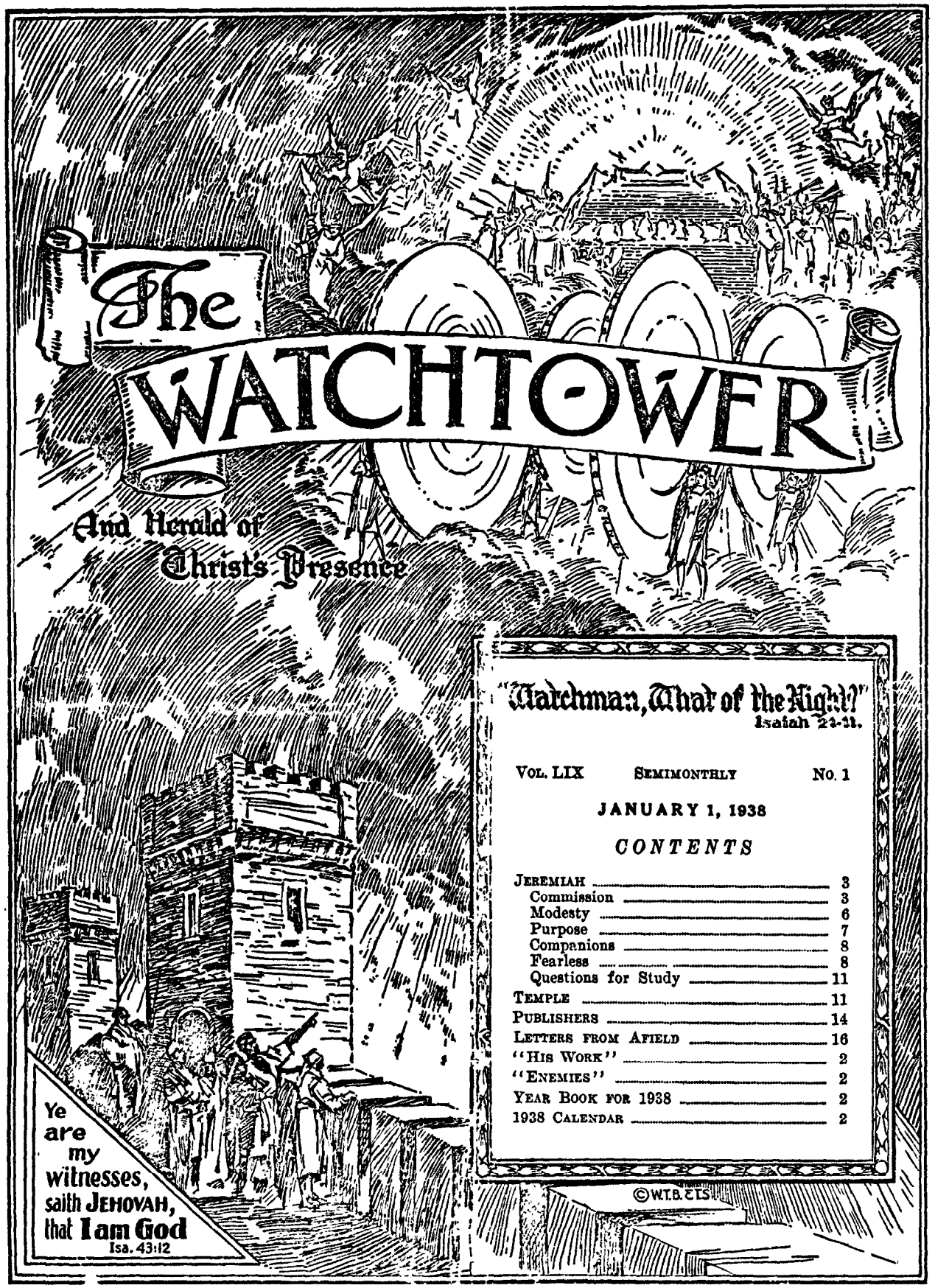
Watchtower

1938

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"Watchman, What of the Night?"
Isaiah 21:11.

VOL. LIX SEMIMONTHLY NO. 1

JANUARY 1, 1938

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The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Postal or Express Money Order or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International* Postal Money Order only.

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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

"HIS WORK"

The term "His Work" applies to the nine days, February 5 to 13 inclusive, as the next period of special united testimony by all those who delight in Jehovah. It will feature the combination of the two latest books, *Enemies* and *Riches*, to be placed with all contributors of 50c. This testimony, taking place in midwinter, will require considerable planning and arranging, and all who give a part in Jehovah's "strange work" first place will arrange all that is due. Detailed instructions appear in the *Informant;* which you should study and closely follow. Let each worker render a faithful report at the end of the period.

"ENEMIES"

This new book, written by Brother Rutherford, and first announced and released at the recent general convention of Jehovah's witnesses at Columbus, Ohio, is now available for all who are for Jehovah and his King and against his enemies. It is a grand work, of 384 pages, excellently bound, gold-stamped, with color illustrations and a comprehensive index. The initial edition is the autographed edition and contains, in facsimile, a letter written by the hand of the author and addressed to all the Lord's servants. Due to the limited quantity of this author's edition a contribution therefor of 50c a copy is asked to offset the special expense of publishing this edition.

YEAR BOOK FOR 1938

The *Year Book* for 1938 embodies the features that have made the issues for previous years so valuable to all who declare themselves on Jehovah's side and who are actively interested in and participating in the publishing of his name and his kingdom. The president's report contained therein gives an accurate and comprehensive account of the state of the Lord's work in the various lands throughout the earth, showing in considerable detail the activities and efforts put forth during the service year just ended and the results thereof. Then there is the year text for 1938 and a pointed comment thereon. Thus, together with well chosen daily texts and explanatory comments thereon from *The Watchtower*, makes this *Year Book* one of everyday help and use for all the Lord's faithful. The edition is limited; hence the contribution of 50c per copy.

1938 CALENDAR

The text for the calendar year 1938 is: 'Be not afraid: the battle is God's.' (2 Chron. 20: 15) The calendar art picture was specially painted to fit this text and beautifully illustrates it and its action. Beneath the picture on the calendar base appears a letter from the president of the Society setting forth the several united service periods for the year and serving as a ready reference for the kingdom publishers. The calendar pad also indicates the dates of these testimony periods. Company servants should send in a combination order for all wanting calendars. Remit, with order, at 25c each, or $1.00 for five.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX JANUARY 1, 1938 No. 1

JEREMIAH

"See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."—Jer. 1: 10.

JEHOVAH has a controversy with the nations because all the nations have given their allegiance to the Devil. For everything Jehovah has a fixed time; and this is his time for war. That war will settle the long-standing controversy, and settle it right. Before the beginning of the actual destruction of the enemy Jehovah does his "strange work", which consists of his causing his name to be declared throughout all the earth and announcing his purpose about to be executed. God has taken out of the world a people for his name, and it is that people to whom he grants the privilege of proclaiming his name throughout all the earth. Everyone who loves God will delight to have some part in the strange work. Such witnesses must first inform themselves of God's purpose toward them and then be diligent to perform the work assigned to them. The world is at enmity with God, and the day has come when all creation that survives must become God's friends and faithful servants.

2 Jehovah never does anything against the enemy secretly, but always openly. He gives the enemy full notice while the opposing armies are maneuvered into position for the final conflict. In order that the enemy might be fully advised of God's purpose, and in order that those who love God might be fully instructed in the right way, Jehovah long ago caused prophetic dramas to be enacted, in which men played the parts foretelling what God would bring to pass at the end of the world. Among those prophetic dramas played under the direction of Jehovah is that recorded in the prophecy of Jeremiah, and because it was written aforetime for the encouragement and hope of God's people that prophecy is now unfolding to those who are devoted to the Most High, disclosing the fact that its complete fulfillment is in progress.

3 The name "Jeremiah" means "Raised up of Jehovah". Since Jeremiah played a prophetic part in the drama, those whom he foreshadowed must therefore be the company "raised up of Jehovah". Jeremiah was a type of Jesus Christ and the members of his body, including the faithful remnant now on the earth, and the remnant are now performing in reality a part of the drama played by Jeremiah. The commission that God gave to Jeremiah is given to Christ on a far greater scale, and that commission extends to his body members. What Jeremiah did toward Jerusalem and those connected with that city, Christ Jesus, together with the members of his body, now does to the religious organizations of earth and to that particular religious organization which is misnamed "Christendom". Christ Jesus has gathered his body members together, forming the temple of Jehovah, and all of the temple company do now show forth the praises of Jehovah by wholeheartedly obeying his will and their Leader's commandments. This is the time of complete unity in Christ, and all who are on the Lord's side move forward in a solid and compact body against the enemy. Therefore it is written concerning God's organization under Christ: "Jerusalem is builded as a city that is compact together." (Ps. 122: 3) Everyone of the temple must have a vision of God's purpose, and all such must move with one accord under the command and leadership of Christ Jesus, the Head of the temple organization. All those who murmur or complain against the Lord's organization or who oppose the same thereby give evidence that they are not in the temple and therefore are no part of God's organization.

4 In the great prophetic drama of Jeremiah King Nebuchadnezzar was caused by Jehovah to play a part foretelling or representing the Lord Jesus Christ as the One who executes the judgments of the Most High. Before Jerusalem was destroyed by the executioner, God sent Jeremiah to bear testimony to that city, including the rulers and the people. Before "Christendom" is destroyed by Christ Jesus the great Executioner, Jehovah sends his witnesses to bear testimony before the world. It is therefore seen that Jeremiah played parts in the drama foreshadowing both Christ Jesus, the great Leader, and the remnant of his organization, who bear testimony to the rulers and to the people. As the great prophetic drama unfolds to the vision of the people of the Lord it should today thrill the heart of everyone who loves righteousness and hates lawlessness.

COMMISSION

5 For centuries the Devil and his organization, defamers of Jehovah's name, have ruled the world in

lawlessness. The mighty religious organization known as the Roman Catholic Hierarchy has taken the lead in the blasphemous and defamatory work against God and his kingdom. "Babylon," the name of Satan's organization, particularly applies to the Roman Catholic Hierarchy because that organization is the Devil's chief representative on earth and the principal part of his earthly seed. The Lord designates that religious organization as the 'old harlot', which now sings seductive songs that she may entice into her trap all the nations and peoples of the earth. She is the masterpiece of Satan's earthly production. During the many centuries in which lawlessness and hypocrisy have been carried on God has been long-suffering toward his enemies. But the end has come and the day of reckoning is at hand, and therefore Jehovah says to his organization under the leadership of Christ Jesus: "Arise ye, and let us rise up against her in battle" (Obad. 1); thereby meaning to arise against the Devil's organization, and that part of the commandment which applies to Jehovah's witnesses on earth directs them to arise especially against the religious element of the Devil's organization. In keeping with this war order Jehovah has commissioned his Chief Officer and all who are under his leadership and command. That commission in part says: "See, I have this day set thee over the nations, and over the kingdoms." That part of the commission applies primarily to Christ Jesus, and this is further shown by the declaration of Jehovah as set forth in another scripture, to wit: "Yet have I set my king upon my holy hill of Zion. Ask of me, and I shall give thee the [nations] for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Ps. 2:6, 8, 9.

6 Marching under the command of their great General, Christ Jesus, all the members of his organization must perform their part of the commission, and therefore must be wholly obedient to the Lord's commandment. Let everyone, therefore, who has fully enlisted under the leadership of Christ Jesus, and who desires to go in the right way, give heed to every word of the commission, which reads: "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." (Jer. 1:10) By the terms of that commission we are fully informed what must be done by all whom the Lord approves and what will be the final result.

7 The Lord is directing his forces against the hypocritical religious enemy, and his declaration is that the leaders in that organization as well as the organization itself shall be completely 'rooted out'. The devilish, religious system which long ago was planted beside the "waters" of the earth, that is, the peoples of the nations of the earth, has grown great and mighty. Her poisonous roots have sunk deep down into the earth and tightened themselves around the people. Today she prides herself upon her stable position and boastfully says: 'No evil can befall us, because we have made lies our refuge.' That wicked system has drugged the people with her vicious doctrinal wines, which have been fermented and prepared by the Devil himself. By that means the people have been made blind to God's gracious provision for them, have been made drunk with wickedness and have been deprived of their freedom of thought and freedom of worship, and have been frightened into submission and robbed of their material substance; and this has been done by the greatest scheme of racketeering that has ever been operated on earth. Shall the Devil be permitted to longer continue to use that religious system and the supporting elements of that organization to deceive the people and to defame God's holy name? No; because the Almighty God has decreed that she shall be rooted out, pulled down and destroyed, and the time to begin that work has arrived.

8 Jehovah has commanded his people to rise and engage in the war and has handed to them their commission directing what shall be done, and he has supplied them with the weapons by which they must carry on that war and by which they must press the enemy to the wall. The weapons of our warfare are not such as battleships and guns, bombing planes and poisonous gas; they are not cruel schemes of boycott, threatening personal injury and the wanton destruction of property: our instrument of warfare is the Word of the Almighty God, the sword of his spirit, which, when wielded by his joyful army, shall root out the defamers that have hidden themselves in a great mountain of vicious lies. We have no fight against any human creatures. We must not and will not attempt to inflict bodily injury upon any creature. We have no malice against any man. We are not fighting to do injury, but to do good in the name of God. We are engaged in a holy and righteous war, prompted entirely by unselfishness and, at the command of Almighty God, prosecuted with vigor against the most stupendous system of racketeering and crowd of racketeers that have ever operated against men. Above all, that system of racketeering operates falsely in the name of Christ and God, and thereby defames God's name and his Word. It is a religious system improperly defined and falsely used to accomplish a wrongful purpose, employing political and commercial tactics to reach its goal. Religion is the offspring of Satan, and religion has ever been a shield and a blind behind which ungodly men have operated to deceive the people and work injury to them.

9 Only the spirit of Almighty God, operating through his Word, can and will root out that devastating religious system. That his servants may be properly equipped for the war in which they are commanded to engage, the Lord directs them to put on his armor, and then adds: "And take the helmet of salvation,

and the sword of the spirit, which is the word of God." (Eph. 6:17) Thus he shows that the offensive weapon of his witnesses on earth is his Word. The members of his army on earth still walk in a fleshly organism, but they operate according to the spirit of God; therefore for their instruction it is written: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—2 Cor. 10:3-5.

[10] Their weapons being thus clearly defined and identified, the Lord then says to these faithful witnesses: "And having in a readiness to revenge all disobedience, when your obedience is fulfilled." (2 Cor. 10:6) Clearly this means that when God's servants faithfully obey his commandments they are in readiness to proclaim his vengeance against all disobedience and by this means to expose the hypocritical and deceitful enemy. Every person who is on the side of God and his kingdom must and will arm himself with the Word of God and go forth in obedience to the Lord's commandment. Have you obeyed to thus arm yourself? and are you carrying out God's commandment?

[11] That the men of God might be fully equipped for this work, Jehovah, in recent months, has unfolded to their view the meaning of his prophecies written long ago foretelling his purpose and his action. By the unfolding of his prophecies Jehovah has given his people a vision of his kingdom and his work and of the obligation he has laid upon his servants. He has brought into operation and use the radio and has used it as a means of transmitting information to many persons of the world who have desired to hear the truth. That broadcasting of the kingdom message of God greatly frightened the religious leaders, and they tried in every possible way to hide the truth and keep the people in subjection, and, being unable to answer the sharp thrust of the sword of the spirit, the leading practitioners of religion remained in their holds (hiding places) and refused to fight like men. God's prophet describes them in these words: "The mighty men of Babylon have forborn to fight, they have remained in their holds; their might hath failed; they became as women."—Jer. 51:30.

[12] Being crowded and prodded by the sword in the hands of Jehovah's faithful witnesses, those hypocritical buck-nuns have stealthily and catlike tried to bluff the radio stations into silence and have silenced many stations and thus prevented the people from hearing the truth. But many of the people have heard the truth and have desired to hear more. Those religious prognosticators and practitioners, being unable to fight like men, became as women, even in appearance of their dress and by their actions. They began to scream out against Jehovah's witnesses, saying: "They are liars, they misrepresent us and our religion, and they shock our religious susceptibilities." They scratch and bite and kick and pull hair, but never attempt to boldly defend one of their false doctrines, because they have no defense. Their conduct so aroused the people of America that recently more than two and one-half million persons signed a petition requesting the religionists to use the radio to tell the people wherein Jehovah's witnesses, who proclaim the message of God, are in the wrong. Again the religionists refused to come into the open and fight in defense of their false doctrines, and instead have resorted to their only means of fighting, by crying out against Jehovah's witnesses, "Liars, jailbirds, bigots and seditionists," thus hoping to so blind the people that the issue would be entirely hid. Then the Lord provided a further means for the wielding of his sword, and this time brought into operation thousands of sound machines and hundreds of thousands of recordings of speech by which the kingdom message is reproduced and proclaimed for the people; and now thousands of Jehovah's witnesses are carrying these machines to the people, reproducing the message and enlightening the people concerning God's name and his kingdom, and by this means they are rooting out those religionists who have burrowed deep down into the earth.

[13] As Jehovah commissioned Jeremiah to go to the practitioners of the Jews' religion and to pull down and throw down that devilish system that the people might find the only way of escape, so now God commissions and commands his witnesses to do a like work toward the religionists and religious systems, which Satan has employed and used for his purpose, and particularly that false religious system wrongfully named "the Christian religion". Jehovah caused his prophecy to be so written that no man could understand it until God's due time to make the same clear. Now Jehovah has removed the covering and made clear his prophecies and clearly to appear his purposes. He has caused the message of the kingdom to be printed in more than seventy different languages and put in book form and caused these publications to the number of more than 250 million to be placed in the hands of the people who desire to know the truth. Today multitudes of people are studying the message of God's kingdom thus provided, and they find great comfort therein. By this means God is pulling down and throwing down the fortress of Satan behind which he has hidden his religious racketeers. God is uncovering their hiding places and is exposing to view the falsehoods that have long been leveled against his holy name and his Word and is now affording the opportunity for the people to see his gracious provision for their welfare and blessing. This work he has committed to the faithful people taken out of the world for his name's sake.

[14] Jeremiah was a Jew and was sent to the Jews of Jerusalem to do a work that exposed the religionists

of the Jews, and to inform the people of God's purpose to destroy that city, where he had put his name, and to point out to the people the only way of escape. That work of Jeremiah appeared to the religionists to be a very strange work. Likewise today, Jehovah God is sending his true and faithful servants, whom he has made his witnesses in the earth, to carry his message of truth to those who call themselves Christian and who practice what is called "the Christian religion". He sends forth his witnesses now to warn the people that soon he will completely destroy "Christendom", which bears his name, and at the same time shows to the people that there is only one way of escape and that is by fleeing to the kingdom of God under Christ. This work of Jehovah's witnesses is rooting out the religious leaders, destroying their pastures, pulling down their strongholds, and throwing down that which the clergy have claimed to be their impregnable fortress; and this work of Jehovah's witnesses is to them and to their supporters a "strange work". All who are against God and his kingdom cry out and say: "It is a strange work for professed Christian people to be engaged in. It seems passing strange that they would fight against other Christians." It is strange to them because they do not have a vision of God's purpose to now clear out the Devil and his organization and to establish complete righteousness under Christ His King. This is God's "strange work", and it is the fulfillment of his prophecy long ago written, to wit: "For the Lord shall rise up as in mount Perazim, . . . that he may do his work, his strange work." This work must be done and completed before God begins his "strange act" at Armageddon. (Isa. 28:21) When Armageddon begins, there will be no more opportunity for his witnesses to engage in such work.

[15] The commission which God gave to Jeremiah furthermore contained these words, to wit, "to build and to plant." Likewise today, God has commissioned his people in Christ, and who are working with Christ and who are working under the immediate command of Christ Jesus, to build and to plant. In this connection Jehovah said to Jeremiah: "Behold, I have put my words in thy mouth." (Jer. 1:9) Likewise to his witnesses today Jehovah says: "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (Isa. 51:16) Thus it is seen that by his Word he is accomplishing his purpose. To all who have the ear to hear Jehovah says of his King, Christ Jesus: "Behold, I have given him for a witness to the people, a leader and commander to the people." (Isa. 55:4) Then addressing all persons who love righteousness and hate iniquity the Lord God says to them: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread [for such things as prayers to get your dead friends out of 'purgatory']? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—Isa. 55:1, 2.

[16] The work of Christ Jesus now, and in which his faithful followers are permitted to have a part, is tearing down the strongholds of the wicked one and his wicked servants, and at the same time erecting a lasting habitation for the abiding place of the peoples on earth and inviting those who are of good will to enter and partake of its blessings, and that without money and without price. Therefore Jehovah commands the true followers of Christ Jesus in these words: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

[17] Clearly, therefore, these witnesses are commanded to lift up, not the standard of some earthly government, over which Satan is the invisible ruler; the standard which God's people are commanded to lift up is that of Jehovah, pointing the people to the only government that can ever bring to mankind peace, prosperity and everlasting joy. Never have creatures on earth been given such a privilege as this. Do you have understanding? Do you appreciate your relationship to God and his kingdom under Christ? If so, are you doing your part to carry the message of warning and of comfort to the hungry and thirsty people? Everyone who is on the Lord's side must now be a witness to his name. Are you proving that you are on God's side by joyfully rendering yourself in obedience to his commandments? The strange work foreshadowed by Jeremiah is now in progress and must be done, and those on the side of God and his kingdom will do that work willingly and joyfully.

MODESTY

[18] Modesty is the possession and exhibition of a moderate estimate of one's own worth and importance. The arrogant, boastful and self-important man is immodest and is therefore presumptuous before the Lord. He has an undue estimate of his own worth. Such was the disposition of Lucifer, and led to his downfall. The creature that is pleasing to God is modest, not thinking more highly of himself than he ought to think, but soberly considering what he may do by God's help. The arrogant, boastful and self-important creature is an abomination in the sight of God. Those among the company of God's people who have and manifest the disposition to boss others, to use harsh words and means and arrogant methods, are headed for the "evil servant" class and to the end which awaits Satan.

[19] The prophet Jeremiah was a modest man. The true and faithful followers of Christ Jesus are modest

because the man Jesus was modest and they must be like him. He was meek and lowly of heart. (Matt. 11:29) He was always diligent to do his Father's will, and that with delight. He admonishes his followers to pursue the same course. Jeremiah exhibited his modesty before God when he said: "Ah! Lord God! Behold, I cannot speak; for I am a child." (Jer. 1:6) He thus spoke the truth, because of himself he had no power to perform the duties laid upon him. Then Jeremiah became fearless and bold because he was given the assurance that God was behind him and was backing him up and supporting him and would do so to the end. That made Jeremiah very courageous and strong in the power of the Lord. God said to Jeremiah: "Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee."—Jer. 1:7, 8.

[20] Likewise today, those whom Jehovah approves as his witnesses are modest, realizing that in themselves there is no strength. But to Jehovah's witnesses these words of the apostle are addressed: "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the holy [spirit], and in much assurance; as ye know what manner of men we were among you for your sake." (1 Thess. 1:4, 5) Realizing that Jehovah and Christ Jesus are backing them up and fully supporting them, the faithful witnesses of the Lord cast aside all fear of man and demons and become bold in the Lord and joyfully declare the message which God has committed unto them. Thus they show their love for God and Christ. (1 John 4:17, 18) Here again it is seen that Jeremiah was an example unto God's people of this day, and this is another proof that the prophecy was written for their benefit.

[21] Jehovah then specifically commanded Jeremiah to move forward declaring his judgments against the religionists, that is, the Jews who had forsaken their covenant and had turned to devil worship. Today God commands his witnesses on the earth to move forward declaring his judgment against the religionists, that is to say, those who have pretended to be his servants but who have given themselves over to the practice of the Devil religion. Therefore the words addressed to Jeremiah apply with greater force today to the witnesses of Jehovah, who says: "And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them."—Jer. 1:16, 17.

[22] Jeremiah knew that to obey God's commandment he must face a powerful and entrenched crowd of Jewish clergymen who would be supported by a credulous and unreasonable people, and that therefore he must face a very great danger. And receiving such words of encouragement and assurance from the Lord he went forth in the strength of Jehovah. His diffidence exactly corresponds with the timidity of frail men and women who now go forward in the witness work, knowing that they must face a cruel and powerful entrenched crowd of religionists who resort to unfair and underhanded methods of warfare. The words that God then spoke for the assurance of Jeremiah were written specifically for the encouragement and assurance of the people of God on earth today, and which words of further assurance are these: "For, behold, I have made thee this day a defenced city, and an iron pillar and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land." (Jer. 1:18) Thus it is seen that Jehovah today provides for the defense of his people, and he makes them strong in his power and might and makes them as brass walls against the rulers, the politicians, the strong-arm squad, and all other religionists who come against them. The faithful of the Lord, therefore, see that he who is for them is far greater than all that can be against them. (Rom. 8:31) Jeremiah, a lone man, was to go against a cruel, arrogant and boastful crowd. He knew that those religionists of Jerusalem would bitterly oppose him, and likewise today Jehovah's witnesses know that the religious leaders and their supporters in "Christendom" will bitterly oppose them and do oppose them, and for their encouragement and full assurance Jehovah says to them: "And they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." (Jer. 1:19) Such is further and corroborative proof that the battle is not man's, but it is God's fight, in which man is permitted to have some part in order to prove his integrity toward God. It is God's "strange work", which he has risen up to do, and he commands his servants to join in that war. When his "strange work" is done, then will follow God's "strange act" to be performed by Christ Jesus and his host of invisible warriors, resulting in the complete wiping out of Satan's organization.

PURPOSE

[23] Jehovah's purpose in sending his prophet Jeremiah to prophesy at Jerusalem was twofold, as shown by the record. Jeremiah must warn the religionists of Jerusalem to amend their way and doings and to no longer trust in their religious leaders, and that they must cease oppressing the stranger; and their failure to give heed to and obey this admonition would result in their punishment by God sending his Executioner to destroy that people. Also he was to warn all persons of good will that their only place of safety was to put themselves under his "servant", King Nebuchadnezzar, who foreshadowed Christ Jesus, the world's rightful King. Likewise today, Jehovah uses his wit-

nesses to give warning to the religionists of the world that unless they amend their ways and doings, and cease the practice of Devil religion and refrain from giving heed to religious leaders and false prophets, he will send his mighty Executioner, who will destroy them and the whole world. Also these witnesses must declare to the people of good will that all who would find safety and salvation must flee to God's King, Christ Jesus. Jehovah's witnesses, under the leadership of Christ Jesus, are engaged now in this very work in obedience to God's commandment. We are against religion because it is of the Devil. We are for Christianity, that is, the kingdom organized under Christ, because it is of Jehovah God.

COMPANIONS

24 In the land of Palestine there were honest and sincere persons who were not Israelites and who did not indulge in devil worship, and which persons were the descendants of Jonadab. In that land there were also slaves not Israelites but who were made to serve the Israelites, and these were represented particularly in Ebed-melech, who showed favor to God's prophet, Jeremiah. The Jonadabs and Ebed-melech pictured the persons of good will who today are not religionists but who are anxious to hear the message of truth and who, when hearing it, take their stand on the side of God and his King and become the companions of the remnant of Jehovah's witnesses, to whom is committed the testimony of Jesus Christ. The anointed remnant, pictured by Jeremiah, now leads, and those of good will who have devoted themselves to God join them in service and as companions, which companions go to make up the great multitude that serves in God's organization all the time with zeal and joy. The organization of Jehovah is symbolized by Jerusalem because he put his name there; and so those of the temple company are designated by the psalmist under the name "Israel", and concerning them it is prophetically written: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together."—Ps. 122: 1-3.

25 All who are of the antitypical Jerusalem, or God's organization, must be at peace with each other and must work together as one unit. They pray constantly for the peace of the organization. The words of their prayer for peace to the visible part of God's organization include these, to wit: "For my brethren and companions' sakes, I will now say, Peace be within thee." (Ps. 122: 8) In a compact and united body the remnant and their companions, the Jonadabs, with joy and songs of praise to Jehovah march out to war against the enemy, and they hear the words of Jehovah saying to them: "Be not afraid nor dismayed by reason of this great multitude [of the enemy]; for the battle is not yours, but God's." (2 Chron. 20: 15) Are you in this army of the Lord marching to war with songs of joy and praise upon your lips? Have you the faith in God's promise that moves you into zealous activity? Are you trusting solely in the Lord, and are you going forward doing your part? Every one must perform the obligation laid upon him. No one can substitute for you. No one can sit idly by and let someone else do the work, and then expect to receive God's blessings.

FEARLESS

26 Necessarily the message which Jeremiah delivered was very unpopular with the religious leaders of Jerusalem. It was so very unpopular that it called forth upon his head the wrath of the clergy. That did not frighten Jeremiah, however. He did not compromise or shun to declare the words which God had commanded him to declare. He must obey God without regard to whether it pleased or did not please men. Jeremiah did not ask for or accept a license from any of the rulers to go about and deliver his message, because God had commanded its delivery and no power could give a license to do or could properly prevent the doing of that which the Almighty God commands. Exactly like conditions exist today. The message which Jehovah's witnesses and their companions are delivering at God's commandment is very unpopular with the clergy, and particularly with those of the Roman Catholic Hierarchy. This does not frighten those who love God, however. His witnesses do not shun to declare the message as commanded, nor do they compromise by permitting that message to be censored by others, nor do they ask for or receive from men a license to deliver the kingdom message. God has commanded that it shall be done, and his witnesses must obey God, and when the laws of man are contrary to God's law the faithful will obey God's law and take the consequences as God may will. Thus it is seen that Jehovah clearly outlined the course of action that his witnesses now on earth must take.

27 Doing the command of Jehovah, Jeremiah warned the people that they should not give heed to the clergy and their supporters who are teaching false doctrines, and if they did so hearken to these religionists then all the people should be destroyed. At the command of Jehovah Jeremiah said to the people concerning those religious leaders and clergymen: "For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish." (Jer. 27: 10) Likewise today, the witnesses sent forth by Jehovah warn the people that if they continue to hear and obey the clergymen and religious leaders they will certainly suffer destruction. God commands this to be done because these religious leaders are defaming his name by bowing down to and worshiping that which the Devil has created. For the aid of the people Jehovah's witnesses point to his Word, wherein he says concerning Christ Jesus the King: 'Behold, my elect Servant, upon whom I have put my

spirit. In him [Christ Jesus] shall the people hope.' (Matt. 12:18, 21) These words of truth, when declared, shock the religious susceptibilities of the clergy, and they become very angry and make strong efforts to have Jehovah's witnesses imprisoned or destroyed and their work stopped.

[28] The Jew religionists sought to have Jeremiah killed because he told the truth. Had those Jew religionists been the representatives of God, as they claimed, they would have received the message of warning with fear and trembling and would have sought diligently to amend their ways. They should have known that if Jeremiah was delivering a message in God's name and contrary to His will God would punish him in due time, because God had killed Hananiah the prophet for teaching rebellious doctrines. Those Jewish clergymen did not want their means of a living by easy methods endangered. Likewise today, the Roman Catholic Hierarchy claims to be God's representatives, and if that claim were true they should receive the message of warning with fear and trembling and cease obtaining money from the widows and orphans upon the false pretense of rendering aid to their beloved dead in "purgatory" and would cease any other like teachings which blaspheme God's holy name. But those religionists do not care to have their means of revenue endangered. Hence they resort to all manner of underhanded methods to put to silence Jehovah's witnesses and to prevent the people from hearing the truth.

[29] The religious leaders of Jerusalem took the lead in their effort to have Jeremiah put to death for delivering the truth; as it is written: "Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests, and the prophets, and all the people, took him, saying, Thou shalt surely die." (Jer. 26:8) The Jewish clergy seized Jeremiah and brought him into court and howled for his lifeblood. So today, the religious leaders hear the message of the Lord at the mouth of Jehovah's witnesses, and they become very mad, cause the arrest of Jehovah's witnesses, and hale them into court, charging them with sedition and with inciting the people to the commission of violence, and they demand that Jehovah's witnesses be severely punished. These clergymen know that they lie against Jehovah's witnesses, but such underhanded and unfair methods are their only way of fighting. It is the clergy who cause the false charges to be made against Jehovah's witnesses, and it is the clergy who incite their fanatical supporters to form a mob, and often Catholic priests lead the mob against Jehovah's witnesses. Those clergymen claim that the truth, when proclaimed, will cause mob and insurrection, but the clergy themselves are the ones who attempt to stir up dissension and form a mob.

[30] Jeremiah was fearless because he knew he had the support of the Almighty God. Likewise the witnesses of Jehovah today are fearless; and as Jeremiah said to the religionists, even so now the faithful witnesses of Jehovah say: "The Lord sent me to prophesy against you, and the Lord God we will obey." Here Jeremiah set a precedent by which Jehovah's witnesses are to be guided, because the record was made for the benefit of those now on the earth. Jeremiah knew that his life was in danger, but his trust was in Jehovah. Likewise today, the witnesses of Jehovah know that they are always in danger, but their trust is in the Almighty God, and with joy they obey him. That prophetic drama made by the Lord shows two different classes of persons today on earth who claim to be the servants of God, that is to say, a class of fearful ones and a class of fearless ones. The record shows that Jehovah had two men who prophesied at the same time against Jerusalem, to wit, Urijah, who became fearful and was killed, and Jeremiah, who was faithful to the end, and whom Jehovah God protected and preserved. Urijah learning that the religionists were about to arrest him, and fearing they would kill him, he fled to Egypt; but he was there apprehended and brought back and put to death. Jeremiah delivered the message of the Lord, as he was commanded to do. The fact that Urijah had been put to death did not deter Jeremiah. Instead of showing fear and fleeing to some other part of the Devil's organization, Jeremiah stood up before his accusers and said to them: 'I have delivered the message which God sent me to deliver. Now do what you will.' Urijah sought protection in the Devil's organization, and died as a result. Jeremiah put his trust wholly in the Lord God, and was spared. There was also set a precedent by which God's people must now be guided. Their protection and salvation is to be found only in God's organization under Christ Jesus, and for anyone to seek other means of safety shows lack of faith in God. The experiences of Jehovah's people in Germany and elsewhere show that the fearful suffer far more than the fearless. When we have a duty to perform, we should perform it without fear of man or devil and we should remember the words of Jesus, who said: "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." —Matt. 10:28, *A.R.V.*

[31] The fanatical religionists may kill us now, but the faithful unto death God will immediately resurrect to a perfect and glorious life. Jehovah's witnesses, anointed and commissioned of the Lord to perform certain duties, know that they must die some time in order to prove their integrity and to enter fully into the spiritual kingdom of the Lord. They are determined, therefore, to die in faith and faithfully devoted to God in the performance of duty, and, having this faith, they are blind to everything save that of doing the will of God.

[32] Those who now receive God's approval must be faithful even unto death. The Lord God has committed

to them through Christ Jesus the interests of the kingdom, which kingdom interests include faithful obedience in carrying out his instructions to declare the message of his kingdom. Having committed to his witnesses much, the Lord demands of them much more than a mere passive obedience. They must prove themselves entirely reliable and dependable. Dependability shown in small things shows dependability in greater things. The privilege of now serving Jehovah in his "strange work" is the greatest privilege ever given to man. Such witnesses then must show faithfulness and dependability in all things that the Lord commits into their hands. It behooves everyone who has made a covenant with the Lord to examine himself to see whether or not he is meeting that which the Lord requires of him.

33 As to the Jonadabs or "other sheep", they have sought and found refuge in the organization of the Lord, and they too must be faithful and faithfully give heed to and obey the commandments of God. They must not get out of bounds, which means they must stick close to and remain faithfully devoted to God and his organization under Christ. They are privileged to be the companions of the anointed and to serve with them before the temple of God. They are not to fear men or devils, because by so manifesting fear they would easily be led into the snare of the enemy. They are to seek righteousness by faithfully obeying God's commandments which he has given them. They are to seek meekness by being diligent in their efforts to gain knowledge and to grow in wisdom and understanding. The same degree of faithfulness is required of them as is required of the remnant.

34 Now the day has come when Jehovah calls to his organization, both invisible and visible, and commands all: "Arise ye, and let us rise up against her in battle." That means that God's organization arises to give battle to the enemy, which enemy is represented on earth chiefly by the 'old harlot', who now goes about singing and putting on her gaudy show, hoping thereby to induce all the people to put themselves under her influence and control, and thus she turns them against God and his King. She is but the visible instrument and representative of the real enemy, Satan, who together with all of his associates is described in the Scriptures as 'principalities and powers, and a host of wicked spirits'. (Eph. 6:12) For centuries Satan and a host of wicked angels have mocked Jehovah and reproached his holy name, turned the people away from their real Friend, Jehovah, and have hurried them on the road to destruction. Jehovah has been long-suffering, abiding his own good time when he will bring the issue to a final settlement. That day is at hand, and soon at Armageddon God, through Christ, will destroy the religious systems that work fraud and deceit, sweep away the hiding place of lies, and then completely wreck every part of Satan's organization. Before this devastating peril falls upon the world Jehovah sends forth his faithful servants, commanding them to give warning to the people of his purpose, and that the people of good will toward God may flee to his kingdom under Christ and there find safety and salvation. If you are on the side of God and his kingdom it is your privilege and bounden duty to engage in this "strange work" of the Lord. Will you do your part and prove your faithfulness and your integrity? or will you sit idly by and rest your hope of salvation merely upon a little knowledge you have gained in times past, and in what you think is your sanctimonious good character?

35 That the people of God might perform with intelligence their commission and duty, Jehovah has revealed to them the enemy and his position, and at the same time has supplied his witnesses with another means of using their offensive weapon, the sword of his spirit. By His grace the book *Enemies* is now provided as another instrument of war. Through it he discloses the enemies of God and of those who love and serve God. He shows that the enemies are seeking the destruction of God's people, and how God's people must meet and resist their assaults. He discloses how the enemy, seeing that the time is short, now desperately puts forth every effort to turn all the people of the nations against God and to plunge them into destruction. He shows that the principal visible instruments the Devil is using for his purpose are the religious organizations, particularly the Roman Catholic Hierarchy, which carries on its great and seductive racket by which the people are robbed of their substance, deprived of their freedom of thought, action, and worship, and are shoved blindly into the ditch of despair. He makes it possible for us to warn them of their danger now impending. He points out to those of good will their real Friends and discloses to them the only way and means of salvation to life everlasting. Those on the Lord's side cannot now remain silent and at the same time escape responsibility. God declares that if they do remain silent and do not warn the people, that will mean their own destruction. (Ezek. 33:7) We cannot maintain our integrity by remaining silent. We can maintain our integrity only by energetically and faithfully obeying the Lord's commandment and by going forth to the people with his message of warning and of salvation. First, then, we must arm ourselves and equip ourselves with the information concerning the enemy, that we may intelligently perform our commission. God used Jeremiah to blaze the way by ensample. His witnesses must now walk in the same way. It is our bounden duty to go to the people with God's revealed message of truth, declare it fearlessly and boldly, and thus perform our commission to root out of their hiding places the buck-nuns and other visible tools of Satan, to pull down and throw down the most gigantic and fraudulent system that has ever afflicted the people and reproached God's name, and at the same time to lift up for the people

the standard of Jehovah and his King and thus participate in planting and building the kingdom of God under Christ, which shall completely and for ever vindicate the name of the Most High. It is the last time. Will you perform your duty by joyfully obeying the imperative mandate of the Almighty God?

QUESTIONS FOR STUDY

¶ 1. What is the nature and purpose of Jehovah's "strange work" now being done? Who will have part therein, and why are they given this privilege?

¶ 2. What is now seen as the purpose of the prophetic dramas long ago enacted and recorded? To whom are they now being unfolded, and why?

¶ 3. Show that Jeremiah and the work committed to and done by him were prophetic.

¶ 4. Point out the prophetic position of King Nebuchadnezzar and of Jerusalem in this drama.

¶ 5. To whom is the command at Obadiah 1 given? Rise up against whom in battle, and why?

¶ 6. What is included in the commandment recorded at Jeremiah 1: 10, and to whom is that commission given?

¶ 7, 8. Explain the necessity for the strange work here ordered to be done. How is that work to be accomplished?

¶ 9, 10. What are the weapons and the means of defense provided by the Lord for those engaging in this warfare? How are these to be used?

¶ 11. How has Jehovah prepared his people for the work now committed to them?

¶ 12. Show that Jeremiah 51: 30 is now having fulfillment.

¶ 13, 14. In what facts are seen the effectiveness and the purpose of the "strange work" now in progress? Why is this work now so urgent?

¶ 15. Wherein is seen the 'building and planting' called for in the commission?

¶ 16, 17. To whom is the command given as recorded at Isaiah 62: 10? How is that work being accomplished?

¶ 18. Explain what is meant by modesty.

¶ 19, 20. What instruction for Jehovah's witnesses is seen at Jeremiah 1: 6, 7?

¶ 21, 22. As indicating the situation to be met, and as showing the purpose and effect of Jehovah's command, assurance, and warning given, apply Jeremiah 1: 8, 17, (a) to Jeremiah, and (b) to those whom he pictured. Likewise the further assurance expressed at verses 18, 19.

¶ 23. Point out (a) the twofold purpose in Jehovah's sending Jeremiah to prophesy at Jerusalem. (b) The application thereof as a prophecy.

¶ 24. Show that Ebed-melech and Jonadab and his descendants foreshadowed a class manifest at the present time.

¶ 25. Apply Psalm 122: 1-3, together with Psalm 122: 8 and 2 Chronicles 20: 15.

¶ 26, 27. Show that the words to be declared by Jeremiah, the purpose of the message, Jeremiah's fearlessly delivering the warning, with its effect upon the religionists, were prophetic.

¶ 28. Compare the attitude of the Jew religionists, and their line of reasoning, with that of the religionists of today.

¶ 29. Apply the prophetic situation recorded at Jeremiah 26: 8.

¶ 30. Compare the conduct of Jeremiah here with the course taken by Urijah, and point out the instruction contained therein.

¶ 31. Why do Jehovah's witnesses not fear what may be done to them by the fanatical religionists and other opponents of the truth?

¶ 32, 33. Just what is now required of those who receive God's approval?

¶ 34. To whom, then, does Jehovah address the command at Obadiah 1? What is the reason for the action there commanded? Who will deliver this message of warning? Why is it so necessary that this be done NOW?

¶ 35. What provision has Jehovah made that his people may perform their commission and duty intelligently and effectively? What important purposes are served by giving this warning? How only, then, can we properly perform our commission and maintain our integrity?

TEMPLE

JEHOVAH'S covenant people, the remnant, now on the earth, were foreshadowed by his prophet Ezekiel. Let it be kept in mind that the vision of the temple (Ezekiel 40-48) was given to Ezekiel in 592 B.C., fourteen years after Jerusalem was smitten by Babylon. Since the desolation of Jerusalem must continue for seventy years, till 536 B.C., such desolation must continue for fifty-six years after the date of the vision had by Ezekiel. (2 Chron. 36: 19-21) Some general observations at this point may be helpful to the earnest student in the examination of the Scriptures relating to the temple.

The war in heaven and on earth began in A.D. 1914, in which Satan's organization was smitten both in heaven and on the earth. The war in "Christendom" ended in 1918; and the presumption is that the war in heaven ended about that time, because the Scriptures show that Christ Jesus came to the temple of Jehovah in 1918.—Mal. 3: 1; Isa. 6: 1-5.

The vision of Ezekiel does not fix the date of the erection of the temple structure. He saw it as though it were complete. The time of Ezekiel's vision would seem to more particularly correspond to the time when the faithful remnant of God's covenant people as a company would be given an understanding (or vision) of the meaning of Ezekiel's prophecy relating to the temple. The Lord came to his temple in 1918, as the proof shows, and fourteen years after that time would bring us to the date 1932. In this latter year the explanation of Ezekiel's temple-vision was published in the book *Vindication*, Book Three.

The prophetic vision of Ezekiel gave assurance that at some time there would be a restoration or re-establishment of God's covenant people in their homeland. This does not mean the restoration of the natural descendants of Jacob, called Israelites or Jews. The Israelites were a typical people; hence the re-establishment must refer to the spiritual Israelites foreshadowed by "the remnant of Jacob", to wit, God's chosen and anointed ones for membership in the royal house. Isaiah prophesied: "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness." (Isa. 10: 20-22) One of Isaiah's sons was

named Shear-jashub, which name means "the remnant shall return". Undoubtedly the prophecy of Isaiah refers to the remnant of God's covenant people, and not to the natural descendants of Abraham and Jacob. Ezekiel and Isaiah corroborate each other and show that these prophecies were written for the special encouragement and comfort of the remnant that escape from Satan's organization and return to their proper place in Jehovah's organization, where they shall worship and serve Jehovah God in his temple.—Rev. 3:12.

The temple which Ezekiel saw in vision must be erected or reared up before Armageddon, the battle of that great day of God Almighty. Gog, the chief marshal of the Devil, leads the army in making assault upon God's remnant at his sanctuary, and God will protect his people. "And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." (Ezek. 37:28) During the World War God's sanctuary was trodden down, and afterward the remnant were brought into it. The very purpose is that observers may know that Jehovah has a people on earth who are entirely devoted to him and who delight to be his witnesses. God will especially protect and shield his people during that battle at Armageddon.—Ezek. 36:23.

Solomon's temple was situated in the city of Jerusalem, but the temple or house that Ezekiel saw in vision, and here under consideration, is located separate and apart from the city and is on the north side thereof in the "holy portion of the land". It is certain that Haggai the prophet of God refers to the temple that Ezekiel saw in vision when he wrote: "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." (Hag. 2:9) This prophecy of Haggai is considered in *Vindication*, Book Three, chapter 11, pages 128-139.

Who is the builder of the temple Ezekiel saw? The vision written down by the prophet shows that the temple was not an architect's plan set out on blueprints, which building was afterward to be erected according thereto, but that the house or temple was even then fully constructed. The heaven-sent messenger was there to measure it, and did measure it in detail, which shows that it was completely erected. It was immaculately clean and pure, undefiled and absolutely holy. Its condition is exactly opposite to that of the former or typical temple (as described by Ezekiel in chapter 8) which was destroyed because profaned and polluted. The building as seen by Ezekiel God will never permit to be defiled, because it is his dwelling place.—Ezek. 43:7.

Ezekiel does not state who built the temple that he saw, but other scriptures show that Jehovah is the builder, by the hand of his beloved Son, Christ Jesus. "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." (Zech. 6:12, 13) Ezekiel's vision therefore prophetically pictures the "building of God, an house not made with [human] hands, eternal in the heavens". (2 Cor. 5:1) "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16, 17) "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. 6:16.

The temple house built by Solomon, and the one built by Zerubbabel, have long ago been destroyed; and the vision of Ezekiel, showing that the new house was completely built and shall never be defiled, proves conclusively that old "Christendom", or "organized Christianity", which became a false growth upon God's temple class, and which began in the apostles' day, will be completely cut off and will never have any part in God's blessed organization. "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem, and in Judah, shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts." (Zech. 14:20, 21) It must be borne in mind that Ezekiel merely had a vision of a temple erected, and therefore it could not be properly said that there is or ever will be such thing as "*Ezekiel's* temple". He had a *vision* of God's royal house.

The coming of the Lord to his temple is pictured by the prophecy appearing at Ezekiel 43:1, 2. No mercy seat nor ark of the covenant is shown in the Most Holy of this temple. An ark appeared in the prophetic temple built by Solomon to represent God's presence. But now the Lord himself is present; hence there is no necessity for any object to picture his presence.

Concerning Jehovah God's foursquare and living organization it is written, in Revelation 4:6-8: "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts [(*Roth.*) four living creatures], full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." (See *Light*, Book One, page 58.) The living creatures described above are with the Lord at his coming and are also pictured on the walls of the temple Ezekiel saw. Hence this foursquare organization is pictured by

Ezekiel's prophecy (41:17-21). The temple or royal house is Jehovah's dwelling place.

Jehovah will for ever magnify the importance of the ransom work of Christ Jesus, and to him every knee shall bow for ever. Attention is called to this by the altar mentioned in chapter forty-three of Ezekiel's prophecy, verses thirteen to eighteen, and it is given its proper place in the temple. This does not mean that the old temple practices and rites and festivals performed in accordance with the law given to Moses will be literally restored, but it does mean that God's law is unchangeable, is perpetual and for ever binding. He will adhere to and enforce his law forever, and this he will do by establishing the real things which the Mosaic law foreshadowed. Evidently the purpose of bringing this matter to view in this prophetic vision is to stress the fact that God's royal house will be used for active and continuous service to his glory. Its priesthood will not be merely an honorary company having a pension, without work, but will at all times be serving God to his glory and praise, and their service will result in blessing the obedient ones of mankind.

The kingdom of God is shown in the fact that the temple is built 'upon the top of the high mountain'. (Ezek. 43:12) This house or temple is called by the Lord "the place of my throne, and the place of the soles of my feet". (Ezek. 43:7) This is the righteous kingdom. "The prince" is assigned to an outstanding position and given special privileges in the temple. He is the ruler under the King of Eternity in the royal house. (Ezek. 44:1-3; 46:1-12) "The city" is located to the south of the temple in "the holy oblation" of land which is devoted to Jehovah's purposes. (Ezek. 40:2; 48:35) As the city is a part of Jehovah's organization, over which the royal house is the head or capital, judgment is shown in the royal house or temple. (Ezek. 44:1-5) Rules and regulations, to be sure, would be enforced in the house of the Lord. Judicial decisions are rendered regarding the antitypical Levites (both the priests and the nonpriests) and those who will be the "princes in all the earth". (Ps. 45:16) The fact that the heaven-sent messenger or guide of Ezekiel was equipped with a reed and a measuring line, and measured the temple throughout, also shows a judgment work.

The raising up of the temple before Armageddon would indicate a witness work to be done in the name of Jehovah. This is shown by the fact that Ezekiel was given instructions to publish the minutest details of the temple. (Ezek. 40:4; 43:10, 11; 44:5-7) In Ezekiel's prophecy (47:22, 23) it appears that strangers or heathens, others than God's anointed, would sojourn in the land of Jehovah's people; and this would indicate that a people of good will, and which often are referred to as the "millions now living that will never die" class, were coming to the kingdom, 'the mountain of the house of the Lord,' seeking the Giver of righteousness, Jehovah, and seeking truth, meekness and righteousness. This information God caused to be written aforetime for the encouragement and comfort of his faithful people now on earth, to whom is given the privilege of bearing the fruits of the kingdom to the glory of God. With these general observations let attention be given now to what occurs between the heaven-sent messenger and Ezekiel.

The man having the appearance of copper stood in the gate when Ezekiel observed him. "And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee: for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel." (Ezek. 40:4) Addressing Ezekiel as "son of man" shows that Ezekiel's name was kept out of the picture and that the words of salutation are addressed to the remnant of God now on the earth as a company. It also suggests that the remnant company were seeing the beginning of the fulfillment of the vision while still on the earth in the flesh; and it is even so.

The Ezekiel class, that is to say, the remnant of God, must be wide-awake and on the alert. This is proved by the fact that Ezekiel was told by the heavenly messenger that he must have his eyes and ears open and his affections set upon things of the kingdom, and not on things of the earth. One may be consecrated and begotten of the spirit of God and called to the kingdom, but if he is dull of hearing and his heart has grown fat and gross, and his eyes are not beholding the privileges the Lord is setting before him, he could not be pleasing to the Lord. The remnant will be watchful, having "the hearing of faith", and be wholly devoted to God and to his kingdom. If one is not this kind of servant of the Lord he could not be an accurate witness for the Lord in these days when the testimony must be given. He must appreciate the fact that his greatest privilege is to watch, be careful, and do the work of the Lord with greater consideration and care than he would do anything else. A dullard or one who goes along the line of least resistance could not be pleasing to God. As the Lord brought Ezekiel to the place in vision, even so now he has brought the remnant into the condition where they have the vision brought to them, there 'to show His servant things that must speedily come to pass'.—Rev. 1:1.

That the remnant must now bear testimony to the name of the Lord is shown by the further fact that the heaven-sent messenger told Ezekiel that he should declare all that he saw in the house of the Lord. Ezekiel was not to seal up that which was revealed to him, nor to meditate upon it merely for his own selfish aggrandizement. He must tell it out and thereby be a faithful and true witness for the Lord and his kingdom. That the highest degree of watchfulness and energetic activity is now required by the remnant is shown by these texts that follow: "Thou son of man, shew the house to the house of Israel, that they may

be ashamed of their iniquities; and let them measure the pattern." (Ezek. 43:10) "And the Lord said unto me, Son of man, mark [set thine heart (*margin*)] well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary." (Ezek. 44:5) "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."—Rev. 22:10, 11.

PUBLISHERS

JEHOVAH'S witnesses recognize that Ezekiel's prophecy was written at the dictation of the Most High God, to be understood only in God's due time by his obedient servants. In chapter nine of that prophecy these words appear: "Behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side; and they went in, and stood beside the brazen altar."

Who is the one man clothed with linen and with a writer's inkhorn by his side? Whom does he represent in God's organization?

Manifestly he could not picture any one individual in the flesh. Aside from the Lord Jesus Christ, God has never committed to any one individual on earth an exclusive work to be done by that individual.

From the very beginning of his ministry Christ Jesus had a visible organization, and his apostles, acting collectively under his direction, formed the visible part thereof. There was unity of action by the faithful apostles; but with the passing away of these the unity did not again exist in the church until the coming of the Lord to the temple of Jehovah, as indeed it could not be complete until that time. Upon the coming of the Lord to the temple he found a faithful class, and these faithful ones are made the keepers or custodians of "his goods", to wit, the kingdom interests. (Matt. 24:47) Those faithful ones, brought into the temple, are incorporated into God's organization and made a part of the 'elect servant', because such are in Christ and form a part of The Christ. Such Jehovah designates as "the feet of him", The Christ. (Isa. 52:7) Throughout the prophecy Jehovah addresses Ezekiel as "son of man", manifestly because Ezekiel pictures that class which is counted in and made a part of The Christ, who is "the Son of the man". 'The man with the writer's inkhorn by his side,' therefore, clearly represented the anointed "servant" class of Jehovah on earth, which class is a part of God's organization.

The prophecy uttered by Ezekiel, therefore, pictures the greater part of God's organization, in heaven, and which is invisible to men and to which the major part of the work is committed; and the lesser part, on the earth; the greater part being indicated by the number six, and the smaller part of the organization being indicated by the number one, and together the two parts, making seven men, represent God's entire organization under Christ Jesus the Head. Individuals do not appear at all in the picture, because God deals with the members of his organization on earth collectively. There is not one scripture to support the conclusion that the man with the writer's inkhorn by his side and clothed with linen pictures an individual. There are numerous scriptures proving that this one man pictures all the anointed ones on earth, and which constitute the "servant" class, the remnant of Jehovah.

This one man is further described as "clothed with linen". Concerning the faithful approved ones, counted as members of the "bride" of Christ, it is written: "And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints." (Rev. 19:8, *R.V.*) Such represents the approval received by the remnant, or "servant" class, from Jehovah, because they are in Christ and there is committed to them "the testimony of Jesus Christ", and they keep the commandments of God and faithfully deliver this testimony. This fine apparel is the approval of the "servant" and his faithful service. (See *Light*, Book Two, pages 155, 156.) This further identifies the man with the writer's inkhorn as the "faithful servant" class.

It would be utterly inconsistent, and therefore impossible, for the six men described in the vision to picture any part of the world organization. The world organization is the Devil's. The Devil's organization is not under the command of Jehovah. Satan will not destroy his own organization. Every one of the seven must of necessity be in Jehovah's organization and wholly devoted to the Most High God.

When the command was given, every member of the organization responded and registered before Jehovah for service; and this is pictured by the statement that "they went in, and stood beside the brazen altar". Not one of these sat down and meditated and consoled the others; but every one stood at attention, ready to hear and to obey further commands. Each one of the earthly division of the organization 'presents his body a living sacrifice, wholly devoted to and acceptable to God, which is his reasonable service', and which he must gladly perform. (Rom. 12:1) Anyone who is not willingly and joyfully ready for service could surely not be of that organization, and hence could not be

represented among those who registered at the altar for service.

The fact that the earthly division is described as 'the man with the writing material by his side' (*Leeser*) shows that the work assigned to this servant is to write down Jehovah's will, as revealed, and to publish and to distribute the truth to the people who would hear. This means that the "servant" class do not sit down or stay at home or confine themselves to one place of worship and talk among themselves, but that those composing the "servant", or earthly division, *go out among the people* as representatives of God's organization to perform the duty assigned to them. Their work is one of publishing, informing, witnessing, as shown by the order given. (Ezek. 9:4) This conclusion is likewise supported by the commission given to the anointed of Jehovah.—Isa. 61:2; 62:10; 43:10-12; Deut. 32:1-3.

The entire organization is under orders from Jehovah God, who is present, directing the movement thereof. The glory of his presence was at the threshold of the house (the point of beginning); showing the entire organization of Jehovah alert and ready to begin action upon command's being given. Then the one in command gives direction to the man with the writing material and who is clothed with linen. He is called and given orders as to what shall be done: "And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house: and he called to the man clothed with linen, which had the writer's inkhorn by his side; and [Jehovah] said unto him, Go through . . . the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof." (Ezek. 9:3, 4) The vision discloses God's expressed purpose to destroy "Christendom" with his army of destruction, which is in readiness; but before the assault is begun, he would have notice served upon the rulers and upon the peoples of "Christendom". Also, while this is being done an opportunity is afforded for those people of good will and proper condition of heart to escape from or be hid from what is about to fall upon "Christendom".

The "servant" class, pictured by the man with the writing material and clothed in linen, must go through the midst of "Christendom", symbolized by the city, and mark in the forehead (or seat of intelligence) a certain class, that these might be spared from the slaughter weapons of those that follow. This marking would indicate that the ones thus marked must by some public confession or action take their stand on the side of Jehovah before the destruction begins. This work must be done by the "servant" class of God's organization on earth; and when it is done, then the slaughtering work must begin by the ones represented by the six men with the slaughter weapons. This is in exact accord with the words uttered on another occasion to the "servant" class, to wit: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) Jesus also said that, at the conclusion of that witness work, "then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24:21.

These words of Jesus serve to further identify the man clothed in linen with the writer's inkhorn by his side, and definitely show that he represented the "servant" class, and that those who do the slaughtering work are the invisible ones of the army of Jehovah. This shows the entire organization of Jehovah in action against the enemy in declaring and in enforcing the judgments of Jehovah that are previously written. In harmony with this the psalmist says: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the [nations], and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all his saints. Praise ye [Jehovah]."—Ps. 149:5-9.

This shows the entire organization working in exact harmony, as indeed God's organization must and does act. No one who is today in present truth could have the slightest doubt concerning the work that the anointed must now do in obedience to God's commandments. For anyone to say that the active service in the field is improper is to demonstrate clearly that such one is not in the truth and no part of God's organization.

The commandment is given to put a "mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst" of "Christendom". Who are the ones that receive the mark in their foreheads? Whoever they are, they cry for the abominations that are done in "Christendom". It could not have reference to those who come to a knowledge of the truth and who are anointed of Jehovah, because such are in "the joy of Jehovah", rejoicing in the fact that the time has come to clear out those that cause abominations and to destroy Satan's organization and to completely vindicate the name of Jehovah. These are described as singing the praises of Jehovah and declaring his wondrous works.—Isa. 12:4-6.

The ones marked are a class of people within the land of "Christendom", under the Devil's organization, but who are no part of it and do not sympathize with it. They are people of good will who have a desire for righteousness but who have not had an opportunity to learn the truth, this being due to the unfaithfulness of the clergymen in "Christendom". These people of good will observe the great degeneracy in "Christendom", and they see the hypocrisy practiced by the leaders thereof, but they are powerless to

bring about any better condition. They sigh and cry because of the abominable deeds committed by the ruling factors who wrongfully call themselves by the name of Jehovah God but who reproach his holy name. Many people of good will, non-churchgoers, seeing that the leaders in "Christendom" are hypocrites and practice hypocrisy, while claiming to represent God, refuse to join any of the church organizations, because they wish not to serve a god such as the clergy represent that they serve. These people of good will are ignorant of God's Word and his purposes of redemption and deliverance of the human race by and through the ministration of the kingdom. They have much consideration for the poor and oppressed, and a great desire to see them relieved.

Jehovah tells of a class of persons whom he will 'deliver in a time of trouble and keep alive and bless upon the earth'. (Ps. 41:1, 2) This is the class of persons often described as 'the millions now living that will never die', who receive the mark in their foreheads; that is to say, they are given some knowledge of God's purposes to destroy the wicked organization and to establish his own government of righteousness under Christ and according to his promise to bless all the families of earth. The persons in this class have tried to do right in proportion to the knowledge they had, but now, just preceding the great day of the wrath of God upon "Christendom", they must be given an opportunity to gain more knowledge, that they may profit thereby. They are not a people that are desired by the rulers and chief ones in "Christendom", because they will not willingly lend their support to "Christendom". Therefore Jehovah says to such: 'Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. Seek ye Jehovah, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of Jehovah's anger.' (Zeph. 2:1-3) This they could not do without some knowledge; and it is the "servant" class that must bear to them the precious truths of the kingdom, that they may see the way to go and what to do. The work of the "servant" class, pictured by the man in linen and with the writer's inkhorn, is therefore clearly and definitely marked out.

LETTERS

PHONOGRAPH MAKES IT MUCH EASIER

DEAR BROTHER RUTHERFORD:

I hate to take up your time, but must give thanks and praise to Jehovah first for providing the means that I got to the convention at Columbus, and for hearing you and the dear brethren speak for Jehovah and give instruction which I intend to follow by Jehovah's help.

It was a great privilege then, I can write, to mingle with so many with one hope and aim in view, which is the carrying out instructions and having a part in carrying out Jehovah's command; and it is my determination by Jehovah's grace to follow in the path he has laid down, in using the phonograph and books to help "tan the old lady". The phonograph makes it so much easier to get into the home; and even if they don't take any books they get some of the message any way.

Heard you talk on Sunday September 26, over the Richmond station. Will be glad when the *Consolation* comes, so I can read it; and hope I shall see your last talk at Columbus, on Questions and Answers, as it appealed to me very much.

Did not intend to take up so much of your time; but the Lord surely opens up the way when one goes to do his bidding. Just two weeks before I did not see how I could go to the convention; but things opened up so that Brother Martin and myself went. So you see we are of the Jw's at Chincoteague, Virginia.

Your sister and coworker by his grace,
ANNA MARTIN.

THANKS FOR USE OF THE PHONOGRAPH

DEAR BROTHER RUTHERFORD:

I want to express my thanks to the all-wise heavenly Father for the use of the phonograph and those wonderful records.

Many times I have witnessed, and felt the need of a coworker to help and explain a point. Now I have you along with me, and literature is left almost every time.

Am looking forward for a record explaining our new book entitled *Enemies*. The "Riches" record is quite complete. It is very hard for me to sum up in a few words all the wonderful things in the *Riches* book; but you, Brother Rutherford, have it summed up well in just a 4½-minute talk.

Now we are all soon to be better equipped to help the poor who can't afford radios. All the money that would have been used on radio programs will be used to purchase more sound cars and phonographs. Truly this is the Lord's provision.

This week I found a Jonadab and his wife (also a Jonadab) away back in the hills of West Virginia. First they didn't want any of my Bibles or books, and they didn't want to hear my Bible talk on the phonograph; but when I asked them if they ever heard Judge Rutherford they immediately let me come in. Their first question was, "Where do you get him on the radio? We have tried and tried on our little radio, but can't get him." After I explained the Lord's new provision, I played one of the records. The man commented, "How wonderful!" and said it was the first time he had heard Rutherford's voice.

May Jehovah continue to use you in this great warfare as we 'rise up in battle against her'.

With Christian love,
HELEN M. MILLER, *West Virginia.*

SEE REFUGE OF LIES WIPED OFF

DEAR BROTHER RUTHERFORD:

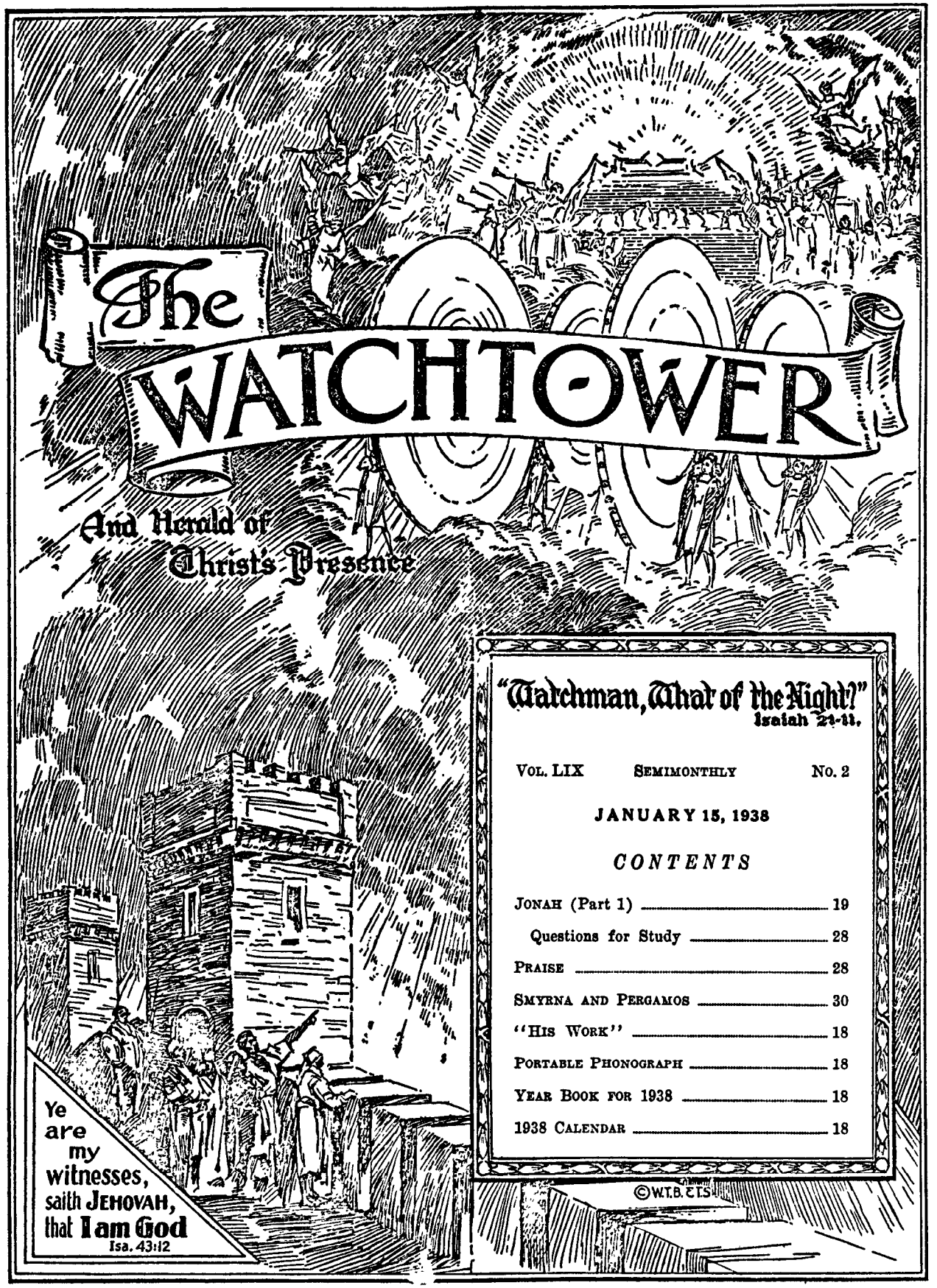
Having again the privilege to send you our Bethel study report for the month of October, 1937, at Helsinki office, I can state following:

We have studied the two articles on "Racketeers". Plain speech, words that cannot be misunderstood. It is only natural that all those who love righteousness are rejoicing for these hard truths, and that the "pious" racketeers themselves are boiling over with rage when they see their refuge of lies, which they have considered as unconquerable, wiped off as a tiny, trifling thing. Surely this is "strange work", and we are waiting for more of that kind. The heavy hails which are painfully smiting all racketeers in the darkness of the cold world are melting into refreshing heavenly waters of truth for us in the warm shine of the Sun of righteousness.

October 5 we had no study for the [special] period. October 12 there were 14 persons at the meeting; October 19, 13; and October 26, 15.

Unspeakably thankful for the dear *Watchtower*, we are daily praying for the welfare of you according to His will. With our warmest greetings, I am,

Your little brother by his grace,
EERO NIRONEN, *Secretary.*



"Watchman, What of the Night?"
Isaiah 21:11.

VOL. LIX SEMIMONTHLY NO. 2

JANUARY 15, 1938

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The WATCHTOWER

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OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Postal or Express Money Order or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International* Postal Money Order only.

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Please address the Society in every case.

(Translations of this journal appear in several languages.)

All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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

"HIS WORK"

The term "His Work" applies to the nine days, February 5 to 13 inclusive, as the next period of special united testimony by all those who delight in Jehovah. It will feature the combination of the two latest books, *Enemies* and *Riches*, to be placed with all contributors of 50c. This testimony, taking place in midwinter, will require considerable planning and arranging, and all who give a part in Jehovah's "strange work" first place will arrange all that is due. Detailed instructions appear in the *Informant;* which you should study and closely follow. Let each worker render a faithful report at the end of the period.

PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph, which is 14 by 13 by 5 inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces. With the three phonograph discs which can be carried in it, it weighs 12 pounds 6 ounces. The volume of sound is strong, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This model, including three discs, is offered on a contribution of $10.00; without the three discs, $8.00. Remittances should accompany orders. Also specify the particular discs wanted.

YEAR BOOK FOR 1938

The *Year Book* for 1938 embodies the features that have made the issues for previous years so valuable to all who declare themselves on Jehovah's side and who are actively interested in and participating in the publishing of his name and his kingdom. The president's report contained therein gives an accurate and comprehensive account of the state of the Lord's work in the various lands throughout the earth, showing in considerable detail the activities and efforts put forth during the service year just ended and the results thereof. Then there is the year text for 1938 and a pointed comment thereon. This, together with well chosen daily texts and explanatory comments thereon from *The Watchtower*, makes this *Year Book* one of everyday help and use for all the Lord's faithful. The edition is limited; hence the contribution of 50c per copy.

1938 CALENDAR

The text for the calendar year 1938 is: 'Be not afraid: the battle is God's.' (2 Chron. 20: 15) The calendar art picture was specially painted to fit this text and beautifully illustrates it and its action. Beneath the picture on the calendar base appears a letter from the president of the Society setting forth the several united service periods for the year and serving as a ready reference for the kingdom publishers. The calendar pad also indicates the dates of these testimony periods. Company servants should send in a combination order for all wanting calendars. Remit, with order, at 25c each, or $1.00 for five.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX JANUARY 15, 1938 No. 2

JONAH

"The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe."—Prov. 29: 25.

PART 1

JEHOVAH caused his faithful servants of old to record in his Word that which he purposed to perform in future years. Those faithful men acted under the direction of God and spoke and wrote, not the will of any creature, but as they were "moved by the holy spirit" of the Almighty God. (2 Pet. 1:21; 2 Sam. 23:2) Those men were the willing servants of Jehovah God, and they performed service for the benefit of others who lived after them. Nor did those faithful men know just why they thus spoke or wrote, although they searched diligently in their efforts to know. They knew only that they were doing according to the will of God, announcing his favor that should come to others after them; and that was all that was necessary for them to know. They obeyed gladly. It is written that "the spirit of Christ . . . was in them" (1 Pet. 1:11); which means that they were unselfish in God's service, moved by love to do always his will. This is the criterion that serves well for the remnant to now follow. It is the spirit of Christ that holds the remnant together, and that same spirit moves them to joyfully do the will of Jehovah God. If the servant of the Lord fears to do God's will because of what man might do to him, that fear is certain to bring him into a snare. If he fears God and trusts him implicitly, he is always sure to have Jehovah's protection.

2 Now the Lord Jesus is at the temple of Jehovah, having gathered unto himself his "faithful and wise servant", and there He enlightens the servant by unfolding the prophecies of God long ago written. Thus he does as the representative of Jehovah; and now the servant in the temple beholds the glory of God through the revelation of his purpose, and the faithful appreciate this today as it never before was possible for any creature on earth to appreciate these things. The more the faithful study the prophecies, the more they are impressed with the great truth that such prophecies were written in the ages past for the aid and comfort of God's people now on earth, and which comfort they so much need in this evil day. Some of the faithful company have been in the narrow way for many years, while others have recently entered that blessed way, and all of the servant company now "filled with the knowledge of his will in all wisdom and spiritual understanding" are striving to be "fruitful in every good work" and to 'increase in the knowledge of God', that they may more efficiently give attention to the kingdom interests committed into their keeping; and thus they show forth the praises of him who has called them out of darkness into his marvelous light. Therefore the servant appreciates as never before the force of the prophetic words: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) To them the Word of God is meat and drink, and the knowledge and understanding thereof fill them with joy.

3 Now the servant company clearly sees that all the prophecies of God point forward to the gradual development and to the complete establishment of his kingdom under Christ, which means that soon that righteous government, resting upon the shoulder of Christ Jesus, shall bring to the people peace and salvation, and, above all, will redound to the everlasting vindication of Jehovah's word and name, clearly demonstrating to all creatures that there is but one true and almighty God, whose name alone is Jehovah, and who is the complete expression of unselfishness. Furthermore, the "faithful and wise servant" now more keenly appreciates the fact that the earthly interests of the glorious kingdom are now committed into their hands and that it is their great privilege to put forth every possible effort to advance those kingdom interests. While they see that salvation to everlasting life is the greatest blessing that can come to an individual creature, they can also clearly discern that the paramount purpose of the kingdom is to convince all creation of the majesty, glory and supremacy of Jehovah and that their own faithfulness in giving closest attention to the "goods" committed to them fully insures those of the servant class that they may have a part in the vindication of the name of the Most High. Therefore the kingdom is of the greatest importance. This glorious prospect set before the servant company induces the members thereof to solemnly determine that by the grace of God nothing shall cause them to cease their unstinted service to the King. No

creature, male or female, shall be permitted to stand in the way of faithful and continuous service to the Lord and his kingdom, and that regardless of the supposed obligation one creature has toward another. Nor shall wicked angels or the Devil himself stop their forward movement. Beset with great persecution and suffering bodily pain, and with death staring him in the face, the servant will not permit any of these things to deter him in his loyal and faithful devotion to the King and kingdom. There is nothing worth while to be compared with the kingdom, and anything presented before the servant and which tends to interfere with his faithful service must be spurned and pushed aside. To everything else he is blind; as it is written: "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?"—Isa. 42:19.

4 With the faithful servant of the Lord it is the kingdom first, last, and all the time. As the apostle Paul said, so say all of the servant company: "This one thing I do"; and in doing this he shows himself dependable, reliable, trustworthy, and faithful and true. In the performance of his duty the servant is thrilled with joy, and amidst the strongest opposition he continues to push forward, proclaiming the name and singing the praises of Jehovah and his King. As he goes forward the Lord continues to unfold to the vision of the servant company His prophecy, and this he does in order that those of the remnant may "through patience and comfort of the scriptures . . . have hope".

5 During the past few years and since the coming of Christ Jesus to the temple the Lord has been pleased to reveal to his people the meaning of his prophecies, thus proving to them the foregoing precious promise. Now it appears to be the will of God that those who love and serve him may have a vision and an appreciation of the prophecy of Jonah and that this, when understood and appreciated, will have the effect of bestirring the faithful to greater energy in the performance of duty. It has been observed that Jehovah has often permitted his faithful people to have some part in the fulfillment of prophecy and sometime thereafter he gives to them a knowledge and an appreciation of the meaning thereof. That appears to be true with reference to the prophecy of Jonah, which, by the grace of the Lord, is here considered.

6 The name "Jonah" means "dove", and the name's being given to him by Jehovah of itself proves that it is significant. The first mention of the dove appears at Genesis, the eighth chapter, in connection with the abating of the waters of the deluge. Jesus referred to himself as "greater than Jonah". (Matt. 12:41, *A.R.V.*) When the child was presented at the temple of God, his name was called Jesus, and at that time there was offered 'a pair of turtledoves, according to the law of God'. (Luke 2:21-24) At his baptism the holy spirit, dove-like, descended upon the Lord Jesus, when God acknowledged him as his beloved Son. (Matt. 3:16) In symbolic phrase the eyes of Jesus are said to be "as the eyes of doves". (Canticles 5:12) When his church is gathered unto him, Christ Jesus speaks of her as "my dove". (Cant. 6:9) The Scriptures symbolically speak of the dove as swift in movement (Ps. 55:6); as dwelling in security high up in the rocks (Jer. 48:28); and the Scriptures also refer to the dove as in a state of humiliation. Referring to God's faithful servants, the psalmist speaks of them as being in a state of humiliation and then adds: "Yet shall ye be as the wings of a dove covered with silver, and . . . [shimmering (*Rotherham*)] gold." (Ps. 68:13) Jesus directed his disciples to be as "harmless as doves". (Matt. 10:16) It should be expected, therefore, that Jonah, at some time, pictured or represented the faithful followers of Christ Jesus, particularly the remnant or faithful servant class now on the earth.

7 Jonah was the son of Amittai; which name means "truthful". Christ Jesus and his church are the sons of him that is "holy and true". (Rev. 6:10) Jehovah God is the Father of Christ and his church: "Of his own will begat he us with the word of truth." (Jas. 1:18) Jonah, to be sure, was a mere man and was used to play parts in a prophetic picture made by Jehovah to foreshadow his purpose in the preparation for and development of his kingdom, and more particularly referring to the work that precedes the setting up of the kingdom. At some points in this prophetic picture Jonah represented the Lord Jesus, and at other points the faithful remnant; while at other places he pictured those and played the part representing those who agree to do the will of God and who then become murmurers, manifesting the "elective elder" spirit. The pictures made and appearing in the prophecy of Jonah disclose the Devil's organization, particularly the political and commercial elements, as well as the religious element thereof, and show the faithful servant commissioned and sent forth to give warning to the men of that organization. It also discloses the people of good will who are held in subjection to Satan's organization and which people have a desire for righteousness, and further shows that the remnant, the witnesses of Jehovah, are commissioned and sent forth to warn, instruct and aid such persons of good will, which people, giving heed to the warning, become the "great multitude". It discloses also the "faithful servant" class, commissioned and sent forth to declare the "day of [the] vengeance of our God", and discloses that this work must be done and completed before the battle of the great day of God Almighty. While much of the prophetic picture has now been fulfilled upon the earth or is in course of fulfillment, the prophecy is "meat in due season" for the household of faith and given for the comfort of such. Those who love to serve God will study the prophecy with keen interest, and its careful and prayerful study is recommended to all such. The prophecy discloses pitfalls along the way of

God's consecrated people, and the information now enables them to more clearly see their privilege and duty of fearing God and serving him devotedly at all times.

[8] Jonah was commissioned by Jehovah and commanded to perform a certain specific service: "Now the word of the Lord came unto Jonah, the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." (Jonah 1:1, 2) The time of this command, when Jonah prophesied, appears to have been during the reign of King Jeroboam, who was of the third generation of Jehu, upon the throne, ruling the ten tribes. God had declared that the house of Jehu should reign for four generations after Jehu, and these successive reigns of his offspring were, to wit: (1) Jehoahaz; (2) Joash or Jehoash; (3) Jeroboam; and (4) Zachariah. The prophet Elisha lived after Jehu's death and into the time of the reign of Joash, the second generation.—2 Ki. 13:14-21; 15:11, 12.

[9] Jonah the prophet is mentioned in connection with the reign of Jeroboam, the third of Jehu's generations who ruled over the ten-tribe kingdom of Israel, to wit: "He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher. For the Lord saw the affliction of Israel [by the Syrians], that it was very bitter; for there was not any shut up, nor any left, nor any helper for Israel." (2 Ki. 14:25, 26) Thus it appears that Jonah prophesied during or before the reign of Jeroboam and quite likely was acquainted and in touch with the prophet Elisha. It appears that Jonah was a Galilean of the tribe of Zebulun. He was the "son of Amittai, the prophet, which was of Gath-hepher", and therefore he was under the ten-tribe kingdom of Israel. That part of Israel was then indulging in the Devil religion of worshiping the golden calves at the cities of Dan and Bethel and was therefore "an evil and adulterous generation", being so described by the Lord himself. (Matt. 12:38-41) Gath-hepher was in Galilee. (Isa. 9:1; Matt. 4:15, 16) The kingdom of the ten tribes continued in wickedness under the reign of Joash, the second of Jehu's generations, as it is written: "And he did that which was evil in the sight of the Lord; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin [in practicing the Devil religion of calf worship]; but he walked therein." (2 Ki. 13:11) Concerning the son of Joash it is written: "In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years. And he did that which was evil in the sight of the Lord; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin." (2 Ki. 14:23, 24) Zachariah, son of Jeroboam, had a like record of wickedness. (2 Ki. 15:8-12) The descendants of these wicked kings had made no improvement at the time Jesus was on earth, and Jesus spoke of them in the vicinity of Galilee and said: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they [the people of Nineveh] repented at the preaching of Jonas; and, behold, a greater than Jonas [Christ Jesus] is here." (Matt. 12:41) The Israelites did not repent, and they too were of a perverse generation, and Jesus thus spoke at Galilee, as shown by the record at Matthew 13:1.

[10] The fulfilling of the prophetic picture recorded in the prophecy of Jonah appears to be after A.D. 1914. It was in that year that Jehovah enthroned his King, Christ Jesus. There began "the day of Jehovah", and hence the beginning of the time for the vindication of God's word and name. (Rev. 11:16-18) The day for the vindication of Jehovah's name having come, the time was then due for the message thereof to be declared to the nations. It was the duty of those in covenant with Jehovah to declare that his kingdom had come and the time for his vindication had arrived. For about forty years prior to that time, or since about the year 1874 (A.D.), the "Greater than Jonah", as the Messenger and representative of Jehovah, had caused his devoted followers in the earth to preach to the so-called "spiritual Israel" (otherwise called the followers of Christ in "Christendom") that the time was due for the King and his kingdom and that all should repent and give their allegiance to the Lord. "Christendom" proved to be exactly like the Jew religionists in refusing to hear and to repent, and instead continued to practice the Devil religion; and the words of Jesus apply to such more strongly than to the Jews, namely, "This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet."—Luke 11:29.

[11] Jehovah having placed his King, Christ Jesus, upon his throne in the year 1914, thereafter God's vengeance must come upon Satan's organization. At that time applies the scripture: "The nations were angry, and thy wrath is come." (Rev. 11:18) His wrath must be not only upon this so-called "spiritual Israel", that practiced the Devil religion, but upon the political part of the nations or Satan's organization, pictured in the prophecy particularly by the second world power, Assyria, of which the city of Nineveh was the capital or metropolis. In the great antitypical city, that is, the Devil's organization, there were then some persons of good will whose lives were in danger, they being no part of God's organization, nor in fact a part of Satan's organization, but held in subjection by the Devil and by his representatives on the earth. For the interest of these people of good will God makes provision.

[12] Prior to and for some time after A.D. 1914 the consecrated servants of the Lord on the earth were

chiefly interested in looking for and attempting to gather a spiritual class who had made a covenant with God by sacrifice. (Ps. 50:5) They understood that their work was to gather what they called the "wheat" class, and therefore the consecrated put forth their efforts to that end and were convinced in their own minds that they were gathering such to the Lord. As to the others of mankind, they were left to themselves in so far as surviving the time of trouble or Armageddon was concerned. Such persons were not consecrated; and as the servants of the Lord believed and preached that such persons would get 'restitution blessings' after Armageddon, and that then would be the proper time to look after them, so they reasoned, Why bother about them now? That well described the attitude of the Jews toward the people of Nineveh in the time of Jonah.

[13] Nahum's prophecy is directed against Nineveh, but the record does not disclose that he went to that city and delivered his message. The prophet Jeremiah sent a written message of the Lord by the hand of Prince Seraiah to the city of Babylon to be read publicly there, and it was for the benefit of the people of Israel who were captives in that land. (Jer. 51:59-64) With Jonah it was different. To him Jehovah said: "Arise, go to Nineveh, that great city, and cry against it." Jonah was commanded to leave his native land, where he was serving amongst his own people, and go to a heathen people, who were not in a covenant with God. It appears that that was a disagreeable task for Jonah. It was like the command (and which was disagreeable) that the Lord gave to Peter to go and preach the kingdom message to the Gentiles. (Acts 10:27, 28) Jonah did not feel disposed to go to Nineveh.

[14] During the Elijah period, from 1874 to 1914, the consecrated servants of the Lord on earth sought out only those disposed to make or who had made a covenant by sacrifice, and such they sought to find in the midst of the religious or so-called "church" organizations. The servants of the Lord had no thought then of proclaiming the message of the kingdom to a people of good will who would look for life on the earth and who would be spared during the battle of the great day of God Almighty and who would ultimately form the great multitude. They said little or nothing about the coming time of trouble. As one leading spirit in the work at that time stated from the platform: "We say little about the time of trouble because the people have enough trouble now." That the witnesses for Jehovah must do such a work of proclaiming the day of God's vengeance and warning to others is clearly shown by the commission given by Jehovah in these words: 'to declare the day of the vengeance of our God and to comfort all that mourn.' (Isa. 61:1, 2) Otherwise stated, with the coming of the King the commission laid upon those devoted to the Lord was to begin the proclamation of God's vengeance against Satan's organization and to give warning, that others might find safety and find it only in the Lord's organization.

[15] Jonah received a specific commandment to go to a heathen or non-Jewish city and there to warn the people of the coming disaster about to fall upon that city, and to do so that those who would repent might find a place of protection and safety. Nineveh at that time had never taken any of the Israelites captive and transported them to that country. For that reason there was no Israelite at Nineveh to receive a warning, and therefore the warning was specifically for non-Jews. Without a previous example as a guide, and seemingly without justification of doing such work, the task appeared to Jonah to be very difficult and a very hard one upon him. It was his duty, however, to be obedient to the Lord. It must be kept in mind always, however, that Jonah is not to be blamed, because he was merely a man playing a part in a prophetic picture. This particular part of the picture foretold the witnesses of Jehovah in the day of Jehovah being directed or commanded to give warning to the people of good will that they might ultimately find safety and be gathered into the great multitude. Jehovah did not send Jonah to Nineveh for the purpose of having the people there circumcised, nor to proselyte them and bring them into the Jewish crowd. Manifestly God's purpose in sending Jonah to Nineveh was to contrast the faith of his covenant people with that of a heathen people, which latter would show greater faith upon less information coming to them; and today it can be seen that that is exactly what is made known amongst many of those who are consecrated, as compared with people of good will who hear the truth for the first time. The Israelites, who had sworn to do God's will and obey his commandments, had not repented and would not repent and amend their ways upon receiving the warning and message of God; and now Jehovah would prove that even a heathen people, when learning the truth, would show more faith in Jehovah than the Israelites showed, and would repent and seek the way of righteousness, even at the warning or preaching of a foreigner, and of a Jew at that. The people of Nineveh did show greater faith than the Jews. Today some of the Jonadabs show greater faith than many of the prominent ones supposed to be of the "servant" class.

[16] Years after Jonah had been sent to Nineveh an army officer, presumably a non-Jew, came to Jesus and gave evidence of his faith in the Lord, and Jesus said of him: "Verily I say unto you, I have not found so great faith, no, not in Israel." (Matt. 8:10) All these examples demonstrate the fact that some become careless and indifferent and show a lack of faith in God and in Christ after so much has been done for them. The fact that the people of Nineveh did show faith in God when they heard his message should have put the Israelites to shame because of their lack of faith. But it appears to have had the very opposite effect, and they became offended that God showed any interest or

gave any attention toward the heathen that had not come into the camp of the Israelites. Likewise "Christendom", the religionists, are offended that God should show any favor toward those who do not become members of their respective so-called "church" organizations. The same spirit is manifested by those of the "elective elder" class, who think themselves better than others and hold themselves aloof from those who come to a knowledge of the truth and who are supposed to be in the Jonadab company.

17 Nineveh was the capital city of the ancient empire of Assyria. The name means "dwelling of Ninus". Ninus is Nimrod, the son of Cush or Belus. Nimrod, after he had built Babylon, extended his domain to Assyria and built Nineveh and other cities. (Gen. 10:11; see book *Prophecy*, page 146) The Lord in his Word describes it as "that great city". Historical writers claim that the distance around its walls was sixty miles, showing that it covered a large area. Concerning that city it is written in the prophecy: "Nineveh was an exceeding great city of three days' journey," and in that city there were "more than sixscore thousand persons that [could] not discern between their right hand, and their left hand". (Jonah 3:3; 4:11) No doubt it appeared to Jonah as a very great task for one lone man to go and try to accomplish anything in that great city, and, furthermore, he would not receive much honor by going there at all.

18 Jonah had been preaching among the Jews, and no doubt had what he thought quite a good reputation amongst them. Likewise prior to 1914 Jehovah's consecrated servants on earth had specialized on preaching amongst the religious systems of the land called "Christendom" and had directed their darts chiefly against the clergy, and these prominent servants in particular regarded themselves as men of some reputation among the people. With the coming of the "day of Jehovah", in 1914, God would have his servants declare the day of his vengeance against all parts of Satan's organization, including the political systems, which element for a long time had been ruling as the representatives of the Devil. Nineveh stood for the political element of Satan's world organization, and likewise the political element filled a similar place with the coming of the King. The message declaring "the kingdom of heaven is at hand" and that such kingdom must override and supplant all other kingdoms of the world, made the issue quite a political one, and the proclamation of such a message afforded an excuse for the enemies to falsely charge that God's faithful servants are Communists. They have done that very thing. God's time having arrived to have his vengeance declared against all nations, that must be done, and, to be sure, the proclamation of that message would bring down upon those who proclaimed it the indignation of all the elements of Satan's organization, including the political element. If Nineveh was to be destroyed, then that city must be advised of its impending doom and the people informed of the cause of its downfall, in order that Jehovah's Word might be vindicated when the fall came. Therefore Jonah was commanded to "go to . . . that great city, and cry against it". Likewise with the beginning of Jehovah's day the time for the destruction of "Christendom" drew nigh, and before that destruction takes place Jehovah's witnesses, at his command, must go forth and declare, 'The doom of "Christendom" is impending,' and also announce God's reason for its destruction, in order that when the fall takes place the Word and name of Jehovah will be vindicated. Also the proclamation affords the opportunity for all persons of good will to hear and believe the truth and to flee to the place of protection, which God has provided for such. In sending Jonah to Nineveh, therefore, God made a clear and distinctive picture relative to the duties laid upon his consecrated servants at the beginning of the day of Jehovah.

19 Nineveh was a very wicked city and, says the scripture, "their wickedness is come up before me." That means that Jehovah was giving attention to the wickedness of that people. That wickedness did not consist of assaults committed by the Ninevites upon the Israelites, for the reason that in the day of Jonah the people of Nineveh had not made any offensive move against the Israelites. At least fifty years after Jonah's prophecy the Assyrians or Ninevites committed their first assault upon the Israelites. (2 Ki. 15:19, 20) Later the Assyrians assaulted Jerusalem, during the reign of Hezekiah. (2 Ki. 18:9-37) This shows that the wickedness in Nineveh against which Jonah was commanded to declare God's vengeance was the general wickedness that prevailed in that city, and which the Ninevites had carried to the extreme. (Jonah 3:8) Compare this fact with the further facts that prior to 1914 the politicians or political rulers of "Christendom" made no particular effort to persecute Jehovah's people who were engaged in the Elijah work. No one was arrested then because of going from house to house and preaching the gospel. The political elements regarded such preachers as another group of religionists, and paid no attention to them. However, those political elements were guilty of much wickedness because forming a part of Satan's organization and practicing great unrighteousness. Therefore their time was up with the coming of Christ Jesus to the throne in 1914, and they must be warned. That marked the end of the time when Satan should act as the invisible ruler of this world and continue to do so without interruption. (Luke 21:24) Sodom and Gomorrah were similar cases. (Gen. 18:20-23; 19:1-25) It clearly appears that Jehovah always gives notice before executing his vengeance against his enemies. That rule was followed with reference to Nineveh.

20 God sent Jonah to give warning to the people of that city and to provide an opportunity for those who desired to do right to get in the right way and find

the way of escape. Surely there were some people in that wicked city of Nineveh who desired righteousness but who were entirely ignorant of the right way to go. Likewise a condition similar was found in "Christendom". With the coming of the Lord Jesus as King in the year 1914 the whole world was under the dominating control of Satan, he operating chiefly through his religious agents, and the people were in the dark as to the means of escape or fleeing to a place of safety and being protected at Armageddon. About the time of the coming of the Lord Jesus to the temple the warning began to be sounded in "Christendom", but that matter was not then understood even by the consecrated. On February 24, 1918, for the first time the message, "The world has ended, millions now living will never die," was publicly proclaimed; but those proclaiming that message did not then understand its real purpose. It was then thought that the time for 'restitution' was at hand. It was not then understood to be a definite effort to make known to the people of good will that God would provide security and protection for them during Armageddon and that such would form the "great multitude". Not until years afterwards did God's consecrated people on earth understand that the great multitude is not a spiritual class. This is another evidence that God has his message declared in due time regardless of whether the ones declaring it understand the reason or not. The servants of the Lord, who are always anxious and willing to obey God's commandments, He will guide, and cause them to do the right thing. Jonah was commanded to go to Nineveh, and it was his duty to obey and leave the result entirely in the hand of the Lord. This shows that when God's consecrated people are commanded to do a particular work, they should know nothing short of complete obedience. Do it as commanded and leave the result entirely with the Lord.

[21] It appears that Jonah desired to maintain what he thought was his good reputation amongst the Israelites, and, fearing that he might lose this, he sought to escape the responsibility that God had placed upon him, and therefore he did not obey and go to Nineveh as commanded. "But Jonah rose up to flee unto Tarshish, from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord."—Jonah 1:3.

[22] Apparently Jonah was relying on the grace and mercy of God to save the Ninevites in his own good way, and so Jonah concluded that if he went to Nineveh and preached to them that they were to be destroyed, such would not come to pass, because of God's great mercy. Therefore Jonah would reason that if he went to Nineveh and did as commanded, he would become a laughingstock to the heathen people and likewise to the Jews at home, and would be greatly ridiculed and humiliated and thus lose his reputation. So Jonah concluded he would not go to Nineveh. That his reasoning or excuse was as here stated is shown by his own words uttered later: "And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." (Jonah 4:2) His state of mind and course of action have found many duplications amongst men who think themselves to be prominent in God's service.

[23] Instead of obeying God's commandment, Jonah tried to flee to Tarshish, a city situated in the land now known as Spain and then located at the far west end of the Mediterranean sea and directly opposite from Nineveh. No one seemed to know much, if anything, about what lay west of the "great pillars of Hercules", that is, the rock of Gibraltar, and so Jonah sought to go about as far as man was supposed to be able to go in those days. He would rather start in a new country on his own hook than to go where commanded and then get ridiculed by the people at home as well as the people of Nineveh. Jonah's action cannot be construed as meaning that he forsook God and desired to take up a form of heathen worship. Had such been Jonah's purpose, God would not have shown mercy to him later and miraculously saved him and given him further service. Had Jonah been unfaithful in that he had turned wholly to Satan, God would have abandoned him entirely to destruction. It was manifestly the commission that God had placed upon him that he did not want to obey, and that for fear of what men might say about him, that is to say, the losing his reputation and being ridiculed. He therefore sought to escape by going to the far west. It may be reasonably concluded also that he feared that the people of Nineveh would regard his preaching of coming destruction as a threat that the Israelites, under the direction of their God, would make war upon the Ninevites, and that the Ninevites, hearing this, would organize their army and prosecute a campaign against Israel, and Jonah would be charged with stirring up strife. Here is a clear case in which man leaned to his own understanding and did not trust and acknowledge Jehovah God. The proverb states the situation clearly, that the fear of man leads one into the snare of the Devil. When one undertakes to serve the Lord, and then hesitates, fails or refuses to do so because of fear of what man might do to him or what might befall him from men by reason of his faithful service, such a one is absolutely certain to get himself into a bad position. The Lord was making this clear in the picture, and now reveals it in order that his people may be instructed fully in the right way.

[24] Instead of obeying God, Jonah went down to Joppa, a seaport town of Palestine, situate on the east end of the Mediterranean sea. Joppa means "beauty", and may well represent what some of the consecrated

sought to be and to do in 1918, when they thought it well to be near to the people (representing the "sea"), and thought themselves in appearance to be very beautiful and sweet, and hence not to stir up any criticism of themselves or cause the people to become indignant against them. The World War was on from 1914 to 1918, and the preaching of God's kingdom and of his vengeance against the world organization of the Devil afforded an excuse and opportunity for the clergy to enlist the political and commercial elements to join them in the persecution of God's people, and this caused many of those consecrated to fear losing their good name and reputation, if not their very existence. Harsh criticism, ridicule and persecution did not look good to them, even though some of the consecrated did go to prison for obeying the Lord's commandment. At that time many of the Elijah-time consecrated insisted that nothing should be said about the coming trouble or the derelictions of the clergy, and the politicians and financiers, but, to use their own language: "We should speak about love and be kind and considerate to everyone, and induce everybody to believe and see that we have walked with Jesus and learned of him." Such was a slander on the name of Jesus, but they did not know it, evidently. Jesus was not sweet with the hypocritical clergy when it came to trimming them, and he did it in such emphatic phrase that there could be no doubt about his purpose, and he did it in obedience to his Father's will.

[25] Jonah went to Joppa to find a way to escape his duty and to save his good name. Not all of God's people sought to escape the responsibility in 1918. In the face of threats of arrest and severe punishment some continued to push on in making proclamation of the King, and in the proclamation of the kingdom message and the vengeance of God, and to that end such literature as *The Finished Mystery* and *Kingdom News* was widely distributed. While that message was chiefly against ecclesiastics, it was also directed against the political element and afforded that element an excuse and opportunity to take a hand in the persecution and to put in action stringent measures to hinder the proclamation of the truth. In that time some remained faithful and true to the Lord, while others became unfaithful, and all of them came under the strict surveillance of the political, religious element ruling the land. There were some righteous and faithful ones amongst the ancient Israelites, such as Daniel, Shadrach, Meshach and Abednego, Jeremiah and others, but that did not save the entire city of Jerusalem from going into captivity. So likewise, during the World War, the faithfulness of a few did not prevent the entire company of God's people from going into captivity. Taking the consecrated as a whole at that time, they got away from their God-given commandment and, like Elijah, they fled and became inactive. (1 Ki. 19:1-3) Those who because of selfishness and a desire for ease did not favor a positive stand against all political systems and the religionists cared chiefly for themselves and their own good reputation and edification of themselves, and to prepare themselves to go to heaven without further work; and so they argued: "Let us be sweet and talk sweet, and see that we do not say anything that might offend the rulers." They regarded the political rulers as the "higher powers", and in this, of course, they were wrong. Others who were weak in faith were influenced by such arguments and, being fearful, they fled also, while a few insisted on standing firm for the kingdom. The result was that the entire work of preaching the gospel was greatly hindered, and with that God was displeased. (Isa. 12:1) The fact that God later continued and has since continued to show his favor to his people proves that they had not become entirely unfaithful and repudiated the blood of Christ Jesus and the kingdom, but were yielding to fear of what man might do to them.

[26] When Jonah started on his flight he did not go northwest to Tyre and there attempt to board a ship, but he went down to Joppa and found a ship going to Tarshish, which city of Tarshish did a large commercial business with the mother city of Tyre, which latter city was somewhat in the direction of Nineveh: "Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs."—Ezek. 27:12.

[27] Jonah paid his passage charges and went aboard the ship, and thus used his money not in the service of Jehovah, but he gave his money to the commercial traffickers, that is, patronage to them; which might well represent salving the commercialists in later days for personal favor. Those who fled during the World War from the Lord's service thought it well to appease the wrath of the money-changers and political gangsters by using their money to buy war bonds and otherwise carrying flags and showing their devotion to Satan's organization.

[28] Jonah did not let his light shine as God had commanded him. He attempted to flee "from the presence of the Lord". The facts corresponding to his action are these: During the World War there was a side-stepping of duty which God had laid upon his people. The kingdom interests were of greatest importance, and to side-step this and avoid the obligation of obeying the commandments of God was an effort likewise to flee from the presence of the Lord. To compromise or soft-pedal the message of the Lord and, instead, to talk "sweet and soft-like", and to be silent about the kingdom, and especially about God's announced vengeance against all of Satan's organization, was also an effort to flee from the presence of the Lord. The World War was in fact a commercial war, although the religionists raised and loudly proclaimed the slogan that 'the war was to make the world safe for democracy'. Any person who dared stand firm for God and his kingdom under Christ was regarded by the war advocates as a person of no reputation, the scum of the earth, and

worthy only of imprisonment or destruction. The fact is, the religionists then, by conspiracy, framed prosecution against some of the faithful and caused them to be incarcerated in prison for a time, and until the war ended; and since then these same hypocritical religionists have howled against Jehovah's witnesses and contemptuously point out those who did go to prison, calling them "jailbirds". During the World War many of those professing consecration thought that by taking their place near the commercial and political elements, and being rather sweet and nice toward them and appearing to be entirely friendly, thus they could maintain their good name and reputation. Keep in mind that the prophetic drama of Jonah pictures the various elements, and not specifically individuals, that is, the various ones supposed to be the witnesses of the Lord.

[29] Jonah no doubt thought he was safe from all harsh criticism and free to maintain his good name, when he got aboard that ship and sailed away to Tarshish. He was not at ease there long, however. Jehovah raised a great hurricane that lashed the ship. "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." (Jonah 1:4) That hurricane was not for the purpose of driving Jonah unwillingly to obey, but mercifully to save Jonah from his wrongful course, and more particularly to make a dramatic picture to serve as a sign and a guide for the consecrated people in the day of Jehovah. The World War was not the great antitypical "great wind" or hurricane, because God did not bring on that world war. The "great wind" foreshadowed that which God brings about, because the record is: "Jehovah sent out a great wind upon the sea." (*A.R.V.*) That foreshadowed the "war in heaven", beginning by God's anointed and enthroned King against Satan and his organization, the wicked demons in heaven. (Ps. 110:1, 2; Rev. 11:17, 18; 12:1-10) The effect of that war in heaven was the casting of Satan down to the earth and "to take peace from the earth". (Rev. 6:4) When Satan was cast down to the earth, he began to bring woe after woe upon the peoples of earth, and he continues to do so. The people of the earth, alienated from God by reason of the practice of Satan's religion, and supporting his commercial and political misrule, have since felt the great trouble and woe and are greatly agitated, even as the sea was agitated by the storm. In the spring of 1918 the Lord Jesus appeared at the temple of God clothed with all power in heaven and in earth, but he did not use that power to halt the World War merely to stop the nations from fighting amongst themselves, but that an opportunity might be had for Jehovah's witnesses to proclaim his name in the earth. The World War had nothing to do with the wrath of God, which in due time will be exercised to the complete destruction of Satan's organization.

[30] During the World War there was a great agitation amongst the people, and many of those who had consecrated to do the will of God thought there would be no letup of that war but that it would lead straight on without a stop to the climax at Armageddon. But not so. There was yet a work to be done, and that work consists of giving testimony to the name of Jehovah according to his purpose and which must be done before he exercises his final wrath against Satan's organization. This was shown in the prophetic picture of Jonah. There was a work for Jonah to do, and God would give him that opportunity.

[31] It appears that the sailors who were manning the ship from Joppa were not Israelites, that is, those in covenant with God, but were men of the non-Jew nations employed by the commercial traffickers to row the ship. Being non-Jews apparently they had no knowledge of Jehovah, but, seeing how the ship was being lashed by the storm, they were greatly frightened. "Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep."—Jonah 1:5.

[32] No doubt those sailors were sincere men and desired to do the right thing as far as they knew it. At least they pictured a class of people who have a desire for righteousness. During the troublesome time of 1914 and onward the honest people of the various nations engaged in the war loved peace and righteousness and did not advocate or promote the war, and they did not willingly oppose God, and they were in great distress of mind. They knew that the religious crowd could not be enjoying the favor of God, because that crowd was unrighteous. Although claiming to represent Christ Jesus, the Prince of Peace, the clergy were howling that blood might be shed, and they used their so-called "church" buildings as recruiting stations. So these good people of the world, being in distress, greatly desired relief, and, as did those sailors propelling Jonah's ship, 'every man cried to his own god', that is, they sought peace and quiet from all sources, but, not knowing of Jehovah's provision, they did not look to him to grant their desire. The ship being in distress, the sailors cast overboard much jetsam, that they might save the ship. So likewise during the darkest days of the world strife, the common people who desired peace were willing to make much sacrifice to bring the trouble to an end, and therefore they threw into the sea their substance that peace might result, that is to say, they put their efforts forth at a sacrifice to bring about peace and quiet.

[33] The record is that Jonah went down into the hold or "innermost parts of the ship" (*R.V.*) and there, thinking himself to be safe, he took it easy, went to sleep, loving to slumber. He was like a captive or prisoner in a cell. He was sleeping, like the "ten virgins", who had expected the bridegroom to come

but became drowsy and went to sleep. (Matt. 25:1-13) During the latter part of the World War, and for some time after, the Lord's consecrated people on the earth slept and remained inactive as to their privileges of service. Many of them said: "We will keep quiet and wait for the Lord to take us home."

[84] Jonah appears to have been the only paid passenger aboard that ship. The commander of the vessel, hearing the prayers and cries of his sailors, sought out Jonah to see what he was doing. "So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." (Jonah 1:6) The commander would be the official representative of all the sailors, and there pictured the same class as mentioned in the scripture as "they that go down to the sea in ships" and experience great trouble and distress. (Ps. 107:23-27) The ship's master or commander was at his wits' end and, being at his wits' end, he sought out Jonah and, finding him asleep, commanded him to get up and do something. This part of the picture shows that God would preserve his servant class on the earth during the time of stress that came upon them during the World War, and would bring them out that they might carry again his message to the people, and particularly point out to those of good will the right course of action to take; which people up to that time had been in the employ of Satan's commercial organization and under the control of his political, religious crowd, because they knew nowhere else to go. Those people of good will cried for help, and were prisoners, such as described in the Scriptures (Isa. 42:6, 7), or, that is, they represented such prisoners.

[85] Jonah at this point at rest and asleep, picturing God's consecrated people on earth, being commanded to get up shows that the Lord in his due time commanded his consecrated people to arise and busy themselves in the Lord's service to the end that those of good will might find the right way to go to Jehovah's organization and there find protection and safety. The sailors in the ship, including the master, therefore picture the people of good will and honest heart, who desire to go in the right way, which way the Lord opens to them; and those who obey him constitute his "other sheep" and form the "great multitude", which multitude in due time enters the service of the Lord and proclaims his Word and his praises. The fulfillment of this part of the prophetic picture required the Lord's consecrated people to be awakened to their privileges; and so, in 1919, they were awakened, and when they got awake they were sent forth by the Lord to engage in his service. As Jonah was later given the opportunity to carry the message to the heathen of Nineveh, so were Jehovah's witnesses awakened, in 1919, and thereafter given the opportunity of bearing the testimony to the non-Judah class, that is to say, to those persons of good will who will form the great multitude. This work of proclaiming the message must be done before the wrath of God is expressed completely at Armageddon, and this fact is a further corroborative proof that the Lord's people are engaged properly in his service in now carrying forward vigorously the work in which they are engaged.

[86] To Jonah the ship's master said: "Arise, call upon thy God, if so be that God will think upon us, that we perish not." Thus the people of good will speak to Jehovah's witnesses, because they see that the Almighty God, whom his consecrated ones serve, is the God of justice, the Father of mercies, and the Mighty One and only One to bring comfort. Those people of good will who ultimately form the great multitude, not being in a covenant with Jehovah and not knowing how they might approach God, seek information at the hands of the antitypical Jonah class, that is to say, God's consecrated and commissioned people. The Jonadabs or people of good will, being prisoners who have been held in restraint by religionists, had not directed their prayers to Jehovah, not knowing of the privileges they might have. They have looked to the faithful servant class of the Lord for information that they might find and go in the right way. It is therefore the privilege and duty of Jehovah's witnesses to render all possible aid to those persons of good will and to enable them to see the way of the Lord, and in doing this they must carry the message of the kingdom to such people and assist them to understand its meaning and encourage them to engage in the service of God and his kingdom. That this is their duty and privilege is made certain by the utterance of the Lord, to wit: "Thus saith the Lord, In an acceptable time have I heard thee [the Jonah class in the day of wrath], and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places." (Isa. 49:8, 9) "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee [in the time of storm], and give thee for a covenant of the people, for a light of the Gentiles [non-spiritual Israelites, pictured by the ship's master and the sailors, and by the Ninevites]; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." —Isa. 42:6, 7.

[87] This is further and strong evidence that Jehovah God will think upon those of good will toward him and will see that those who obey his commandments shall not perish at Armageddon but may be spared and taken through that time of his great wrath. That prophetic picture at this point shows what a great privilege God has given to his remnant now on the earth, and also the weighty responsibility he has

placed upon them, and that they cannot escape that responsibility by resting at ease. On the contrary, they must arise and do the will of God, as commanded, and carry the message of his name and his kingdom under Christ to all those who are of good will that they may find the way of escape and the place of safety. This and other prophetic pictures prove Jehovah's great love and consideration for the remnant now on earth and that he caused all these things to be written aforetime in his Word for the aid and comfort and for the strengthening of the hope of his faithful witnesses. This prophecy of Jonah, as it continues to unfold before the eyes of Jehovah's people, is an added incentive to them to energetically and actively engage in his service that the interest of God's kingdom under Christ may be properly served and advanced and that they may have some part in the vindication of the name of the Most High.

[88] Fearing what man might say about him and that he might become a laughingstock and be subjected to great ridicule and thereby lose his reputation amongst men, Jonah found himself, by reason thereof, in a very great dilemma. How could he escape disaster? and how could the ship be kept afloat?

(To be continued)

QUESTIONS FOR STUDY

¶ 1. How and for what purpose was divine prophecy provided? Did the prophets understand why they thus spoke or wrote? How does their action serve as a criterion for the remnant to follow?

¶ 2. How at the present are the prophecies serving the purpose for which they were provided?

¶ 3, 4. What is now seen as to the purpose of the kingdom at present being established? How do those of the servant company regard their position, privilege and obligation in relation to the kingdom?

¶ 5. What gracious privilege for Jehovah's faithful people is seen to have attended the fulfillment of prophecy? How do they regard their having had that privilege?

¶ 6, 7. Point out the significance of the name Jonah. Also of Jonah's being the son of Amittai. Whom did Jonah represent in this prophetic picture, and how? What important matters are disclosed in the prophecy of Jonah?

¶ 8-10. Point out some facts of record showing when "the word of the Lord came unto Jonah", and why he was given the command stated at Jonah 1:2. When and how does the prophetic picture recorded in the prophecy of Jonah have fulfillment?

¶ 11. When does Revelation 11:18 apply? Upon whom or what was God's wrath or vengeance then due?

¶ 12. Show that the attitude of the Jews toward the people of Nineveh in the time of Jonah was prophetic.

¶ 13. Compare Jeremiah's delivery of the Lord's message to Babylon and the commission given to Jonah concerning Nineveh.

¶ 14. Compare the activities of the Lord's consecrated servants in the Elijah period with what is required since the coming of the King.

¶ 15. Why did the commission given to Jonah seem to him a difficult task? Show that this was a part of the prophetic picture. What was God's purpose in sending Jonah to Nineveh? What was foreshown in the response of the Ninevites to the warning given through Jonah?

¶ 16. What was foreshown in the attitude of the Israelites toward God's favoring the Ninevites with a message from him?

¶ 17. Cite some facts of interest here concerning Nineveh. Compare the previous work done by Jonah with that which he was here commanded to do.

¶ 18, 19. Explain the wickedness mentioned in Jonah 1:2, and its 'coming up before Jehovah'. Compare this with facts concerning the political element of "Christendom".

¶ 20. Account for the condition of Nineveh, as calling for the warning given through Jehovah's prophet Jonah, and show that the situation was prophetic.

¶ 21-23. Explain Jonah's rising and deciding to flee to Tarshish instead of going to Nineveh, and his reason therefor.

¶ 24. Apply the prophetic fact of Jonah's 'going down to Joppa' instead of doing as God had commanded.

¶ 25. Point out the fulfillment of the prophetic fact that the presence in Jerusalem of a few faithful ones did not save that city from captivity.

¶ 26-28. How and for what purpose have some of those pictured by Jonah 'taken ship and paid their fare from Joppa to Tarshish' instead of 'going to Nineveh' as God has commanded?

¶ 29, 30. Explain that part of the picture recorded at Jonah 1:4.

¶ 31-33. Who were the mariners mentioned in verse 5? What was pictured by their position and action there recorded? What is seen to have been foreshown in the statement here concerning Jonah?

¶ 34, 35. What was foreshown by that part of the picture recorded at verse 6?

¶ 36, 37. Verse 6 here, in connection with Isaiah 49:8, 9 and 42:6, 7, contains what instruction for the remnant as to present privilege and responsibility?

¶ 38. Account, then, for Jonah's finding himself in this great dilemma.

PRAISE

JEHOVAH, the Eternal God of order, is the everlasting King, and therefore the Ruler without end. Jehovah builds his royal house for his own habitation, or meeting place between himself and his obedient creatures. The members of that royal house are limited in number, and every one must be an overcomer.

Christ Jesus, the Head of Jehovah's royal house, overcame the enemy. Every member of the house must do likewise. Concerning the entire membership of the house, Jehovah caused his prophet to write: "This people have I formed for myself; they shall show forth my praise."—Isa. 43:21.

The rule governing the proceedings at Jehovah's temple seen in vision by Ezekiel is stated in Ezekiel 46:12: "Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the Lord, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings as he did on the sabbath day." It is made the duty of the prince to prepare the offerings. (Ezek. 45:17) What did these burnt offerings symbolize in connection with the royal house? The burnt offering's being "an offering made by fire, of a sweet savour unto the Lord" seems to picture, in retrospect, the course of Jehovah's anointed ones who make up the hundred and forty-four thousand and who share in the sufferings of Christ Jesus, the Head, which sufferings come upon them by reason of their

faithfulness as Jehovah's witnesses in advertising the King and his kingdom. By taking this course they are subjected to many fiery trials, reproaches, hardness; and their patient endurance and faithful devotion in obeying the commandments of Jehovah is "a sweet savour unto the Lord". Their standing is in Christ Jesus the Head, and their offerings are made by him in behalf of the members of his body.

Such a burnt offering unto Jehovah must be clean, hence 'cleansed with the washing of the water of the Word'. Christ Jesus unselfishly looks after the interests of his faithful followers, his church; "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:26, 27) Being cleansed by the Word, these clearly see the distinction between "the unclean", which is Satan's organization, and "the clean", which is Jehovah's organization. It is the "feet" members of Christ that constitute Jehovah's witnesses and that publish the message of peace and salvation. These together lift up their voice, that is to say, harmoniously deliver the message of praise to Jehovah. They must be washed and made clean. "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." (Isa. 52:7-11) This washing is accomplished beside the gates of praise to Jehovah.

All who comprise the "great multitude" joyfully follow the lead of Jehovah's chosen and faithful ones, discerning and then departing from "the unclean", Satan's organization, and joining themselves wholly and for ever to "the clean", Jehovah's organization.

Jehovah reveals to his obedient children the meaning of his Word, and by it they are cleansed and made entirely separate from Satan's organization. They have but one purpose, and that is to do the will of God. They refuse to make any sort of compromise with any part of Satan's organization, either by treading softly lest some of Satan's organization be offended, or refraining from exposing Satan's organization. They 'do not shun to declare the whole counsel of the Lord', as he has commanded them to do, knowing that their commission of authority comes from God. They enter the house of Jehovah by way of the gates of praise to his holy name; therefore they say: "Open to me the gates of righteousness: I will go into them, and I will praise the Lord; this gate of the Lord, into which the righteous shall enter." (Ps. 118:19, 20) These see that the temple of God consists of his approved ones and that Christ Jesus is the Chief Stone thereof, which Stone has been rejected by those who first had an opportunity to obey God and to enter into his courts. The faithful delight to bear the reproaches that come upon all who expose the Devil and his organization, and they sing the praises of Jehovah God. The faithful see their privileges as they are brought into the house of Jehovah, and they say: "I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."—Ps. 118:21-24.

The slaying of the offering takes place at the north gate of the temple Ezekiel beheld in a vision, but it appears that the washing is also at the other places of entrance. "And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering, and the sin offering, and the trespass offering. And at the side without, as one goeth up [at the step, *margin*] to the entry of the north gate, were two tables; and on the other side, which was at [belonged to] the porch of the gate, were two tables. Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices." (Ezek. 40:39-41) Jehovah's law is always consistent; therefore we must conclude that the tables for the slaying of the sacrifice were only at the north gate, because in the law it is written: "And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar: and he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar. But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord." —Lev. 1:11-13.

It appears that the following verses of the prophecy also relate to the north gate: "And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice. And within were hooks [ledges], an hand broad, fastened round about: and upon the tables was the flesh of the offering." (Ezek. 40:42, 43) The sacrificial equipment here described is not located at the gate to the outer court of the Levites, but at the inner gate into the court of the royal priesthood. The prince offers the victim. A "gate" pictures an approach unto Jehovah with praise, and, this sacrificial equipment being located at the north gate, these two features together seem to picture a 'sacrificing of praise unto Jehovah' and which sacrificing of praise is in conjunction with the covenant for the kingdom, which is the way into the royal house of Jehovah. Such sacrificing is a condition precedent to entering into the royal house. "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him

therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." (Heb. 13:13-15) This is in exact accord with Psalm 118:19, 20.

With the coming of Christ Jesus to the temple of Jehovah the gathering of the faithful began from every quarter of the land. (Ps. 50:5) The Lord gathers unto himself the faithful. (2 Thess. 2:1) "Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord." (Jer. 17:25, 26) The primary application of this prophecy of Jehovah by the hand of Jeremiah is to those who have been called to the kingdom of God and who must enter the house of Jehovah by bringing their sacrifices of praise unto him. Similarly, those prophets and witnesses before Christ shall thus come who, as princes in all the earth, enter into the King's palace: and, likewise, those of the "great multitude" and those hosts who, upon hearing the voice of the Son of God, shall come forth from the graves.—Psalm 45:13-16.

For a long while, as man looks at time, God's covenant people have appeared to be forsaken, but the time must come when the Lord would gather unto himself those who continue faithful. "Thus saith the Lord, Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord." (Jer. 33:10, 11) Now God's people see this prophecy fulfilled, in this, that the faithful remnant have entered into the joy of Jehovah, having been delivered from the captivity of Satan's organization and brought into Jehovah's organization. As Jehovah arranged so fully the handling of the temple sacrifice, even so today in the fulfillment of the temple prophecy he has made thorough his arrangements for the offering of sacrifices of praise to his name. In connection with this he has caused the building of printing plants for the publication of his message, brought into action sound devices and other means to provide for the carrying of the message from door to door by his faithful witnesses, and thus caused his holy name to be sung with joy in the presence of the people.—Isa. 12:3, 4.

The temple picture is given for the special comfort of the faithful remnant now on earth. The detailed description shows the complete and thorough arrangement Jehovah has provided for his people to be his witnesses that they may have some part in the vindication of his name. The minute description also indicates the requirements for his people which Jehovah has made and the carefulness the remnant must exercise in carrying out his commandments. The positive and uncompromising course taken by Jehovah's witnesses also shows to others that Jehovah has a people on earth at this time, 'formed by him for his praise,' and who are verily faithful and true to him and maintain their integrity toward him. Let it be kept in mind that the chief purpose of this testimony is, as God declares, "They shall know that I am Jehovah."

SMYRNA AND PERGAMOS

JEHOVAH gave to Jesus Christ The Revelation, "to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Addressing John on the Lord's day, the Lord said unto him: "I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."—Rev. 1:1, 11.

John there pictured the servant class of the Lord at the end of the world. At the time that John wrote down The Revelation there were more than seven congregations or "churches" in Asia Minor. Seven is a symbolic number, meaning completeness in matters pertaining to spiritual things, and therefore "seven churches" would represent all the congregations existing at the same time and in which the conditions described in The Revelation doubtless existed in fact. The "seven churches" picture aspects or states of affairs or conditions existing at one and the same time in all the congregations. The message to the "seven churches" applies from A.D. 1879 on.

John was frightened "to death" at the vision of the Lord. "And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:17, 18) Then after directing a message to the church at Ephesus, the Lord added: "And unto the angel of the church in Smyrna write:

These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the spirit saith unto the churches. He that overcometh shall not be hurt of the second death."—Rev. 2:8-11.

The name "Smyrna" is the same as "myrrh". Myrrh has a strong and agreeable smell, but a bitter taste. It was an ingredient of the holy anointing oil which was poured on the high priest of Israel, and was also used as a pleasant perfume. (Ps. 45:7, 8; Esther 2:12) The Smyrna church clearly represented the faithful anointed ones who are approved and anointed by the Lord after coming to his temple in 1918. This is supported by the fact that no word of reprimand or reproof is addressed to such in the message brought by the angel. The Lord did not once warn these of his coming to his temple to judge them. These, therefore, must be the ones that go to make up the "faithful and wise servant" class whom the Lord calls "blessed". (Matt. 24:45-47) When the Lord comes to his temple to take account with his servant he says to those whom he finds faithful: "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." These enduring the contradiction of sinners and opposition have continued to serve the Lord amidst tribulation, which has been to them an evidence of the Lord's approval, and they have rejoiced therein. They know that they are counted the offscourings of the world and are despised by ungodly men, but the Lord says to them: 'Ye are not poor, as ye think, but ye are rich in God's favor,' because it is a privilege to suffer with Christ.—Phil. 1:29.

The Lord commends them for their faithful devotion to him. Then he tells them that there are those who claim to be Jews (that is, of Judah, giving "praise to Jehovah") and are not; clearly meaning, those who claim to be followers of Christ but who at the same time speak evil against God's organization and the method of carrying on his work and attempt to do injury against those who are faithfully trying to carry on God's work. The Lord declares these are really Satan's agents.

Then for the encouragement and comfort of those who continue faithful the Lord says: 'Do not fear any of these things. The Devil shall cast some of you into prison that ye may be tried and ye shall have tribulation ten days; because the faithful servant must have experiences similar to those had by his Master.' The "ten days" mentioned could not mean ten literal days, but symbolically means the completeness of all the time of their earthly existence during which they shall suffer tribulation at the hands of Satan. 'Through much tribulation shall ye enter the kingdom.'—Acts 14:22.

Then note the further words of encouragement which the Lord uses in addressing Smyrna: "These things saith the first and the last, which was dead, and is alive." This refers to life after death, which was spoken of in conjunction with the other words to the approved ones, and is of special encouragement because it indicates that such would be for ever with the Lord if they continue faithful to the end. As a further and final encouragement to them the message is: "Be thou faithful unto death, and I will give thee the crown of life." (Vs. 10, *R.V.*) That means the very pinnacle of life and also proves their immortality and glory with Christ Jesus. It means the complete victory over death, because "he that overcometh shall not be hurt of the second death". (Vs. 11) This clearly shows that the test upon the faithful will be the greatest and will be such as will bring Jehovah's approval to those who remain faithful, and is assurance that these will never deviate from their devotion to God. All of the remnant now wholly devoted to the Lord and who have the evidence of the Lord's approval may be sure that continuing henceforth faithful unto death they shall have the blessed privilege of receiving that which is promised to Smyrna. The man who is thus tried and endures faithfully to the end shall receive the crown of life which the Lord hath promised to them that love him.—Jas. 1:12.

The apostle John, describing the vision of the Lord, says: "And out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength." (1:16) By this One a message is directed to the church in Pergamos: "And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." (2:12, 13) This message refers to the conditions in the church existing at a time certain from the second presence of the Lord until the coming of the judgment of the church.

"Pergamos" means a citadel, or fortress, an elevation or tower. It was about 1879 that the publication of *The Watchtower* began, and a few years thereafter the Watch Tower Bible and Tract Society was organized, both of which have continued to this day to proclaim the message of the Lord's kingdom. In the years that have followed the Watch Tower Bible and

Tract Society has afforded a fortress or citadel into which those who love righteousness might flee from the hypocritical religions of the world. In that time it has been the only organization on earth that has been diligent in holding forth the truth of God's Word. Within it have been some faithful and some less faithful and some traitors. The conditions represented by the church in Pergamos seem to synchronize in time with the Elijah work of the church. Read the Scriptural record and see how well the known facts fit the prophecy.

He whose words cut sharper than a two-edged sword warns of his early coming for judgment. The *Emphatic Diaglott* reads: "I know where thou dwellest, where the throne of the adversary is; and yet thou firmly retainest my name." Prior to 1918 the church had not been brought into "the secret place of the Most High", and hence in reality was dwelling where Satan has his place of administration. During this period of time the truth was published chiefly in the English-speaking countries of Britain and America, which in fact form one earthly empire and are the place where Satan has maintained his chief office on earth. The Watch Tower Society was incorporated in the United States and Britain, and nowhere else. The opposition by Satan and his religious agencies has been great in those countries, yet there were some who 'held fast the Lord's name and did not deny the faith'. Restoration of the truth 'once delivered to the apostles' took place in these countries within that time. Those who came to a knowledge of the truth did not claim to be followers of any man, but held fast to the name of Christ. They did not organize a denomination, and they refused to take the name like unto any other denomination, and they withdrew from all the religious organizations of the earth.

As a further means of identification the divine record (vs. 13) is: "Even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." The name "Antipas" means "against all"; and therefore the name applies to those spirit-begotten ones who took a firm stand against all of Satan's organization and on the side of the Lord. The work of the church in that period of time was foreshadowed by Elijah and was fulfilled in miniature by John the Baptist and was also foreshadowed by John the Baptist. In 1918 the experience which came upon the Society was like unto the beheading of John the Baptist, and there ended the Elijah work. The prophecy and facts therefore locate the time and place, showing that the application is during the period of the Elijah work in particular.

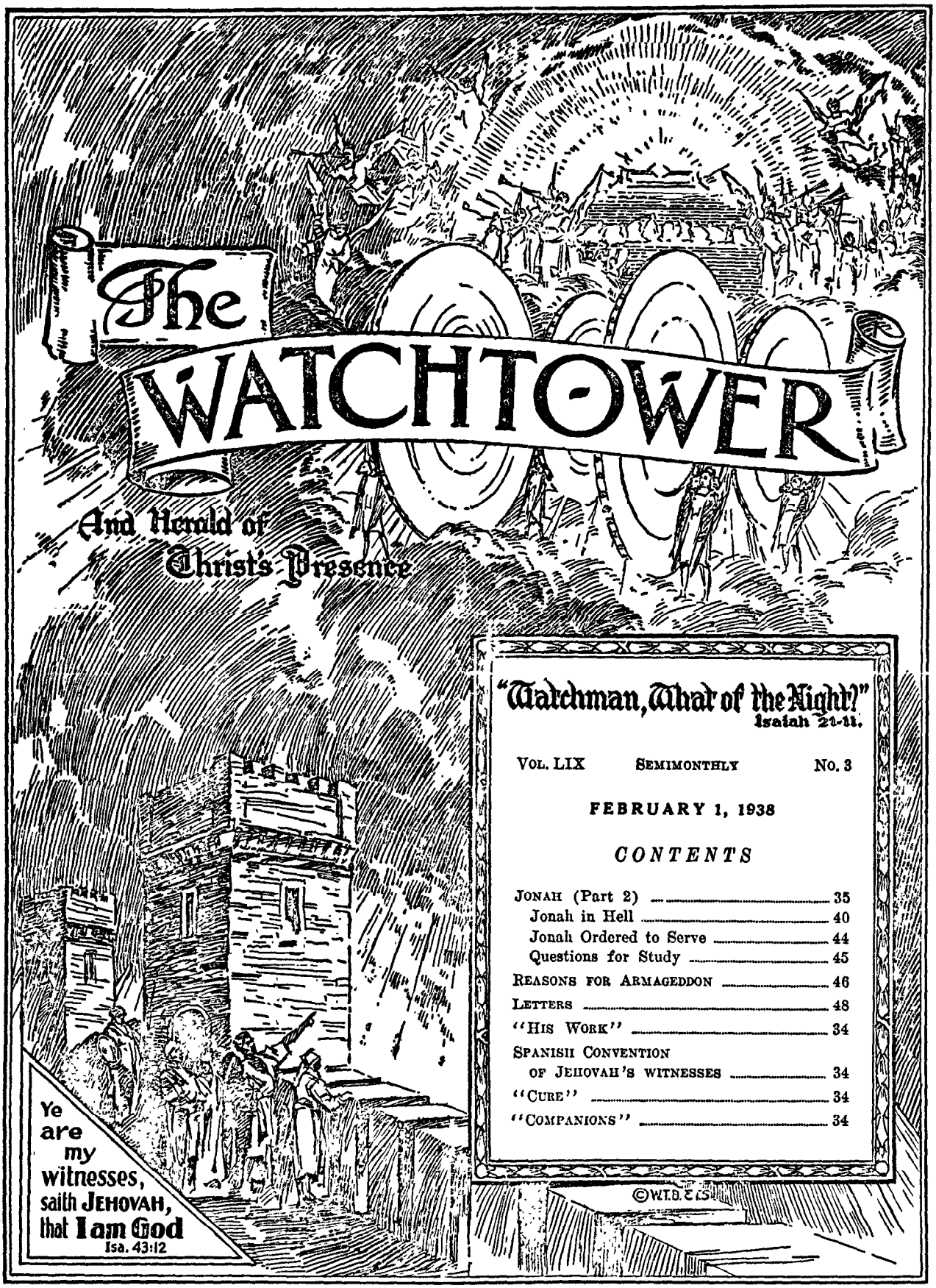
Not all forming the Society were faithful, and such is indicated by the words of the prophecy (vs. 14), to wit: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." This condition obtained shortly prior to the time the Refiner came to the temple and sat in judgment to purge "the sons of Levi".

The clergy of the denominations are and have been devoted to the sacrifice unto their church organization idols, and they teach for hire as did Balaam, and they cause a stumblingblock to be placed in the way of their parishioners and cause an illicit relationship with the Devil's organization. The same identical conditions existed in a measure within the ranks of the Society during the period of the Elijah work. Some in the Society would spare the clergy, even making excuse for them and pursuing a course of compromise with them and other members of the Devil's organization, and cause others to stumble by representing to them that the clergy were doing a good work and should be dealt with gently. Some of these prominent ones in the Society were anxious to gain the approval of men in the church, which is another way of using the Word of God as did Balaam, for hire. "Balac" means "one who licks, or laps", and pictures those who 'lick the hand' of influential men for approval rather than to be true and faithful to the Lord. They take a compromising course, rather than taking a bold stand for the Lord, and thus cast a stumblingblock before others of God's people.

The record furthermore says: 'Thou hast also them that hold the doctrine of the Nicolaitanes, which thing I hate.' (Vs. 15) This means that amongst the compromisers were those who lorded it over God's heritage and who "ran greedily after the error of Balaam for [hire]".—Jude 11.

This period of time must shortly precede the time of the Lord's coming to the temple for judgment, because the wording is: "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." (Vs. 16) Upon taking account with his servants the Lord pronounced adverse judgment against those who repented not, and he gathered them out or separated them from his true people. With the end of the Elijah work of the church quite a number were gathered out and became opponents of God's organization on the earth and identified themselves with the "evil servant" class.

The message is addressed to all of the church on earth at that time, to wit: "He that hath an ear, let him hear what the spirit [of God] saith unto the churches." The conditions described are displeasing to the Lord at all times and with all persons, and apply to all who find themselves in such condition. Then concerning the faithful ones who stood firmly and who were carried over into the Elisha period of the church the Lord says: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (Vs. 17) The faithful are here referred to, not as individuals, but as a class.



"Watchman, What of the Night?"
Isaiah 21-11.

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The WATCHTOWER

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117 Adams Street - Brooklyn, N.Y., U.S.A.

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"HIS WORK"

The term "His Work" applies to the nine days, February 5 to 13 inclusive, as the next period of special united testimony by all those who delight in Jehovah. It will feature the combination of the two latest books, *Enemies* and *Riches*, to be placed with all contributors of 50c. This testimony, taking place in midwinter, will require considerable planning and arranging, and all who give a part in Jehovah's "strange work" first place will arrange all that is due. Detailed instructions appear in the *Informant;* which you should study and closely follow. Let each worker render a faithful report at the end of the period.

SPANISH CONVENTION OF JEHOVAH'S WITNESSES

The Society is arranging for a convention of Jehovah's witnesses particularly for the Spanish-speaking brethren, to be held at San Antonio, Texas, April 15-17 inclusive. All Spanish-speaking brethren who can reasonably attend should make it a point to do so. The local company at San Antonio will have charge of the arrangements of the convention, under the direction of the Society. Brothers Montero and Keller will attend the convention. Brethren desiring to attend this convention may communicate with J. D. Carter, 517 Stonewall St., San Antonio, Texas.

"CURE"

Amid the vain pursuit by nations and individuals of a remedy the Society now brings forth a new booklet, entitled *Cure,* and written by Brother Rutherford. It is a most excellent short composition, enclosed in a striking cover. Release of *Cure* for campaign purposes will be duly announced. Preliminary thereto, all kingdom publishers will familiarize themselves with its interesting contents. Copies for your individual purposes may be obtained on contribution of 5c each.

"COMPANIONS"

The Memorial season this year will be marked by the testimony period named "Companions", from April 9 to 17, inclusive. The name indicates that all that are companions in Jehovah's service, to wit, the anointed remnant and the Jonadabs, will signalize this period by intense united activity throughout all the world. The campaign strategy will offer the unusual combination of a year's subscription for *Consolation* together with the book *Enemies* (or *Riches*) and the new booklet *Cure,* all on a $1.00 contribution. This announcement is supplemented by much detailed information in forthcoming issues of the *Informant.* The magnitude and scope of this campaign calls for careful planning and advance arrangements, losing no time. A faithful report in the regular way will be awaited from you at the close of the testimony.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX FEBRUARY 1, 1938 NO. 3

JONAH

PART 2

"For thou, Lord, art good, and ready to forgive, and abundant in lovingkindness unto all them that call upon thee."—Ps. 86:5, R.V.

JEHOVAH GOD is love, and his mercy endures for ever, and this his faithful servants realize and more fully appreciate the longer they are in his service. In the exercise of his loving-kindness he caused many prophetic pictures to be made that his people might now see and appreciate them and thereby be encouraged to press on in this time of greatest peril. The "evil day" is here; and as the days thereof increase, malice, hatred and viciousness increase amongst the Devil's representatives on earth, which malicious hatred is manifested against Jehovah's faithful ones. But with the advancing time God pulls back the curtain behind which many truths have long been concealed and permits his people to see how he provided for them and knew and foretold these days and made all necessary provision for their protection and comfort. When we have these prophetic pictures intelligently in mind we no longer criticize the men of old who were used to make them, such as Jonah, but we know that God had his prophets and others to play their respective parts for good and that good inures to the benefit of the servant class now on earth.

2 Continuing now with the prophecy of Jonah: He is found in the hold of the ship asleep, and there being awakened out of slumber and hearing the command of the ship's master to "arise" and "call upon thy God". The sailors were in great distress and were seeking some explanation for their distress. "And they [the mariners] said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah." (Jonah 1:7) Those sailors recognized that they had no power to still the storm. They did not use their own judgment nor lean to man's opinion about what should be done. They saw the necessity of looking to the mighty One who brought on the storm because of his displeasure at something that had been done or had failed to be done according to his will, and that this offense was committed by someone in the ship. The casting of lots shows they were asking the mighty One to decide for them: "The lot causeth contentions to cease, and parteth between the mighty." (Prov. 18:18) "The lot is cast into the lap; but the whole disposing thereof is of the Lord." (Prov. 16:33) Those seamen desired to know upon whom the blame rested for their perils, and for that reason they cast the lots. Mark now the progressive steps in the fulfillment of this prophetic picture.

3 As far back as 1880 *The Watchtower* pointed to A.D. 1914 as the date marking the end of the world, at which time great trouble would come upon the nations; but at that time it was not seen by God's people on earth that the trouble would be the battle of Jehovah against Satan's organization. For many years it was believed by them, and so stated in *The Watchtower,* that "the time of trouble" would be a terrific clash between the various elements of the earth, such as capital and labor. Not until 1925 was "the time of trouble" Scripturally understood. *The Watchtower* in its issue of January 1, 1925, forcefully stated for the first time that the "time of trouble" would be the battle of the great day of God Almighty, led by Christ Jesus against Satan and all his forces, resulting in complete triumph of the Lord. In the May 1, 1925, issue of *The Watchtower* there appeared the article "For the Elect's Sake", showing the relationship of God's servant class on earth to the great time of trouble upon the world and why and by what means it is shortened or "cut short". Then followed the publication of the article "One Reason for God's Vengeance", December 15, 1927, *Watchtower,* further elucidating this matter. All this information was given out to the public by means of radio speeches, and by other discourses and by books. The Lord revealed to his people the meaning of the parable of the sheep and the goats, showing how the "sheep" only would be spared by Jehovah when his wrath is expressed at Armageddon. All this information came not from or by man, but by the Lord God, being given to his people gathered under Christ at the temple, and these things learned by them in the secret place or temple the Lord commanded should be told by them from the housetops, that is to say, publicly. (Matt. 10:27) Thus the Lord made known to his people the cause of the trouble, how it would come about, and what would be the result.

4 As the sailors cast lots and the lot fell on Jonah, so the true cause of the time of trouble is given by Jehovah, not by man. It was Jehovah who directed where the lot should fall, and it is Jehovah, through Christ Jesus, that reveals the cause of the trouble, as well as the result. The fact that the lots were cast by heathen men makes no difference, because they were merely performing their part in the picture. Those men were not particularly important, but the main thing is the prophetic picture in which they played a part. By causing the lot to fall on Jonah the Lord God directed the attention of those in distress to the one blamed for the distress. Antitypically he directs the attention of the people of good will and in distress to his elect servant, Christ Jesus, and his faithful followers on earth working under his command. In the year 1922 the faithful ones who had been gathered to the temple learned that the Lord had come to the temple, and that Jehovah had 'poured out his spirit upon all flesh', that is, all those devoted to him and of the servant class, thus causing the lot to fall upon them, and calling attention to his message, which his servant delivered to those who are seeking safety and security. These are directed to the proper source. This was somewhat similar to the casting of the lot by Jehovah in the hand of his priest, which falls upon the "Lord's goat" class. (Lev. 16:8, 9) It was in the year 1931 that the identification of his servant class on earth was definitely made certain by Jehovah's giving to the servant class the "new name", that is, "Jehovah's witnesses." Only upon those devoted to him and in the covenant for the kingdom is this name bestowed. Within a short time thereafter God revealed that Jehu pictured Christ Jesus, together with his body members, the church, and there the Jonadab class was identified and the relationship of the same to the Lord was shown. Thereafter began the work of receiving the Jonadab class into the "chariot", that is, gathering those people of good will into God's organization and putting them actively to work with the remnant in declaring the message of the kingdom. It is Christ Jesus and his faithful body members that thus inform the people as to who constitute the antitypical Jonadab class. At this point in the prophetic picture Jonah clearly represented Christ Jesus, the elect of Jehovah, and his associated servants, who lift up the standard of Jehovah for the aid, instruction and comfort of the people of good will.

5 The honest and sincere seeker for truthful information is disclosed by the action of the sailors at this point, and it foretells the people of good will, or Jonadabs, seeking truthful information concerning their salvation: "Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?" —Jonah 1:8.

6 The religionists, pretending to represent God but in fact representing the Devil, have greatly confused the minds of the people of good will, and the time comes when they seek true information. Jehovah's witnesses at such time are in distress apparently and are being denounced by the religionists, but the people of good will, seeing their sincerity, seek truth at their hands. It was in the year 1922 that the first one of the symbolic "seven last plagues" began to be poured out by the publication of the Resolution, that is, "The Challenge," adopted and sent forth from the Cedar Point, Ohio, convention; and thereafter, year by year, the other symbolic plagues were poured out. (Rev. 15:6-8; 16:1-21) (See *Light*, Book Two, pages 7-67.) There the Lord used his faithful witnesses to carry information to the people of good will, which they desired, and caused them to want more. Those people of good will began to examine and consider the message brought to them by Jehovah's witnesses, and their inquiries continue, and consequently they propounded many questions to the remnant, and received answers, something like the following:

Question: "Whence comest thou?"

Answer: From the temple of God, where his King has gathered his people and commissioned them to carry the truth to the people.—Isaiah 6:1-9.

Question: "What is thy country?"

Answer: Our citizenship is in heaven. We are members of Jehovah's spiritual organization, and our allegiance is to him and his King.—Phil. 3:20, *Roth.*; Heb. 11:16.

Question: "Of what people art thou?"

Answer: We are Judeans; that is, we are those who praise Jehovah God and who are in a covenant with Jehovah God. We are followers of Christ Jesus, our great Redeemer and Leader, and therefore we are Christians. We are the people of God, whom he has taken out from the world as a "people for his name". —1 Pet. 2:9, 10; Acts 15:14.

7 These questions are similar to the ones propounded to Jonah by the sailors, who picture the people of good will. By observation and experience those people of good will were fully convinced that the religious leaders are not pleasing to God, and they did not go to them for information, but they sought information at the mouth of sincere ones who clearly manifested that they were serving God and suffering by reason of so doing. Seeing the truth then, as far as they could, the Jonadabs began to spurn religion and religionists, and to associate themselves with those who worship Jehovah in spirit and in truth. As they saw Jehovah's witnesses are sincere and honestly representing God, they desired to associate themselves with such people and did so, and continue to do so.

8 Jonah then further enlightened those who inquired of him: "And he said unto them, I am an Hebrew: and I fear the Lord, the God of heaven, which hath made the sea and the dry land." (Jonah

1:9) By the world-wide publication of the kingdom message like information has been given to the people of good will by the Lord's faithful servant, as He commanded. The delivery of such message of truth has been made by radio, by sound equipment, and by the witnesses' visiting the people in their homes and talking to them and exhibiting to them books containing the message, and thus they have carried out God's commandment to mark those sincere ones of the world who really and honestly are seeking knowledge.—Matt. 24:14; Ezek. 9:4.

[9] Jonah informed those sailors that he was a stranger, but no part of the organization engaged in traffic, which is Satan's organization. He told them that he was a Hebrew. Abraham, the Hebrew, was Jonah's forefather. (Gen. 14:13) Jonah was from "the land of the Hebrews". (Gen. 40:15) Abraham was called "the Hebrew" because he was a descendant of Eber or Heber, the son of Shem. (Gen. 10:21-24; Luke 3:35, 36) Jonah also told the mariners that he feared Jehovah God, and therefore he was a witness for Jehovah. Those sailors were not in a covenant with God, and hence pictured a people not in a covenant with God. When they come seeking information at the mouth of Jehovah's witnesses, note how God caused his people to likewise testify to the peoples of the world who are not consecrated. The aforementioned resolution, "The Challenge," published in 1922, contains these words: "We call upon all nations, peoples, kindreds and tongues . . . to recognize and freely acknowledge that Jehovah is the only true God and that his beloved Son, Christ Jesus, is King of kings and Lord of lords." (*Light,* Book One, page 111) By that resolution the remnant showed themselves to be witnesses for and servants of Jehovah God.

[10] At this point in the prophetic picture Jonah played the part representing the Lord's "faithful servant" class on earth. At the time the Resolution was drafted and adopted and published, no one on the earth knew that such constituted a fulfillment of a part of the prophecy of Jonah. None really knew that they were then sending forth a testimony as "Jehovah's witnesses", because that name was not revealed to them until long afterwards. Jehovah, in his loving-kindness, through Christ Jesus directed the entire matter. Instances of this nature serve to greatly encourage the servant class, giving them assurance that Jehovah uses them in performing certain things without their knowing just why they are doing so. Fifteen years after the adoption of the foregoing Resolution at the Cedar Point convention *The Watchtower* publishes the explanation of the prophecy of Jonah, and it would have been published earlier had it been understood and had it been God's will that it should be published. Surely those who love God delight to acknowledge that he leads his people who are devoted to him, and that he bestows upon them his loving-kindness and that this is true with reference to all who sincerely and earnestly strive to serve him as he commands.

[11] Jonah then told his story to the sailors, that is, that he fled from the presence of Almighty God in order to avoid going to Nineveh and there proclaiming against the city, as God had commanded: "Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them."—Jonah 1:10.

[12] Those sailors were horrified at Jonah's action, thus further supporting the conclusion that they pictured men of good will of the present time in fulfillment of the prophecy. Those sailors began to realize that then they were helping Jonah in his effort to avoid doing his duty. They said to him: "What is this that thou hast done?" (*R.V.*) Jonah did not attempt to justify himself for taking the wrongful course, but freely confessed his error even to these non-Jews. God's faithful witnesses often make mistakes, but when they see them they freely acknowledge them. Like Jonah, the people of God on earth, following their 1919 experiences, acknowledged their course of lawlessness, in this, that they had failed to give the witness to the name of Jehovah and his kingdom at a time when they might have been testifying. The fear of man or what men might do to them had held them back. This conclusion is fully supported by the facts and the prophecy of Isaiah 6:1-9. There the prophet Isaiah, representing the same consecrated ones of the Lord on earth, put these words in their mouth: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged."—Isa. 6:5-7.

[13] The persecution that had arisen against God's people during the World War had filled them with fear, and they failed to perform their duty, and now, like Isaiah, we see that they failed to give the testimony and they cried unto the Lord. They acknowledged it also in the world. The people of good will then learned that during the World War they must have performed some part or had something to do in bringing about the undesirable conditions of the consecrated because they had backed up Satan's commercial and religious and political organization, which had hindered God's people from bearing the testimony, and therefore had made them negligent and, to a degree, unfaithful. Many of those people of good will had unwittingly assisted in heading God's remnant in the direction away from the presence of the Lord in giving the testimony to his name and his kingdom. Thus it was seen that the sailors that were

carrying Jonah away from the presence of the Lord and giving testimony as commanded were making a picture of the people of good will that had ignorantly helped the Devil to hinder God's people. Learning the facts in the matter, the people of good will feared that they would suffer at the hands of Jehovah, and hence they sought information from Jehovah's faithful witnesses after the war had passed.

14 The great storm at sea continued, and the mariners were alarmed, and so they further inquired of Jonah: "Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought and was tempestuous [the sea grew more and more tempestuous (*R.V.*)]." (Jonah 1:11) Not knowing how they could possibly be saved, the sailors inquired of Jonah what they should do. This part of the prophetic picture began to have its fulfillment at the conclusion of the World War. The war was over then, it is true, but the woes thereof continued and the people of good will learned from Jehovah's servants that Armageddon is in the near future and that it will be far greater in trouble and distress to mankind than the World War. It was about that time that Jehovah's witnesses began to see and to appreciate as never before that Armageddon will be the expression of God's wrath, and, learning this, they transmitted the information to the people in general. As the mariners realized the increasing violence of the storm was evidence of God's wrath against someone in the ship, so the people of good will on earth saw that the rebellious and stubborn attitude of "Christendom" toward Jehovah and his kingdom increased and that the religionists became more worldly and increased in ungodliness, and those sincere people became alarmed, and they sought information at the hands of honest Christians, trying to learn what they should do. Thus the Lord in his loving-kindness long ago showed how he can bring his witnesses and his kingdom message in close touch with the honest and sincere seekers of truth.

15 At this point Jonah began to realize what a great wrong he had committed, and it was then that he manifested some real courage. When a man realizes he is in the wrong, real courage is then required for him to acknowledge his wrong and to be ready to take the consequences, trusting everything to Jehovah God. Jonah did that very thing. He knew that only God could bring about the matter in a just and right way. "And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you."—Jonah 1:12.

16 He did not show selfishness by asking those sailors to do their best to pull the ship through the storm. He knew that he was facing death and unless Jehovah saved him he was certain to perish. He did not further seek to justify himself. He therefore asked the mariners to yield him up to the hand of the Almighty God, who had caused the storm, to either be mercifully preserved by Jehovah or suffer destruction. He was courageous, in this, that he knew that whatsoever God would do must be for the best. He knew that he had started out as God's servant and had failed to obey, and knew he must take the consequences. He was willing to put his life entirely at the disposal of Jehovah, and if his death in the sea would make it possible for others in the ship to be rescued he was willing for that. Here Jonah shows the spirit of Christ Jesus, who permitted himself without resistance to be led to execution that others might be saved. His action also sets a precedent for Jehovah's witnesses, who must go forth in the service of Jehovah at this time, and that at the risk of life, that they may serve God and deliver his message in behalf of the people and thus afford them an opportunity to be saved. They must warn the people not to try to carry Jehovah's servants off the course of strict observance of his commandments, but, on the contrary, they, being of good will toward God, must find the way of escape and safety only by cooperating with the faithful servant class in obeying God's commandments. They must warn the people of good will to do good unto all as they have opportunity and, above all, that they must take their stand on the side of Jehovah and his kingdom and firmly remain there, thus showing their true courage by recognizing that everything is in the hand of the Most High. The goat class take exactly a contrary course: they interfere with the servants of Jehovah; but those who would have God's favor must be as sheep and be obedient to the will of the Master. By doing as instructed the people of good will toward God have the promise of God that they may safely pass through the great storm of Armageddon and enter into the calm of the kingdom.

17 Jonah told the seamen that "because of me is this great tempest upon you". (*Leeser*) Jonah did not say that the storm was for the purpose of punishing him. In fact, he was showing the urgency of doing the will of God when commanded to do so. Thus he shows that when God's remnant on earth receive commandment or order to do certain things in his service they must act without delay and be diligent in the performance of assigned duty and not permit anything to hinder or interfere with the same. The prophetic picture was made for the benefit of Jehovah's remnant on earth and their associates, and emphasizes the importance of willingness to obey; as it is written: "Thy people shall be willing in the day of thy power." (Psalm 110:3) No possible excuse or justification can be given for stubbornness or indifference to the commandment of the Lord. The thoughtful and careful servant of God watches, is circumspect, and forms a habit of obeying quickly; that is, hearing the command, they do it now and without delay. In this day of battle it is no time for sleep or to be negligent or indifferent,

but everyone must be on the alert and act promptly and willingly in performing his assigned duty.

18 The great tribulation of Armageddon is not for the purpose of inflicting punishment on Jehovah's people on earth, but Jehovah's witnesses have a duty to perform in connection with Armageddon that must be performed. The impending disaster of Armageddon demands the setting up of a watchman in behalf of the people of good will. Christ Jesus is the great Watchman, and under him are those of the temple class who are made members of the Watchman and therefore are appointed to watch and care for the kingdom interests and to faithfully perform all service in connection therewith. They watch in behalf of one another and in behalf of those of good will who are seeking the way to Zion. Armageddon is certain to come, and the witnesses of Jehovah must not only inform themselves, but inform others, that they may have the opportunity of finding the way to escape. Not only will Armageddon vindicate Jehovah's word and name, but it will also avenge the faithful remnant upon the "goat" class, and will at the same time make the way clear for those who will form the great multitude to walk in the light of the Lord.

19 The mariners heard the words of Jonah as to the cause of the storm, and his request to be cast by them into the sea, but still they were afraid that by doing as he requested they would be guilty of shedding innocent blood. This shows their good feeling toward Jonah and their desire to assist him, if possible, without sacrificing his life. Consequently the picture here shows a similar good feeling toward the class whom Jonah represented. Instead of immediately throwing Jonah overboard, they tried to bring the ship to land: "Nevertheless, the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them."—Jonah 1:13.

20 The greater the effort they put forth to row the ship, the stronger the wind lashed the waves against it. It was not the will of God for those sailors to overcome the power of his storm. Jehovah was here making the prophetic picture, and it was his angel that injected into the mind of Jonah to request that he should be cast into the sea, and this, of course, for the purpose of making that part of the picture being fulfilled in later years.

21 At this point in the picture the mariners began to show their good will toward God. They did not wish to shed innocent blood, and yet they saw they must do the will of God, and, desiring to do so, they proceeded to carry out Jonah's request; but before doing it they prayed unto Jehovah: "Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee."—Jonah 1:14.

22 Doubtless that was the first time they had ever tried to pray to Jehovah God, because they were heathen people. The false gods whom they served had failed them in the storm, and now they were "at their wits' end". "Then they [cried] unto the Lord [Jehovah] in their trouble." (Ps. 107:27, 28) Here the Lord by this picture shows non-religionists that are honest and sincere seeking the way that they might find God and his means of salvation. Seeing now the fulfillment of the prophetic picture, the proof is clear that before the beginning of the antitypical storm there was no "great multitude" in existence. For many years the consecrated understood that the "great multitude" constituted a secondary spiritual class; but in this they were wrong. Only in God's due time could the matter be understood. Not until the King was enthroned, and probably not until he came to the temple and the storm began particularly upon God's people, was there any "great multitude" in existence at all. Since the beginning of the judgment at the temple the people of good will have been hearing the kingdom message, and this has caused them to turn to Jehovah and his King and to take their stand on the side of the kingdom and to co-operate with the remnant by following organization instructions that come from the temple. Thus the prophetic picture of Jonah at this point is further proof that the Lord God's great multitude must be gathered unto him before the expression of Jehovah's wrath at the battle of the great day of God Almighty. That work is now in progress.

23 Praying to Almighty God, the mariners said: "We beseech thee, let us not perish for this man's life, and lay not upon us innocent blood." They wanted to do right and not suffer destruction like the "goats", who will suffer because of their willful wrongdoing toward Jehovah's witnesses. The six cities of refuge foreshadowed the provision that God has made in behalf of the people of good will. (Numbers 35) Only by forsaking the murderous "goat" organization, who persist in their attempts to destroy Jehovah's witnesses, is it possible for those people of good will to begin to pray unto Jehovah and to have their prayers heard. The cry of the mariners to Jehovah represents the prayers of the people of good will who cry unto God for help. It shows that men must first forsake the Devil's organization and trust in God and his King before they can flee to the city of refuge.

24 The mariners realized that God had sent the storm, and they said: "Thou, O Lord, hast done as it pleased thee." They desired to do as it pleased Jehovah. Thus the prophetic picture shows that it pleases Jehovah that the people shall undergo some experiences that cause them to look for Jehovah for help, and that it is the will of God that the "other sheep" of the Lord called "Jonadabs" shall co-operate with Jehovah's witnesses in proclaiming the kingdom, even though by so doing it may appear to them that the lives of Jehovah's witnesses are being endangered. To go forward in the witness work in the face of the cruel

persecution by the "goats" the witnesses of the Lord are in much danger of violent action's being taken against them; but, as opportunity offers, the "other sheep", that is, the people of good will, must assist the remnant and co-operate with them, even though it places the remnant in increased danger. This is clearly illustrated by the part of the prophecy in the foregoing verse fourteen.

25 The mariners decided to comply with Jonah's request, which was in fact the will of God. So likewise the "other sheep" of the Lord see their privilege of doing the will of God: "So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging." (Jonah 1:15) It was not the judgment of the mariners that they were executing toward Jonah by casting him into the sea, but they were doing this as they were bid or commanded, that the will of Jehovah might be done to his own servant. Likewise, it is the will of God that the Jonadabs should fully co-operate with Jehovah's witnesses in entering places of danger to bear the testimony concerning the kingdom. Immediately after casting Jonah into the sea the storm ceased and the sea became calm. "Then are they glad because they be quiet; so he bringeth them unto their desired haven." (Ps. 107:30) The people of good will were in great distress until they saw the hand of the Lord being manifested in these troublesome days, and, seeing their privilege of serving Jehovah God, they proceeded to do so by fleeing to the "city of refuge", that is, to God's organization, and thus they are made glad, and they look forward with hope of being spared by Jehovah during the expression of his wrath at Armageddon and being brought safely into his fold for ever.

26 That doubtless was the first time those mariners had ever observed the manifestation of God's power. They knew that no ordinary power could still a great storm. Therefore they knew the One who had stilled this storm was the Almighty God. "Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows." (Jonah 1:16) The sacrifice offered by them was a part of the picture and, being in harmony with the Scriptures, must have been a sacrifice of the lifeblood of some animal, for 'without the shedding of blood there is no remission'. (Heb. 9:22) This part of the picture shows that those who cry unto the God, are heard and make vows and sacrifice pleasing unto the Lord, must exercise faith in the shed blood of Christ Jesus, because there is no other name whereby they must be saved. (Acts 4:12) The mariners here again pictured the people of good will, when they saw Jonah sinking beneath the waves of the sea. Whether they saw him swallowed by the great fish, the record does not disclose. Now as to the facts showing fulfillment.

27 In 1918 and thereafter many people of good will saw Jehovah's faithful witnesses on the earth swallowed up by the mad waves of fanatical humanity, and no doubt that caused many of the honest people to look to the Lord God for help. During the World War many of Jehovah's servants were wrongfully confined in prison, being thus swallowed up by fanatical ruling powers, and the people of good will circulated a petition for the release on bond of such imprisoned ones, and within a few days 700,000 of such persons signed that petition, thus expressing their good will toward those who serve the Lord. By signing this petition the people of good will were aiding the antitypical Jonah class to be released and go on into the service, even though it put the remnant in a position of great danger. The people of good will, by attempting to get Jehovah's witnesses out of prison, were also seeking aid from such witnesses. This is similar to the Gibeonites when they were seeking aid at the hands of Joshua, and they sent a message to Joshua, saying: "Slack not thy hand from thy servants; come up to us quickly, and save us, and help us." (Josh. 10:6) Whether they knew it or not, the petitioners in behalf of Jehovah's imprisoned servants were seeking in behalf of themselves the presence and aid of those who serve God.

28 Here one picture in the prophecy ends and another begins. The Hebrew text shows that chapter two of Jonah's prophecy really begins with verse seventeen of chapter one as set forth in the *Authorized Version*. See *Leeser*.

JONAH IN HELL

29 Jonah now performs a part of the prophetic picture specifically relating to Christ Jesus, and also picturing his faithful followers who went into captivity during the World War. "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." (Jonah 1:17) The Hebrew word here translated "prepared" means "to allot, to constitute, to appoint, or to set". Jehovah did not create a fish or great whale right then and there and for the purpose of swallowing Jonah, but he had appointed or constituted and had on the spot at the proper time a great fish, which had no doubt been in existence for a long while, and that fish performed its part in the prophetic picture. This shows that God can use any kind of creature in making pictures of his purpose, whether that creature is aware of it or not. That the great fish swallowed Jonah was not for the purpose of punishing Jehovah's servant, but as a means of Jonah's safety. Jonah could never have gone to land in safety without the use of that fish. In the case of Christ Jesus the fish pictured the grave, where he was fully in the mind of Jehovah God: "For as Jonas was three days and three nights in the whale's [great fish, as gaping for prey] belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40) In the case of the followers of Christ Jesus, the remnant now on earth, the fish pictures God's pro-

vision for their safety in captivity or prison, shielded from the further vicious assaults of the enemy; which is also shown in the fulfillment of the prophecy of Revelation 11:3-11. (See *Light*, Book One, pages 190-212.) Jesus could not have been brought out of the grave and again to the land of the living except by the exercise of the power of the Almighty God, even as God exercised his power in causing the fish to land Jonah. The remnant, restrained or imprisoned, could never have gotten out and again engaged in the service of God except by the exercise of God's power and loving-kindness toward them. The enemy would have kept God's people in prison until they died, and that was their purpose; but God willed it otherwise. God brought them out in the face of all opposition.

[30] For three days and nights Jonah was in the belly of the fish, and that was long enough for any man to be digested or absorbed by the fish, and hence a miracle was required to save him; and God performed that miracle, and thus he showed his loving-kindness toward his servant. Within those three days the huge fish swam northeast in the direction of Nineveh and there landed Jonah on the shore according to the will of God; and thus God was showing his merciful interest and loving-kindness toward Jonah. While taking that strange voyage Jonah had ample time to think, and doubtless did so. While God's remnant were restrained and imprisoned in 1918 and 1919 they had opportunity to meditate, and they did so: "Then Jonah prayed unto the Lord his God out of the fish's belly." (Jonah 2:1) While Christ Jesus was in the tomb he was dead and could not pray, and therefore this part of the prophecy does not refer to Jesus. It does, however, apply to the faithful followers of Christ Jesus who were in captivity or in prison during the World War. Like Jonah, they prayed and cried unto God that they might be released and again given opportunity to serve him, and Jehovah heard those prayers. Many days thereafter Jehovah revealed to his people how he miraculously dealt with them and protected them from the enemy, the raging waves of the sea. Their restraint or imprisonment during that period doubtless caused their preservation and saved them from death at the hands of the enemy.

[31] Jehovah heard the prayer of Jonah, and also of those whom Jonah pictured. "And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." (Jonah 2:2) This prophecy is further proof that its fulfillment was after the coming of Christ Jesus to the temple and to his exercising power and authority there as the representative of Jehovah. (Jonah 2:7) Jehovah had then built up Zion with Christ Jesus at the Head, and their prayer was heard: "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death."—Ps. 102:16-20.

[32] The enemy meant the captivity and imprisonment of Jehovah's witnesses to be their grave, with never a resurrection or release. The religionists, acting as the chief instruments of the Devil, had conspired to put Jehovah's servants to death, and hence 'appointed them to die'. "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die." (Ps. 79:11) Then Jehovah's witnesses were not sure that they would ever be released, knowing that only by the grace of Almighty God could they be released. The maliciousness of Satan's religionists, that is, the priests and preachers, in this connection is shown in this day, when they continue to brand some of those men, imprisoned because of their faith in God, as "jailbirds". Those clergy well know that they conspired against Jehovah's servants and stirred up the people to have those servants destroyed, and, having failed in that wicked purpose, they now take advantage of their own wickedness and use their crooked methods to besmirch the name of those imprisoned ones, thereby acting as the Devil's agents to cause the people to hate the message of the Lord by casting hatred upon those who, by God's grace, tell that message. Otherwise stated, those religionists try to use their own crookedness for their own aid and against those who have been doing right. These things, however, do not disturb Jehovah's witnesses, but they do cause rejoicing in the Lord, since it furnishes evidence that they are permitted to be associated with Christ Jesus and suffer as he suffered. Thus Jehovah's faithful witnesses have some opportunity of proving the Devil and his religious agents as great and fertile liars, and themselves to have some part in the vindication of God's holy name.

[33] Jonah says: "Thou heardest my voice." God heard him because he spoke his heart's desire to again engage in the Lord's service, if possible. Jonah was now fully persuaded that, if he ever had opportunity again, he would go to Nineveh and do as God had commanded him. Only a great miracle being performed by Jehovah in his behalf would make it possible for Jonah to ever have the privilege of engaging in Jehovah's service. Likewise Jehovah heard the cry of his people while suffering restraint and imprisonment, and he heard because those prayers were in accord with God's will to have his name proclaimed throughout the earth before the final expression of his wrath at Armageddon. The faithful servants of God then confessed their own negligence and lawlessness in not boldly declaring the truth amidst great opposition (Isa. 6:7), and the prayer of Jonah foretold the same thing. "For thou hadst cast me into

the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me."—Jonah 2:3.

[34] The belly of the fish was Jonah's preservation, while the wind-tossed waves passed over him. So likewise the remnant of God's restrained people came to realize that God's loving-kindness was manifested toward them by permitting their restraint and imprisonment, while the mad waves of an insane people passed over them. Although the great storm raged about them, God did not permit them to be wiped out of existence.

[35] When dying upon the tree, Jesus cried: "My God, why hast thou forsaken me?" (Matt. 27:46) No doubt Jonah felt the same way: "Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple." (Jonah 2:4) Jehovah's servant class had a like feeling for a time when they were plunged into darkness in prison cells, and yet they trusted in the Lord God and Christ Jesus and continued to pray. God was representatively at his temple in the person of Christ Jesus, and there the people of God found a place and means of intercession. For their benefit God caused Solomon to utter a like prayer.—1 Ki. 8:46-51.

[36] Foreshadowing God's faithful servant class Jonah continued to pray: "The waters compassed me about, even to the soul: the depth closed me roundabout, the weeds were wrapped about my head. I went down to the bottoms of the mountains: the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God." (Jonah 2:5, 6) Here is a strong and forceful picture of how the Lord permitted the enemy during the World War to bring very low his "faithful servant" class. No human power could halt that terrible war-machine or the enemies' cruel action; but God could do so, and he did cause it to cease 'for his elect's sake'. (Matt. 24:22) As Jehovah brought up Christ Jesus from the hand of the enemy, likewise he could bring his remnant again out of prison. The words of Jonah here recorded, "Thou [hast] brought up my life from corruption," were doubtless said after Jonah was safe on the land, but they were prophetically recorded to be fulfilled for the benefit of those now having a vision of them. When in 1919 the servants of Jehovah were released, they began to give thanks and praise to Jehovah God in advance of preparations for the commencing of the witness work, which did begin to take on far greater momentum in 1922.

[37] Continuing, the prophet says: "When my soul fainted within me I remembered the Lord; and my prayer came in unto thee, into thine holy temple." (Jonah 2:7) Likewise the "faithful servant" class prayed and gave thanks, and continue to do so. The prayer was not merely to escape death to be able to lead a selfish existence, but that the servants of God might live and serve him and his King and maintain their integrity toward God and honor his name while on the earth. Each day the faithful continue to utter their prayers and thanksgiving unto Jehovah for his loving-kindness bestowed upon them in permitting them to be again engaging in his service. Their prayers then ascended, and continue to ascend, at his holy temple, where Christ Jesus, as the representative of Jehovah, presides, hears and answers the petition of the faithful ones, and directs them in the proper course in his service. This part of the prophecy definitely locates the time of the beginning of fulfillment as in 1918 and 1919. At that time the faithful apostles had been resurrected and gathered unto the Lord at the temple. The Lord then gathered his faithful on earth to his temple and there heard their prayers.

[38] At this point in the prophecy those who prove unfaithful are made known: "They that observe [They that regard (*R.V.*)] lying vanities [or idols or images, representing false gods (2 Ki. 17:15, 16; Jer. 10:8)] forsake their own mercy." (Jonah 2:8) Another translator renders the text: "They that guard false vanities forsake (the source of) their kindness." (*Leeser*) The "faithful and wise servant" utters this prayer: "Into thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth. I have hated them that regard lying vanities: but I trust in the Lord. I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities; and hast not shut me up into the hand of the enemy: thou hast set my feet in a large room."—Ps. 31:5-8.

[39] But not so with those who show a high regard for "lying vanities", such as character building, religious formalism, human opinion as to the interpretation of prophecy, fear and subservience to political rulers, regarding them as the "higher powers", and who for that reason decline to faithfully serve God in obedience to his commandments. It also includes those who continue to exalt human leaders and "elected elders", and hold only to such truth as was published prior to 1916. All such are in the dark and have no vision of the truth which Jehovah through Christ Jesus has revealed to his faithful people in recent years, and therefore they do not see that Jehovah and Christ Jesus are the only true Teachers. They have no understanding, but walk on in the dark: "Doth not wisdom cry? and understanding put forth her voice? . . . But he that sinneth against me wrongeth his own soul: all they that hate me love death."—Prov. 8:1, 36.

[40] In striking contrast with those who "guard false vanities" the faithful witnesses, like Jonah, say: "But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD." (Jonah 2:9) How do these faithful ones sacrifice unto the Lord? Not with such sacrifice as shown in the type, but with the praise of their lips proclaiming the name of Jehovah and his kingdom. (Heb. 13:15) Thus they "offer unto the

Lord an offering in righteousness". (Mal. 3:3) "I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs. The humble shall see this, and be glad: and your heart shall live that seek God. For the Lord heareth the poor, and despiseth not his prisoners." (Pss. 69:30-33; 51:15-17) The faithful servant class have vowed to do the will of God and, like Jonah, they say: 'I will pay what I have vowed.' For Jonah that meant that he must go to Nineveh and cry against it. For the faithful witnesses of Jehovah now on earth it means that they must no longer be held back by fear of Satan or of any of his agencies, but that they take up with renewed zeal and energy the preaching of "this gospel of the kingdom" and declare the "day of [the] vengeance of our God", and that they do this regardless of the approval or disapproval of men, that they obey God in the face of all opposition. To the faithful ones "salvation is of the Lord"; and salvation is not of any earthly dictators, such as rule Germany and Italy, nor of any religious or political crowd of racketeers, such as the Roman Catholic Hierarchy.

[41] The salvation of Jonah from the belly of that huge fish came and could come only from Jehovah God. Likewise the salvation of those who turn to God can come from him, and from no other source. "The LORD looseth the prisoners." (Ps. 146:7) This truth must be presented to the "other sheep", which form the great multitude. They must and do learn that truth, as shown by Revelation 7:9, 10. To now see the loving-kindness of Jehovah foretold in prophecy, such as that of Jonah, brings real gladness to the heart of everyone who loves and serves the Lord.

[42] Fools, by their course of action, say, "There is no God." Therefore it is written: "The fool hath said in his heart, There is no God." (Ps. 14:1) Jonah was commanded to go and preach the gospel to the Ninevites, and if Jonah had failed Jehovah God would have the gospel preached by some other means. Concerning the preaching of the gospel Jesus said: "I tell you, that, if these should hold their peace, the stones would immediately cry out." (Luke 19:40) Nothing can resist the Almighty God. (Matt. 19:26) Even that fish must obey and did obey the Lord: "And the Lord spake unto [(*Leeser*) commanded] the fish, and it vomited out Jonah upon the dry land." (Jonah 2:10) This is another proof that "salvation is of the Lord", and it is according to the will of God. Worse than foolish, then, is it for man to attribute salvation to another. Says the psalmist: "Thou art my King, O God: command deliverances for Jacob [of whom Jonah was a descendant, picturing the anointed of God]." (Ps. 44:4) Jonah was delivered by Jehovah from the belly of the fish, and that foreshadows the delivery of God's people from bondage, which occurred in the spring of 1919; and immediately thereafter his witnesses went to work to organize and carry on his service.

[43] The people of Nineveh must have been fully informed that Jonah had been disgorged from the great fish. Surely the people along that coast of the sea not only would know about it but would talk much about it, and soon the miraculous appearance of Jonah would be convincing to the people of Nineveh. If only Jonah made the report there would necessarily have been much doubt in the minds of the people, and many would have denounced his report as a great "fish story". But the related facts in the Scriptural account and the modern-day facts in fulfillment of the prophetic picture agree. In the fulfillment, first came the resurrection of Jesus from the grave, and concerning which he had spoken before his crucifixion; and by his resurrection was furnished overwhelming proof of his prophetic statement: "And [when the Greater-than-Jonah came forth out of the earth], behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers [who were eyewitnesses] did shake, and became as dead men." —Matt. 28:2-4.

[44] The prophecy is also properly applicable to Jehovah's witnesses, the followers of Christ Jesus: "And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." (Rev. 11:11, 12) Therefore the coming of Jonah from the belly of the fish constituted "a sign unto the Ninevites", and this is clearly proved by the words of Jesus. (Luke 11:30) That miraculous deliverance of Jonah added force to the message which Jonah delivered to the Ninevites. As a coincidence the people of Nineveh worshiped a fish god, Dagon, and this is proved by a tablet excavated at Nineveh in recent years. Jonah appeared in Nineveh as a man who came from the belly of a fish, and probably that made the Ninevites take notice.

[45] Jonah safely landed on the coast of the Mediterranean and immediately again received command from the Lord: "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." (Jonah 3:1, 2) Corresponding exactly to that command, the order is given to John, on the isle of Patmos, who there represented God's remnant: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." (Rev. 10:11) The fulfillment of this part of the prophecy as to the remnant began in the autumn of 1919, when the Lord directed the public address

delivered at Cedar Point convention in September that year on the subject "The Hope of Distressed Humanity". The *Golden Age* magazine (now *Consolation*) was there announced for publication for the first time, and in the same year literature on the subject "Millions now living will never die" was widely distributed, but no definite class was then in the mind of the persons on earth as to to whom that message referred. Mark that the work was begun and carried on there without reference to any particular class of persons; and the reason was, the great multitude was then understood to be a secondary spiritual class. But the work of bearing testimony continued under the direction of the Lord. At the second international convention at Cedar Point, in 1922, a Resolution was adopted and published, and from that time forward widely distributed, which was directed against the political elements as well as the religious elements of Satan's organization; and this was in fulfillment of the cry against Nineveh.

[46] The command of Jehovah to Jonah was to go to Nineveh and preach unto it as God had previously commanded him. "The kingdom" has always been opposed by Satan and his earthly ruling class, and therefore when the witnesses for the Lord go forth to preach the kingdom of God and of Christ, the issue involved necessarily is political, because it announces the kingdom which will destroy all of Satan's power. Nineveh was a great city in size and capable of holding a great multitude; hence its fall would mean an enormous loss of life. Did that fact stir Jonah to be merciful as God was toward Jonah and who was calling the attention of Jonah to the greatness of the city? Jonah was to go there and tell, not his own message, but the message of Jehovah. God had not cast Jonah away. In view of Jonah's prayer Jehovah would now mercifully tender to him the privilege of again engaging in his service. What would be the action of Jonah now? Would he show mercy to others when the opportunity should arise? Would he exhibit the zeal that is peculiar to those who joyfully obey the Lord? Would he regard all things as working for his good, or would he complain? All of these questions are answered in what followed.

JONAH ORDERED TO SERVE

[47] The prophetic action of Jonah from that point on can be seen to have fulfillment in those who in recent years claim to be fully devoted to Jehovah. As long as conditions are favorable some obey, and when conditions become almost unbearable to human creatures many fall away: "So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey." (Jonah 3:3) Likewise in 1922, at the outpouring of the holy spirit and at the pouring upon "Christendom" the first of the symbolic "seven last plagues", the consecrated ones rose up and went to work by 'preaching this gospel of the kingdom' as commanded. Now we can well see that the message proclaimed exactly corresponded to the message Jonah proclaimed to Nineveh. *The Watchtower* has often been used by the Lord to enlighten his people. In its issue of January 1, 1921, the League of Nations was identified as the "image of the beast" and the "abomination of desolation" (Rev. 13:14, 15; Matt. 24:15), and therefore the preaching of the witnesses of the Lord was directed against politics and politicians, pictured by Assyria, and who are therefore the modern Assyrians. In the year 1922 the "Challenge" Resolution publicly exposed the League of Nations and produced the Bible evidence foretelling its failure. As Nineveh was a very large city, so "Christendom" embraces a large territory and requires time and much work to carry the message to its enormous population.

[48] Jonah did not enter Nineveh secretly and unnoticed, because his strange experience with the sea monster had preceded him and therefore constituted a "sign" or proof to the Ninevites, of which they must and did take notice. Likewise the religionists, particularly, were amazed at the public appearance and bold preaching of Jehovah's witnesses when they were released from prison and restraint, because "Christendom" (meaning her religionists and political and commercial allies) thought the earth had been made rid of that "pestiferous class" of Jehovah's witnesses; but now to see advertised in the great daily newspapers the proclamation of God's message, and that this would be spoken publicly by those who had been released from prison, made the gluttonous eyes of those religious politicians stick out. Not only were the clergy surprised, but they gnawed their tongues. "And Jonah began to enter into the city a day's journey; and he cried, and said, Yet forty days, and Nineveh shall be overthrown." (Jonah 3:4) Having reached the thickly populated part of the city Jonah began to preach. Mark that he did not ask permission of the police commissioner, the policemen, nor even the king, that he might there declare God's vengeance against the city, nor did he submit his speech to the clergy to have them censor it that it might not shock their religious susceptibilities. He was there to obey God's command; and in this he pictured those zealous souls who obey Jehovah without reference to what men may think or say. He told the people of Nineveh that within a definite time the city would be overthrown. That message was a warning and could well be taken as a threat and, of course, would be a test upon the Ninevites. Would they repent, or would they put a gag in the mouth of Jonah and prevent him from shocking their religious susceptibilities? It was also a test upon Jonah. Would he be frightened and stop preaching, or would he proceed? It is not at all necessary to find that the forty days referred to means a period of similar length in the fulfillment of the

prophecy, but rather that it was a definitely stated time; and so in the antitype, the message of the Lord has fixed a definite time when "Christendom" shall be overthrown, and that time is at Armageddon. The warning to "Christendom" particularly was contained in the message of the "seven last plagues"; but it was several years after the delivery of those messages until the same were identified as the antitypical plagues. The real power of the message delivered was and is that, when the witness work in the name of Jehovah is completed, then "Christendom" and all of Satan's organization shall be destroyed.

[49] Jonah's preaching had effect upon some of the Ninevites: "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." (Jonah 3:5) This fact was a biting condemnation of Israel, which people had forsaken God's commandment and gone over to the devil worship. Judgment came upon Israel then, and judgment is now certain to fall upon "Christendom": "The men of Nineve shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."—Luke 11:32.

[50] Now Christ Jesus, the mighty King, the Greater-than-Jonah, is here and at the temple, and the temple company is sent forth to preach the kingdom message. "Christendom" claims to be the spiritual Israelites and is now engaged in the practice of the Devil religion, like her prototype. At this point the people of Nineveh that repented represented particularly the "other sheep" of the Lord, who form the great multitude, which come forth from many nations and serve God; and their believing and coming is a blighting condemnation to "Christendom", even as the Israelites were condemned by the faith of some of the Ninevites. This is a mighty "sign" or proof to "Christendom", if they would only give heed to it. The people of Nineveh, from the greatest to the least, proclaimed a fast. This is further proof that God did not recognize rank or class distinction amongst them nor does he amongst any people. To be of the great multitude, whether prince or pauper, king or slave, all must repent and flee from Satan's organization. Jehovah's witnesses have learned that it is not more desirable to carry the message to the mighty rulers than to proclaim it to the common people. What is to be expected to be the effect of the message, when delivered, upon the people today? Shall the remnant seek out the rich and influential and try to interest them, or shall they proclaim the message to the common people, or to all without distinction? Who are the ones that hear and believe?

(To be continued)

QUESTIONS FOR STUDY

¶ 1. What have Jehovah's faithful servants been given to see as to his motive and purpose in long ago providing the prophecy recorded in his Word, and now revealing the meaning thereof?

¶ 2. What is the situation at this point in the prophetic picture here under consideration? What was now done, and why?

¶ 3. Relate the facts showing how the Lord made known the cause of "the time of trouble", how it would come about, and the result.

¶ 4. Apply that part of the picture in which the sailors cast lots and the lot fell on Jonah.

¶ 5, 6. As to the fulfillment, account for the mariners' not knowing the cause of the evil that was upon them. Compare the questions they asked Jonah with those propounded to the remnant by the people of good will.

¶ 7. What prophetic significance is seen in those sailors' inquiring of Jonah for true information concerning their salvation?

¶ 8, 9. How in fulfillment of verse 9 has the desired information been given to the people of good will? Explain Jonah's answer, as for that time, and in the fulfillment.

¶ 10. Why have those of the servant class been given a part in the fulfillment of prophecy, and then been shown the fact of their having had that privilege?

¶ 11-13. Relate facts in which the prophetic situation recorded at verse 10 has fulfillment.

¶ 14. When and how did verse 11 begin to have fulfillment?

¶ 15-17. Point out the important instruction seen in Jonah's position at this point, and in his answer recorded at verse 12.

¶ 18. To what service in connection with Armageddon has Jehovah appointed his witnesses? For what purpose is this done?

¶ 19. What is seen in verse 13 concerning the mariners' attitude toward Jonah? How does this have fulfillment?

¶ 20-24. Explain and apply verse 14 in (a) that the mariners now besought Jehovah (instead of 'crying every man unto his god' as they had previously done). (b) That while they sought not to "perish for this man's life", they also desired not to 'have laid upon them innocent blood'. (c) That they realized that Jehovah had sent the storm, and were ready to do as Jonah requested.

¶ 25. How does verse 15 have fulfillment?

¶ 26-28. What was foreshown in that part of the picture recorded at verse 16?

¶ 29. How had the Lord "prepared a great fish to swallow up Jonah"? Why was this done? and what is the instruction therein for Jehovah's faithful people today? What was foreshown in Jonah's being in the belly of the fish three days and three nights?

¶ 30-32. When and how did the prayer of Jonah referred to in 2:1, 2 have fulfillment?

¶ 33-35. Describe the situation foreshown in what was related by Jonah as recorded at 2:3, 4. Compare therewith Matthew 27:46 and 1 Kings 8:46-51.

¶ 36, 37. Show that Jonah in his continuing to pray as recorded at 2:5, 6 was foreshadowing God's faithful servant class. Also that his experience related in his prayer recorded at verse 7 was a further prophetic picture of the "faithful servant" class.

¶ 38, 39. How do related scriptures together with facts identify those foretold at verse 8?

¶ 40-42. With related scriptures, and their application, show the attitude and course of action (and the result thereof) of those foreshown at verse 9 to be in direct contrast with that of those prophetically referred to in verse 8.

¶ 43, 44. Account for the Ninevites' readily accepting the report of Jonah's deliverance, and it as 'a sign unto them'. Point out fulfillment or application of this part of the picture.

¶ 45. How has Jonah 3:1, 2 had fulfillment?

¶ 46. Compare the command given to Jonah with that given to Jehovah's witnesses today; also the importance and urgency of prompt obedience then and now.

¶ 47. Describe Jonah's procedure as mentioned at 3:3, and point out the correspondent facts in which this part of the prophecy was fulfilled.

¶ 48. Point out the fulfillment of the prophetic matter recorded at verse 4.

¶ 49, 50. Compare the response by the Ninevites to God's message through his prophet with that by the Israelites and with that by "Christendom", as justifying Jesus' decla-

ration (Luke 11: 32) and the application thereof to a similar class today. What, then, is seen as to the purpose of the message now being proclaimed by those whom Jonah foreshadowed?

REASONS FOR ARMAGEDDON

PROPHESYING of the approaching battle of Armageddon, which will bring about the destruction of "Christendom" and, in fact, the destruction of the whole world organization, Jehovah God caused his prophet Isaiah to assign the reasons therefor in these words: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The earth also is defiled under the inhabitants thereof; because [now note the reasons] they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isa. 24: 1, 5) The first reason assigned is that they have broken the laws of God.

Another reason assigned is that they have "changed the ordinance". The ordinance is a commandment. Note that it is "the ordinance", the word being stated in the singular number, and therefore must mean the chief commandment. In response to the question as to what constitutes the great or chief commandment of God, Jesus answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."—Matt. 22: 37, 38.

Every religious organization or system of the world has changed this great commandment. Particularly is this statement true with reference to "organized Christianity", so called. It changes the commandment and causes the people of earth to bow down to a man, as, for example, the head of the Roman system. It changes the commandments by teaching the people to bow down and worship objects and things in the church organization. Let every honest person judge for himself as to whether or not the clergy and religious teachers of "organized Christianity", so called, are wholly devoted to the Lord God. If they are not, then they have changed the ordinance. If they loved God and were wholly devoted to him, they would keep his commandments to tell the people concerning his purpose of redemption by and through the blood of Christ Jesus his beloved Son, and that his kingdom, when established on earth, will offer the opportunity of life everlasting to the people of earth who will obey his laws.

Instead of so doing, they deny the Bible account of creation and the fall of man and redemption through the blood of Christ Jesus. They teach the wicked and devilish doctrine of the so-called "holy trinity", in which they make Jesus and the "Holy Ghost" equal with Jehovah God, and then fail to show any love for either God or Christ Jesus. They have freely entered into and participated in the politics of this world, and hypocritically tell the people that the present organized powers will bring them lasting peace and health and happiness and make the earth a fit place to live on. They designedly indulge in and practice religion, that turns the people away from God and causes them to hate him rather than to love him. They teach that Jehovah God is a great fiend who has prepared a place of indescribable torture for all who do not come within the folds of their religious system and loyally remain there. If they loved God they would not do that.

A third reason assigned for the impending war is that they have "broken the everlasting covenant". After the tragedy of Eden the first covenant mentioned in the Bible is that made with Noah. When Noah came out of the ark God told him that he could have everything needful to sustain his life, that he might even take the lives of animals for that purpose, but that he must not eat the blood thereof, wherein is the life. There it was that God made the everlasting covenant with Noah; and in that covenant the sanctity of human life is emphasized. God said to Noah: "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."—Gen. 9: 5, 6.

This is the "everlasting" covenant referred to by the prophet, because God so names it. At the same time God promised that there should never be another flood that would destroy all the creatures of earth; but the most important part of that covenant was the sanctity of life, which God particularly specified in the covenant. He set a rainbow in the heavens as a token to man of the covenant. Then he said: "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."—Gen. 9: 16.

This covenant cannot be limited to the destruction of the world by a flood. If God should refrain from destroying the people by a flood of water, he could still keep that covenant and destroy all the people by some other means. The entire context shows that the most important part of that everlasting covenant is that no man shall take the life of another, except he do so as the duly constituted executive officer authorized by the Lord so to do.

The reason for the law is the life of the law. Jehovah God is the great Life-giver, and therefore no man can with impunity take the life of another. Man could not give life; and he is not authorized to take that which he cannot give. When God made his law covenant with the Israelites, he again emphasized the importance of life when he specifically commanded them,

saying, "Thou shalt not kill." It is God who gives life, and God alone has the right to take away life. (Job 1:21) God may and does delegate that authority to others. For instance, he did this in authorizing his people to destroy the enemies of Israel. He delegated the right of execution to his beloved Son Christ Jesus, and he is the great executive officer who will execute Jehovah's judgment in the impending war or trouble.

All nations, without an exception, have broken the everlasting covenant. It may be said that most of them have done so ignorantly; but they have done it. It becomes the duty of those who claim to be teachers of God's law to know the law and to teach the people the truth thereof. The clergy, as the people well know, have sanctified war and induced the people to believe that it was and is their sacred duty to kill. Let the people be the judge as to whether or not the clergy have had any excuse or justification for the course they have taken concerning war.

In the World War, in the years 1914 to 1918, many clergymen went with Germany and her allies, and blessed the armies of such, and urged them to kill their fellow men. Britain and her allies were strongly supported by the clergy of their respective countries, both at home and near the battlefield, where they preached to the young men and told them it was their solemn duty to hate and kill their fellow man. No clergyman can stand before an audience anywhere on earth today and honestly declare that "organized Christianity" has ever taken an unequivocal stand on the side of the Lord and asked the people not to kill. The people will be the judges, when considering the facts, that all nations, particularly "Christendom", have broken the everlasting covenant; and this is one of the reasons why God will bring the great war upon the nations of earth as a just punishment. The everlasting covenant declares: "Whoso sheddeth man's blood, by man shall his blood be shed." The man who preaches and urges men to go to the front and kill is equally guilty of the crime with those who kill; and therefore God will punish the nations, and particularly "Christendom", and he declares that "the man Christ Jesus" shall be the executive officer to inflict divine punishment.

Jehovah God promised to assemble the nations for judgment and for execution. Through the prophet Zephaniah (3:8) he said: "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." And through the prophet Joel (3:11-14) he said: "Assemble yourselves, and come, all ye [nations], and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. . . . Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." In the valley of decision, with the great assembly of Satan's earthly forces stand the haughty, austere, proud and disdainful clergy. These gentlemen usually wear peculiar garments to identify themselves, and often wear skirts. By his prophet God notifies the assembled ones of his purpose to begin the war, and he assigns the reasons therefor. Addressing himself to the clergy and the religious leaders and principal of their flock, he tells them in substance this: 'You have a form of godliness, but you deny the power thereof; you draw near to God with your lips, but your hearts are far removed from the Lord; therefore you are hypocrites.'—2 Tim. 3:5; Isa. 29:13; Matt. 23:13-32.

Then, addressing them specifically, the Lord Jesus says to all such hypocrites: "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell? . . . Upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias." (Matt. 23:33-36) The Lord Jehovah tells the political and commercial factors of the nations of the earth of their bloody deeds in violation of the everlasting covenant, and then, specifically addressing himself to the clergy or religious leaders, says: "In thy skirts is found the blood of the souls of the poor innocents; I have not found it by secret search, but upon all these."—Jer. 2:34.

The innocent blood, mentioned in the last above quoted prophecy, includes the blood of many who have been killed because they faithfully represented Jehovah God. Referring to a prophetic revelation given to him, the apostle John says: "And I saw the woman [Babylon, Satan's organization] drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." (Rev. 17:6) "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."—Rev. 18:24.

Addressing the great organization of Satan assembled in the valley of decision, Jehovah pronounces final judgment upon that organization, symbolized by ancient Egypt, saying: "Thus saith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. . . . I will bring thee up out of the midst of thy rivers. . . . I will leave thee thrown into the wilderness, thee and all the fish of thy rivers. . . . I have given thee for meat to the beasts of the field and to the fowls of the heaven. . . . I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate."—Ezek. 29:3-5, 10.

Then says the Lord Jehovah: "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom."—Isa. 19:1, 2.

Jehovah pronounces his final judgment against the Devil's organization, represented by ancient Assyria and its capital city Nineveh, and says: "Woe to the bloody city! it is all full of lies and robbery; the prey departeth not. Behold, I am against thee, saith the Lord of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?"—Nah. 3:1, 5, 7; Mic. 5:6.

Jesus, the great Prophet, denounces Satan as a "murderer from the beginning". Satan's organization has followed a like course. (John 8:42-44) Of all the haughty, austere, arrogant and disdainful men that have filled the organization of Satan, the religious leaders have taken the front seats. The paintings in the great art galleries stand as silent witnesses to their austerity. The history of the world shows how cruel and austere they have been. As an example, John Calvin, the great ecclesiastic, condemned his fellow man Servetus to death because of his disagreement with Calvin's belief concerning the Bible. Calvin signed the death warrant and caused Servetus to be burned alive at the stake. There are many places throughout the earth that mark the martyrdom of men and women who were burned or otherwise maliciously murdered because of the cruelty of the religious leaders.

LETTERS

PHONOGRAPH THE PROVISION OF JEHOVAH

DEAR BROTHER RUTHERFORD:

I want to send you a note to express my thanks and appreciation for the provision made for pioneers to attend the Columbus convention. Jehovah provides so abundantly for those who love and serve him. The convention was such a thrill; and as we go forth with the additional weapons, we go with a song of joy in our hearts and greater determination to shout the message of comfort and hope for those of good will.

It was also a thrill to learn today that the broadcasts will cease and the army of the Lord will go forth with the provision of Jehovah, the phonograph. Words can never express the joy that one possesses in faithfully using all the weapons the Lord has provided.

May Jehovah richly bless you as he uses you to direct his work.

In the army of Jehovah,

ESTHER M. RYDELL.

HEARD "EXPOSED"; WAS SO DELIGHTED

DEAR BROTHER RUTHERFORD:

Truly the Lord made our cup to run over at the Paris convention; we were brought into a large place. . . . I returned to Scotland more determined to "press the battle to the gate" and to give my 100-percent devotion.

This week I met a clergyman who had heard the sound car last year and obtained some books then; I put on "Exposed" P-61 to P-64. He was so delighted, and expressed his desire to hear the full series, and made himself the possessor of a *Riches* book and the booklet *Uncovered*.

I desire to express my thanks for your great thoughtfulness toward the pioneers, to enable us to go to the Paris convention, and also for the splendid provision made for our comfort: clean accommodations, good food, and the orderly way that things were carried on at the pioneers' quarters. With warm love in the Lord,

Yours in Jehovah's service,

(Miss) J. MAIN, *Pioneer.*

A RESOLUTION

We, the London company of Jehovah's witnesses (Ealing Unit), assembled at our Thursday business meeting, 16th December, 1937, do resolve the following:

To hereby convey to Brother Schroeder a cordial welcome into our midst as [servant] for the British branch of the Watch Tower Bible & Tract Society.

We declare to Brother Schroeder our loyalty and close cooperation, and readiness to carry out all Society instructions received through him, or direct from Brooklyn, and we look forward to a greater activity in the field service under his direction.

We further determine to send a copy of this resolution to our beloved president, that he may be assured of our complete unity with him, and our fullest support to the one he has appointed (by the Lord's direction) for our leadership in the British field.

Furthermore, we desire to express our gratitude for the new recordings ("Worshiping God"), and feel sure that these will speedily contribute to a greater manifestation of the Jonadab company, and we joyfully determine to press on with renewed zeal to do His "strange work".

"MODEL STUDY" USED WITH SPLENDID RESULTS

DEAR BRETHREN:

Since returning from the Columbus convention the publishers of the Dayton company have been using with great profit the *Model Study* booklet in conducting meetings for the study of the *Uncovered* and *Protection* booklets in carrying on the great work of publishing the kingdom message in southwestern Ohio.

At last Friday evening's service and business meeting a motion carried unanimously instructing the secretary to write a letter to the Society at Brooklyn advising them that the friends of the Dayton company greatly appreciate the *Model Study* booklet now being used with such splendid results in conducting these meetings, and suggesting, if in your opinion it is desirable, advisable and possible at this time, that the same arrangement be provided for an outline of a model study covering the "Safety" and "Worshiping God" series.

Praying Jehovah's rich blessing upon you as you so fearlessly and effectively proclaim his message of truth, we are

Your fellow servants in joyful Kingdom service,

DAYTON [Ohio] COMPANY OF JEHOVAH'S WITNESSES.

RIGHT BASIS FOR TRUE COMPANIONSHIP

DEAR BROTHER RUTHERFORD:

Will you please take notice of the report of Bethel studies at Helsinki office during the month of November, 1937, as follows.

First we studied "Companions", an article which wholly astonished us when we saw that there are in the Bible so numerous places showing the remnant and the great multitude together. It shows also the right basis for a true companionship and the delightful aspect we have in waiting on more and more new—and mostly young—forces on the field. The mutual peace and love of these companions is unique in the world.

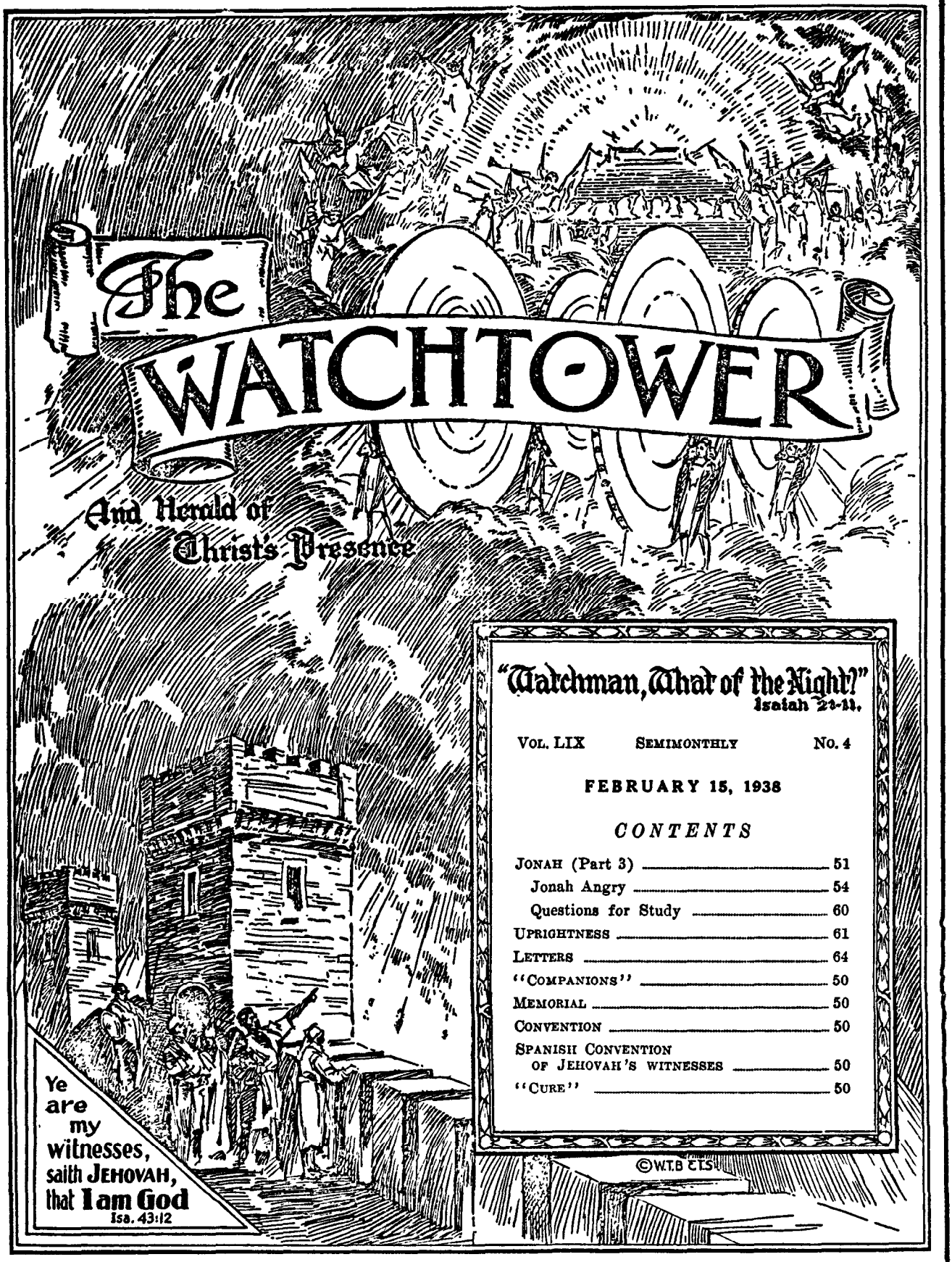
Also first part of "His 'Work' and His 'Act'" has been studied. It gives us already so much enlightenment, through Jeremiah, in our privileges and duties, that it seems to be one of the most interesting and nourishing articles of our dear *Watchtower.*

The attendance has been: November 2, 12 persons; 9th, 13; 16th, 13; 23d, 13; and 30th, 13.

Very thankful for all encouragement which we through you have got month by month, we are herewith sending you our love and asking God's richest blessings upon you continually.

Your little brother by His grace,

EERO NIRONEN, *Secretary.*



"Watchman, What of the Night?"
Isaiah 21:11.

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FEBRUARY 15, 1938

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The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

OFFICERS
J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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

"COMPANIONS"

The Memorial season this year will be marked by the testimony period named "Companions", from April 9 to 17, inclusive. The name indicates that all that are companions in Jehovah's service, to wit, the anointed remnant and the Jonadabs, will signalize this period by intense united activity throughout all the world. The campaign strategy will offer the unusual combination of a year's subscription for *Consolation* together with the book *Enemies* (or *Riches*) and the new booklet *Cure*, all on a $1.00 contribution. This announcement is supplemented by much detailed information in forthcoming issues of the *Informant*. The magnitude and scope of this campaign calls for careful planning and advance arrangements, losing no time. A faithful report in the regular way will be awaited from you at the close of the testimony.

MEMORIAL

The date for the celebration of the name of Jehovah God and to the sacrifice of his Vindicator, Christ Jesus, in 1938 is Friday, April 15, after six p.m. After six p.m. on April 15 let each company of the anointed assemble and celebrate the Memorial, their companions the Jonadabs also being present. Let the emblems be unleavened bread and real red wine. The Lord and his apostles used real red wine in symbol of His blood, and the anointed should follow their lead.

CONVENTION

Jehovah's witnesses will assemble in convention at Sydney, Australia, April 22-25 inclusive. This convention will serve both Australia and New Zealand. The public address of the president will be radiocast. All who love and serve Jehovah will be welcome.

SPANISH CONVENTION OF JEHOVAH'S WITNESSES

The Society is arranging for a convention of Jehovah's witnesses particularly for the Spanish-speaking brethren, to be held at San Antonio, Texas, April 15-17 inclusive. All Spanish-speaking brethren who can reasonably attend should make it a point to do so. The local company at San Antonio will have charge of the arrangements of the convention, under the direction of the Society. Brothers Montero and Keller will attend the convention. Brethren desiring to attend this convention may communicate with J. D. Carter, 517 Stonewall St., San Antonio, Texas.

"CURE"

Amid the vain pursuit by nations and individuals of a remedy the Society now brings forth a new booklet, entitled *Cure*, and written by Brother Rutherford. It is a most excellent short composition, enclosed in a striking cover. Release of *Cure* for campaign purposes is elsewhere announced. Preliminary thereto, all kingdom publishers will familiarize themselves with its interesting contents. Copies for your individual purposes may be obtained on contribution of 5c each.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX FEBRUARY 15, 1938 NO 4

JONAH

PART 3

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Mic. 6: 8.

JEHOVAH announces his fixed rules, which his creatures who please him must obey. The above text is an emphatic rule that applies to all who undertake to do God's will. The servant of Jehovah, therefore, must do justly, love mercy, and show mercy to others, and must walk obediently with God, that is, according to the rules which he has made known. Some who have started to follow Christ Jesus never learn to obey the foregoing fixed rule, and they soon lose out. Those who ultimately receive the approval of the Lord are diligent to learn the meaning of the rule above announced and then to faithfully obey the same. It will be seen that the prophetic picture in which Jonah played the important part discloses both of these classes and emphasizes the present-day importance of giving attentive heed to the commandments of Jehovah. Justice requires one to act without partiality. Mercy requires the servant to rejoice when the erring one repents and puts forth an effort to do the will of God. To walk humbly requires one to be diligent in learning God's way of dealing with his creatures, and then to be diligently endeavoring at all times to do likewise and to be guided in all things by the will of Jehovah God.

[2] That no partiality be shown to the Assyrians, God's message was taken to the king, whose name, however, is not disclosed; and this shows that the king is not important, but the part which he played is important. One who acquires wisdom from on high learns to act with mercy and without partiality, and this truth Jehovah impresses upon his faithful servants. (Jas. 3: 17) "For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes." (Jonah 3: 6) The message of warning of God concerning the approaching disaster upon "Christendom" has been presented without partiality to those high in the councils of the world, that is, the religious, political and commercial elements, and has particularly been sent forth between the years 1922 and 1932, and the warning continues to go to them from time to time. The king of Nineveh repented, and that must have galled the Devil and at the same time was a surprise to Jonah, who by reason of his experience with the Israelites would hardly expect the mighty among the heathen to repent. "Christendom's" ruling factors do not repent in these days, however, and do not use their influence to turn the people toward God. The action of the king of Nineveh shows that such would be the right course for "Christendom". While the ruling factors take the wrong course, there are certain individuals among them who do see the right way and endeavor to walk therein.

[3] Not only did the king repent, but he issued a proclamation to all the people, to wit: "And he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"—Jonah 3: 7-9.

[4] Had the rulers of "Christendom" taken a similar course when first hearing the warning, and had they repented and issued a proclamation in harmony therewith to the people, a far different condition would now prevail in the earth. There would not be so much distress and perplexity. But the Devil sees to it that the rulers of all nations are gathered to the battle of the great day of God Almighty, and therefore they take the wrong course. The action of the king of Nineveh was a great condemnation of the unfaithful Israelites, because they pretended to serve God and did not repent when they heard the warning. The same condition exists amongst the antitypical Israelites, namely, the so-called "Christian religionists". Since the year 1918 judgment has been in progress, and all nations are gathered before the great Judge, Christ Jesus. (Matt. 25: 32) It is those of good will who hear, repent and turn to the Lord. The repentance of the antitypical Ninevites, that is, those who will compose the great multitude, is a great condemnation of the re-

ligionists of "Christendom". The queen of Sheba well represents the same class, as stated by the Lord at Matthew 12:42: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

5 In this day of judgment through Christ Jesus many persons, by reason of the warning being published throughout the earth, are seeing that Abraham, Isaac and Jacob will be the earthly representatives of the kingdom, and therefore be in God's kingdom organization, and at the same time they see that the religious Jews, the natural descendants of the faithful men of old, and their antitype, the religionists of the present day, will be cast away; as Jesus said: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."—Matt. 8:11, 12.

6 Here again the great multitude is pictured by those who come from every point of the compass seeking the Lord. The religious Jews, and likewise the religionists of this day, Catholic and Protestant, all claim to be the favored ones of God and to be the spiritual ones who claim to be the descendants of Abraham and the other faithful men of old, and yet they continue to openly practice the Devil religion in defiance of Jehovah. They will therefore never be of the kingdom.

7 In this day of judgment the "other sheep" of the Lord, who will compose the great multitude, are hearing the truth and turning to Jehovah. The religious practitioners hear the message of warning at the mouth of Jehovah's witnesses acting under the direction of Christ Jesus, as it is proclaimed to those of good will, and they hear the announcement made by the Lord that Abraham, Isaac and Jacob and all the prophets shall be in the kingdom, and that the religionists are cast out, and that makes them very mad; and, being exceedingly angry, they gnash their teeth against the witnesses of the Lord. In this day of judgment the great Judge, Christ Jesus, says to those hypocrites: "Depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye [who claim to be the spiritual successors of God's covenant people] shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—Luke 13:27-29.

8 Judgment will be completed with the climax at Armageddon, and then there will be no religionists to thus rebuke. Therefore the foregoing texts apply at the present time, before Armageddon. That terrible castigation of the clergy is now being delivered, and when the witness work commanded by the Lord is done the religionists will be done for ever.

9 The action of the king of Nineveh did not mean that among those who will compose the great multitude there is any rank or class distinction, or any superior officers of the land that will proclaim what the others must do. The message or proclamation comes from the "King of Eternity", who was represented in the king, before whose throne the great multitude must stand and ascribe salvation, and that message of Jehovah shows the great multitude what they must do, and that is, that they must repent and seek the Lord. In this picture the king of Nineveh played a part representing Jehovah, and probably therefore the king's name is omitted from the prophetic record. The King's message is set forth in another prophecy, particularly so at Zephaniah 2:3: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."

10 The thoroughness of the repentance of the Ninevites is shown by the fact that the fast was also imposed upon the cattle. It was not a time for feasting, but a time for sober fasting, and all were required to take that course. Clothing himself in sackcloth and turning away from violence, the picture here made by the king shows that those who become of the great multitude have first come to a point where they mourn and sorrow, because they have had a part in the wickedness of Satan's organization and a part in the abominations done in the political and religious parts thereof, which has brought such great reproach upon the name of Jehovah and his King. They do sigh and cry because of these abominable things, and God hears their cries. (Ezek. 9:4) By sending Jonah to Nineveh Jehovah was making no attempt to proselyte the people of Nineveh to become Jews or to follow Jonah in the course he was taking. He required all of the Ninevites to show faith in his message, which Jonah brought them, and that they should turn away from wickedness, that they might be spared the destruction that he purposed to bring upon the city. This foreshadows that the people of "Christendom" that are of good will cannot stop "Christendom" in her practicing of evil and violence, but all those of good will can turn away from such and refuse to 'touch the unclean thing', and can take their stand wholly on the side of Jehovah and his King. The proclamation of the king said: "Who knoweth whether God will not turn and repent, . . . that we perish not?" (*R.V.*) Thus was faith beginning to be exercised in the Lord.

11 Jonah informed them that God was angry and their repentance might bring about their salvation. Jehovah did not spare Nineveh from later destruction, but he did spare the repentant generation then living at Nineveh from that destruction. Likewise Jehovah will not spare "Christendom" at Armageddon nor

desist from his expression of wrath at that time, but in that destruction he will not include those of good will who now turn to him and form a part of the great multitude; and this he will do because they obey his admonition to 'seek righteousness and meekness', and flee from the devil religion and "refuge of lies".—Isa. 28:15, 17.

12 Jonah's commission to preach to the Ninevites had not been completed when repentance was shown on the part of some of the Ninevites: "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not." (Jonah 3:10) The forty days of grace promised were not yet up. This shows that while the kingdom message is being preached to the people before Armageddon, Jehovah opens the way for those of good will to come out, take their stand on his side, and form the "great multitude". The chronological forward movement of "this gospel of the kingdom", and identification of the great multitude, is here considered to be of profit to those who love God; which facts disclose Jehovah's mercy and loving-kindness. Beginning with the year 1923, the Resolution "A Warning" was distributed throughout "Christendom", that is, antitypical Nineveh, and thereafter appeared the identification of a "sheep" class and their proper course of conduct toward the least of Christ's brethren. (See *The Watchtower* of November 1, 1923, page 326.) In the November 15, 1926, *Watchtower* there was published the statement that a multitude of prisoners were in Satan's organization; but it was then understood that such prisoners constituted a secondary spiritual company, and for that reason the attention of God's people was not properly focused on the earthly people of good will, who were pictured by the repentant Ninevites. In 1927 the message "Freedom for the People" was published by a radio network, till then the greatest ever on earth, and by world-wide distribution of that message in printed form. The message pointed out to the people of good will the Scriptural line of action they should follow; and yet the great multitude was not then properly identified. In 1931 the people of good will were identified as being of "Christendom" and being those who 'sigh and cry because of the abominations done amongst the religionists'. (See Ezekiel 9:4; see *Vindication*, Book One, pages 94-116.) The turning to Jehovah of the modern Ninevites became more noticeable when, in 1932, God revealed to his people that such non-Jews were pictured by Jonadab, and by Jehu's inviting Jonadab into his chariot. In this day of judgment the modern-day Ninevites began to rise up and condemn the religionists of "Christendom", who claim to be followers of Christ Jesus, and the course of action of the Lord's "other sheep" is a strong condemnation of "Christendom".

13 Later the Ninevites and other Assyrians assaulted, captured and carried away captive the typical people of God, and thereby brought great reproach upon the name of Jehovah. (Ps. 83:8, 9) In that assault upon Israel Nineveh pictured "Christendom", which today openly reproaches the name of Jehovah God and conspires to destroy Jehovah's people now on the earth. Against that wicked crowd Jehovah reveals his denunciation as prophesied by Nahum and Zephaniah. Jonah's prophecy relates entirely to a different time. By his prophets God warns of his coming wrath against "Christendom", and concerning that time the people of good will are warned to flee: "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations; both the cormorant and the bittern shall lodge in the upper lintels of it: their voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar work. This is the rejoicing city that dwelt carelessly; that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand."—Zeph. 2:2, 13-15.

14 Referring now to the prophecy of Jonah: Those of Nineveh who at that time repented at Jonah's preaching pictured the great multitude, and for their sakes Jehovah delayed or postponed the destruction of Nineveh. That afforded the repentant ones an opportunity to seek and serve the Lord.—See book *Prophecy*, page 267.

15 From 1918 forward Jehovah held off or delayed the destruction of "Christendom"; and this he did, as he states through Christ Jesus, for the sake of his own "elect". (Matt. 24:21, 22) From then until 1931 the Lord continued to gather and prepare the remnant or elect for his own service, and at this latter date Jehovah revealed to them that he had given to them a "new name". The faithful "elect" or remnant had been acting under their new name, but it was not revealed to them until 1931. That new name was like a "penny" paid for a day's work, and giving all the faithful ones in the service the same amount, to wit, the new name, is pictured by the paying of the penny. (Matt. 20:1-16) During the intervening years the modern Ninevites, those of good will of the present day, were hearing the message and a considerable number of them were repentant, and in 1931 such repentant ones were revealed and identified as those people who 'sigh and cry' and who by the Lord's direction received the 'mark in the forehead', which mark is administered by the "man clothed in linen" with "the writer's inkhorn by his side". For the sake of those repentant ones, who are thus marked, Jehovah does not destroy "Christendom" until a later time, and the reason is, that those of good will may be

informed, learn of God's kingdom, and seek righteousness and meekness, that they may be spared at the execution upon "Christendom" at Armageddon. Thus it is shown that the Lord has gradually revealed these truths to his people, causing them to perform work which they did not at the time understand; and it is shown that Jehovah has made ample provision for the people of good will, and has made it incumbent upon the remnant to carry the message to those people of good will. The remnant are afforded the opportunity of dealing justly with others seeking the truth, loving and showing mercy toward them, and walking obediently according to God's commandment.

JONAH ANGRY

[16] The prophecy now shows Jonah playing a part of a class of murmurers: "But it displeased Jonah exceedingly, and he was very angry." (Jonah 4:1) God had shown mercy toward even a heathen people; which further proves that God is love. He had shown Jonah how his mercy was extended toward the heathen. Jonah had become angry, peeved, and murmured against the Lord. Why should Jonah become angry? Probably Jonah reasoned that, if Nineveh was permitted to repent and survive, it might be expected that that nation would make war upon Israel, and Jonah thought God would forestall such assault upon Israel by then and there destroying Nineveh. The most reasonable conclusion as to the cause of Jonah's anger, and which reasoning is fully supported by the Scriptures and physical facts, is this: Jonah had been miraculously delivered from the whale's belly. He was the accredited prophet of Jehovah God and now stood prominently before the heathen, as well as the Israelites; and now he had appeared at the great city and authoritatively declared that Nineveh must be destroyed in forty days, and for God to refuse to back up Jonah by destroying the city within forty days would ruin Jonah's reputation as a prophet, and he concluded that the destruction of the heathen people was not nearly of as much importance as the reputation of himself. Jonah could not stand to be humiliated, or, at least, he played a part representing those who show that disposition. Therefore Jonah began to murmur against God. But do not criticize Jonah. He was merely playing a part in this prophetic picture, and the facts in fulfillment of the prophecy show that selfishness is the moving cause for the conduct of those whom Jonah pictured at this point. We must keep in mind that Jonah was one of the prophets of Jehovah, and doubtless is included in the approved list mentioned in Hebrews eleven. When we understand that he was playing a prophetic part, then the man is not important, but the part which he plays is important because it foretells a class that shall come into existence later. What was in Jonah's mind at that time is not important. We must look at it from a prophetic viewpoint and find the application in modern times.

[17] Jonah then sought to justify his huff, and this shows he pictured a class that take a similar course in these latter days: "And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil."—Jonah 4:2.

[18] The selfish ones amongst the consecrated are here again pictured. Note the facts in fulfillment of the prophetic picture. In 1931 Jehovah revealed to his people that he had given them a new name, that is, the name "Jehovah's witnesses". That was the payment of the "penny", described in the parable by the Lord Jesus. It was revealed then that those marked in the forehead by the man with the writer's inkhorn by his side constitute the people of good will, and these were foreshadowed by the repentant Ninevites. When these great truths were announced, and particularly the new name and the giving of the penny, some of the prominent ones amongst the consecrated were greatly displeased and murmured. The new name meant that more work was to be done and that "Christendom" would be spared destruction for a time in order that this further work might be done. The selfish ones were daily expecting to get away to heaven, that they might occupy some high position. But now, it being revealed and shown that more work must be done before Armageddon and that this work must be done in the face of opposition by the antitypical Assyrians, that is, the political, religious element, such work would be very hard on the proud ones. Being anxious to get off to heaven while they had some reputation amongst the people as prophets or preachers, these truths revealed in 1931 caused the selfish ones to become huffy and angry. The blame, therefore, is not on Jonah, but upon those who fulfill the prophecy. In 1932 the Lord revealed that the "elective elders" are those who think more highly of themselves than they ought to think, and are despicable in the eyes of the Lord because they are "elders" by election and not by virtue of faithful service to God. —See *The Watchtower* of August 15, September 1, 1932.

[19] Many who were of the "elective elder" spirit were greatly displeased at the publication of this truth. They were also greatly huffed and displeased by the announcement of Jehu's inviting Jonadab into his chariot, which shows that there must be some work done by the anointed in behalf of the Jonadabs. This meant more work and less reputation, and by reason of their selfishness and of their great desire to maintain their reputation amongst men they became angry. Their reputation as important ones in the truth might be destroyed, and that greatly confused them and caused them to become huffy. They had preached that in an early time God would overthrow "Christendom". Many had emphasized the year 1925 as the date,

and then when that date did not materialize the date was moved up to 1932. Again, 1932 came and "Christendom" was not destroyed, and now it was discovered that "Christendom" would be spared for a while longer for the sake of the Jonadab class, and this made the proud "elective elder" crowd very mad. They had preached 'restitution' for the world in general, but they expected that work to be done only after they, the wise and important ones, had 'ceased from their labors' and had reached a place of blissful rest in heaven. They did not desire to be used on earth, and they were not willing for anyone besides the spirit-begotten ones to have a look-in until after the heavenly class should reach their glory-home. They said in effect: "Let the world be taken care of during the Millennial rule. Why should we bother about it now? Have we not taught that all such work is to be done after we have reached heaven?" The revealed truths showing that God's mercy was being extended to the people of good will and giving his servant class an opportunity to do something in their behalf caused the selfish ones to become very angry and sulky. The physical facts fully bear out that these are the ones that Jonah foreshadowed when he became angry. When a man gets "real sore" and disappointed by reason of his selfish desires' being frustrated, he is ready to die, he thinks. Jonah represented that class at this point, because Jonah concluded it was better for him to die than to be humiliated: "Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live."—Jonah 4:3.

[20] Particularly since 1931 there have been, and are now, those among the professed followers of Christ Jesus who are, as they put it, "anxious to go home"; meaning that they want to die and go to heaven and get out of this turmoil and strife brought on by reason of faithful service. But it may well be asked: "Will they ever get home?" Jesus says: "He that shall endure unto the end, the same shall be saved." (Matt. 24:13) That endurance must continue until 'this gospel of the kingdom is preached for a witness and that work is completed'; and during that time there will be much to endure. The selfish will not care to endure. When the consecrated one is assigned a specific duty in caring for the kingdom interests and he becomes weary and, suffering under the galling experiences, he cries out, "Oh, let me get away from here. It is better that I die than to try to do any further work," such is a manifestation of cowardice. Cowardice is the very opposite of courage; and courage is the result of full faith and confidence that the Lord is backing one up and therefore the Lord will sustain him in the worst time. One who complains because of an assigned duty is not trusting wholly in the Lord. A courageous person trusts wholly in the Lord and fights on to the end. Selfishness is the moving cause for complaint and murmurings. The one who forgets self always rejoices in the Lord regardless of how severe his trials may be. Seeing that God has set a day for Armageddon, at which time he will afford opportunity for some to be spared, and that God has given opportunity to the remnant to now preach or carry the message of truth to those of good will that they might be of the saved class, it appears to the faithful as a great and blessed privilege of serving God, and this makes the faithful to rejoice. But not so with the selfish. He wants to do his own will, and not the will of God.

[21] How Jehovah regards the complaining or murmuring ones is shown by his words to Jonah: "Then said the Lord, Doest thou well to be angry?" (Jonah 4:4) In substance the words of Jehovah are: This is a time of joy, and not a time for repining and expression of peeved selfishness. "Art thou rightly angry?" (*Rotherham*) Such words are similar to those employed by Jesus when addressing those to whom the penny was paid and who at the time murmured because they did not get more than the ones who came later into the field. To such Jesus said: "Is thine eye evil because I am good?" (Matt. 20:15) The Lord conducts his work as it pleases him, and all who love him rejoice in the knowledge of that fact and delight to do according to his will. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." (Rom. 9:15) It is not for any creature to criticize Jehovah because he extends his mercy to anyone he may will to do good unto. Because men tried to fix the date when God would destroy modern Nineveh and God did not back up their prophecy but apparently extended the time in order to give others an opportunity to hear the truth and take their stand on the side of the Lord, is that any cause to be peeved? Such is the real meaning of God's words to Jonah: Is there any justification for your peevish murmuring or angry condition? There is certainly none. The true servant delights to do the will of his Master.

[22] When Jehovah thus spoke those words of rebuke Jonah began to sulk even more: "So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city." (Jonah 4:5) He concluded that if Nineveh was going to be destroyed as he had prophesied, then he would not care to be found dead in the city, as then that might sully his reputation. Some might be permitted to survive. Anyhow, he was angry, and he went outside of the city and fixed himself up a shack and settled down for a while, and there sulked and pouted. Jonah here pictured that class of professed consecrated ones who sulk and pout and find fault because they have preached or prophesied certain things would come to pass and their prophecies are not fulfilled, and so they sit down to wait and see what is going to come to pass. Jonah did not go into a booth that represented rejoicing, such as was done at the feast of

tabernacles, but he fixed himself up a shack for his own ease and comfort; and likewise the class whom Jonah there pictured 'hide themselves in a shack' and wait to be taken home. They are really indulging in a sit-down strike, and that is further evidence that sit-down strikes are induced by the enemies of God, to wit, the Devil and wicked angels. Those who really complain against God are yielding to the influence of the Devil. Like Jonah in the picture, the sulkers wish to avoid "the heat of the sun" that always comes with real work. The picture shows Jonah hopeful that he might sit there and see Nineveh destroyed without mercy. He was not at all concerned about the welfare of the repentant ones. Likewise the class is there pictured as having no concern about the welfare of the "other sheep" or Jonadabs, who have repented and fled to the Lord, but these sulking ones prefer to 'slack the hand', sit down, and take it easy until the time that God smites "Christendom". They conclude that they are so important that God will certainly not fail to take them to heaven and give them the best job there. It is not at all material whether Jonah was in fact a selfish man or not, because he was there carrying out a prophetic picture that later would reveal a class of persons that would show an attitude which he portrayed.

[23] Again Jehovah showed to Jonah his mercy and loving-kindness by preparing protection for him: "And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd." (Jonah 4:6) The Lord made this part of the picture, without doubt, to further instruct the consecrated of this day that they must do justice, which is to joyfully do the will of God; that they must love mercy and bestow mercy upon others; and that they must walk obediently with Jehovah as he directs. God performed a miracle now by causing a gourd, stalk, branches, leaves and all, to grow up to full maturity in one night and be large enough to furnish a shade for Jonah's shack and to protect him from the sun and make it more pleasant for him while he camped there. That made Jonah glad for the time being, because he was getting something for himself. Jonah did not plant the gourd, but God's mercy permitted Jonah to have and enjoy its shade and protection; and that, according to another translation, the Lord did "to deliver him from his evil case". (*R.V.*) The picture must be further extended by giving Jonah some more experience that he might see his own selfishness and that the mercy extended him by the Lord might help to get out of his mind his unhappy state. This foreshadows that Jehovah is long-suffering towards the disgruntled ones who get into his organization, and that he continues to extend to them his mercy and loving-kindness and, if they do not appreciate it, to thus give them time to hang themselves or to learn and to obey him joyfully. In recent months one who for several years was an official representative of the Society was put out of that position, and undoubtedly the Lord put him out, and those who are always opposing the work done by the Society continue to utter sarcastic criticism against the Society and its officers and in favor of the ousted one by using words like these, to wit: "If you knew he was crooked for some time previous, why didn't you put him out immediately?" The answer is that it is always best to follow the course that Jehovah marks out and wait upon the Lord. A man might be recovered from the error of his way, and therefore we must show mercy and wait for the Lord to act, because his wisdom is perfect and he always acts at the right time. When that man shows himself wholly rebellious and opposed to the Lord and his organization, then God takes the proper action to oust him. 'The mercy of Jehovah endures for ever.' He is kind to the unthankful, to give them opportunity to learn the right way if they will.

[24] Jehovah showed mercy to Jonah, and for the time Jonah appeared to appreciate that mercy, because it is written: "So Jonah was exceeding glad [because] of the gourd." He was enjoying some ease, and the gourd brought him some more shade and rest, and that pleased him; but he did not consider that others would be glad to enjoy similar protection and comfort. In sparing the repentant people of Nineveh Jehovah was showing mercy to them and giving others an opportunity to repent, and those others included the nation of Israel. So likewise now, in withholding Armageddon, Jehovah is showing great mercy to those of "Christendom" who do repent and flee to his organization, and also affording opportunity for others to repent and flee to him, and those who do turn to the Lord are a rebuke to "Christendom" for not repenting. God will not destroy "Christendom" until he first shows mercy upon the repentant ones who are in "Christendom". This fact should be an example of warning and an aid to all "Christendom", and doubtless would be to many, many more if it were not for the clergy who aid the Devil in holding the people back from the Lord. Like the religionists of Israel, the religionists of "Christendom" constitute, as Jesus said, "an evil and adulterous generation," having made and continuing to carry on an illicit alliance with other parts of the Devil's organization. "Christendom," like the Israelites, ask for a sign more specific than that pictured by Jonah's preaching. The religionists ask for something more than the proof that the Jonadabs, the modern-day repentant Ninevites, are fleeing to God, when they hear of his gracious provision for salvation; but they shall have no other, according to Jesus. The words of Jesus, therefore, apply with stronger force to the religious leaders of "Christendom" than to the religionists of Israel. "O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked

and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed." —Matt. 16:3, 4.

[25] In connection with uttering these words Jesus warned his disciples against the clergy of that time, and likewise he warns all now against the clergy of modern times. (Matt. 16:6) Today "Christendom" need expect nothing in the way of a "sign" save the sending by the Lord of his servants or witnesses to preach the kingdom of heaven and the warning of the coming destruction of Satan's organization at Armageddon, even as Jonah preached to the Ninevites both for the benefit of Nineveh and for that of Israel. In this part of the prophecy Jonah pictured the disgruntled and peeved ones, and also the religionists of "Christendom" toward whom God is long-suffering and continues to send his witnesses to preach to them that "millions now living will never die" and that such millions will be those who flee to God's kingdom before Armageddon. That is all the sign they will get. It is God's mercy and loving-kindness that gives them that sign. Jonah displayed an unmerciful attitude, thereby showing he failed to profit by the extension of God's mercy toward him. And then God took some further action: "But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered." (Jonah 4:7) That meant no more shade for Jonah. He had to take the heat as it then came. He must receive a dose like that he had administered to others. (Jas. 2:13) The gourd of mercy was quickly removed. Here Jonah played a part picturing those who were at one time in line for the kingdom, and whom God did not mercilessly wipe out in 1918, but for the sake of whom, together with his 'elect servant', he shortened the day of tribulation. The selfish class here pictured by Jonah had been shown God's mercy, even for a time after they exhibited displeasure and murmured and expressed their great desire to die and go home to heaven. Although offended at Jehovah, He continued to be merciful toward them for a time. But that day of mercy comes to an end both for the murmurers and for "Christendom". The gourd being removed, the condition of cool ease and "peaceful rest" was done for and they must then take things that were not pleasant. In the year 1935 came another expression of Jehovah's judgment made known by Christ Jesus at the temple. Up to that time the "halfway faithful" had strutted their stuff before the assembly of God's people, and relied upon a 'secondary spiritual class' into which they might drop and rest in ease and comfort. It was now shown by the Lord it does not exist. The disgruntled ones rest by faith in what that 'secondary spiritual class' would mean to them. They reasoned that even if they did not come up to the standard required for the kingdom, they would surely land in that 'secondary spiritual class' called the "great company". That was a kind of safety-net into which they expected to fall as a last resort. Claiming to be spirit-begotten, they concluded that if they should be found to be only partially faithful, certainly they would land in the great multitude; and therefore they rested on their oars. They instituted a sit-down strike and held hands and took it easy, and some continue to do so. But that supposed spiritual net disappeared in 1935, and it was readily seen that the same was a mere myth. The Lord made it known to his people that there is no Scriptural authority for claiming a secondary, halfway-faithful spiritual class, but that the "great multitude" is made up of the Jonadabs, or "other sheep" of the Lord, and that their hope is earthly, and that they must prove the same kind of zeal and faithfulness as that exhibited by the spiritual class that is saved. Therefore in 1935, when the Lord revealed the true situation of the great multitude, the antitypical gourd withered and disappeared for the murmurers and "halfway faithful" ones. It is a noticeable fact that almost immediately after the Washington convention some of those departed from the Lord's organization. The gourd being removed, the heat of battle was too great for them and they scooted off for some other shade.

[26] Nineveh doubtless was a very hot city, even as Jerusalem is situated in a hot climate. Likewise it is hot now in "Christendom", and all who sympathize with "Christendom" are feeling the heat: "And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live."—Jonah 4:8.

[27] Jonah continued in his attitude of selfishness, and with him God's mercy came to an end, so far as the picture is concerned. That does not mean that God was displeased with his faithful prophet. Jonah was playing his part, but the class whom Jonah represents fulfilled the reality. In these modern days those who took offense when the "spiritual secondary class", pictured by the gourd, was removed continued in a selfish attitude. Shortly thereafter some of them fell completely into the Devil's organization, and others continue to fall. The heat of the blazing sun and the hot winds accompanying, like the sultry hot winds of Assyria, beat down upon the selfish ones, and their "comfort and ease" disappeared. The crucial hour for them comes. Under the blasting hot wind Jonah wanted to die. He saw Nineveh surviving, and that was permitted in recognition of the repentant ones. By this Jonah was greatly humiliated. He did not want such pity to be extended to Nineveh, but he wanted pity for himself, and now he wanted to die and be done with the entire matter. He was entirely different then from what he was when in the belly of the fish, at which time he prayed and hoped for an opportunity to further prove his faithfulness to God. Now under the hot, blazing sun he prayed to die, just

because of his selfish desire to have his own will done and because his reputation had not been maintained as he had desired. In this he pictured a class of the consecrated who are "happy" while things are going according to their selfish pleasure, and who have often expressed themselves in this manner: "I am happy to have this comfort and ease and blessing of the Lord." What a difference the joy of the Lord brings to one who fully devotes himself to Jehovah God! When self-ease and comfort and honor are taken away, the selfish want to get off the earth and they cry out: "Let me get out of here and go somewhere that I may serve the Lord." They reason that if they could die and go to heaven and there lord it over some others, that would be fine and to their liking. Some men are happy when they can shine and be patted on the back, but when it comes to a real fight they sulk and creep away.

[28] The true servant of God sticks where he is put, and he recognizes and relies upon the promise that God makes that all things work together for good to those who love the Lord and who are called according to his purpose. (Rom. 8:28) He trusts in the Lord, and he knows the Lord will permit the proper things to come to pass. The joy of the Lord means to earnestly look forward to the vindication of Jehovah's name and to have some part therein by maintaining one's integrity toward God under all conditions and by seeing other human creatures prove their faithful devotion to God, and thereby prove Satan to be a liar. With joy of the Lord such faithful ones endure hardness and suffer, and they are determined that, come what may, they will serve God and his King faithfully to the end. But a contrary class is pictured here by Jonah, and which class find no joy in the Lord, because they do not appreciate the meaning of the vindication of Jehovah's name. Selfishly they look for their own ease, comfort, reputation and honor. They do not rejoice that the Lord's "other sheep" are fleeing to his fold and that this will be a vindication of Jehovah's name. They are like the Pharisees, who complained and murmured and said of Jesus: "This man receives sinners"; and to whom Jesus replied: "And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke 15:2, 3, 6, 7.

[29] The true and faithful followers of Christ Jesus realize that one's honor and good reputation among men amounts to nothing, but that honor and vindication of Jehovah's name amounts to everything because only those who prove the vindication of Jehovah's name will live. They care not for their own honor, so long as God approves them. They are not man-pleasers, and they are not seeking to please men.

[30] The religionists of Jerusalem complained against Jesus because he was receiving with joy men who had been sinners but who when hearing the gracious words that fell from the lips of Jesus turned to him that they might learn more about God and his kingdom. A like condition is clearly made manifest in the present day. The true followers of Christ Jesus, the remnant or "faithful and wise servant", proclaim the truths within the hearing of sinners, and they rejoice to do so because it is the will of God. Hearing the message of the Lord, people of good will come from every land and clime, inquiring the way to God's kingdom, and these soon form the great multitude. The faithful witnesses of the Lord rejoice to go through much tribulation and hardship in order to carry the truth to the great multitude, and they do so faithfully and gladly. Murmurers and complainers denounce the servants of the Lord because they proclaim the truth to sinners. The Pharisees were in fact offended at God because he was showing mercy to others than themselves and that made the Pharisees appear much smaller in the eyes of the people. They wanted to be the only ones in the light of God's favor.

[31] Their counterpart today, who assault Jehovah's servants, are in fact offended against God because he causes his mercy to be exhibited through Christ Jesus to others, namely, the people of good will. The clergy murmur against Jehovah's witnesses and persecute them. Those of the "evil servant" class likewise murmur against Jehovah's witnesses and persecute them. They say all manner of cruel and wicked things against the servants of God in an effort to disgrace such servants in the eyes of men. They publish all manner of vicious lies against God's servants, but they are in fact fighting against God and Christ Jesus and the kingdom.

[32] Why do those today, who profess to serve God, single out those who are bending all their efforts to faithfully carry the kingdom message to the people, and why upon those faithful servants do the professed ones heap vile, lying and malicious accusations? Let us suppose, merely for the sake of the argument, that those who are accused are in fact guilty of every crime charged against them. Would that in any wise lessen the value of God's message? Is it not far better for a man to proclaim God's kingdom rather than to be against it? The real and faithful servants of the Lord are not concerned about their own reputation, and for that reason they do not take time to answer vile, lying, malicious charges against them. The reputation of an individual is of no importance, because such is beside the real issue. To harp about the reputation of a man is but to becloud the great and important issue. This is the Devil's way of turning the attention away from God and to creatures. Of course, such is no excuse for anyone to indulge in wrong-

doing or to plead this as a justification for wrongdoing; but the point here made is that the ones who accuse the servants of the Lord are really opposing or fighting against God. Every servant must stand or fall to his own master; as it is written: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand." (Rom. 14:4) Therefore to assault or vilify one who is serving the Lord, in an attempt to destroy the value of that servant's work, means nothing less than judging God's servant and fighting against God and opposing his kingdom. The wicked will take their own course and come to the end that God has appointed for the Devil and all of his servants.

[33] The religious clergy and the "evil servant" together constitute the "man of sin", the "son of perdition", and Jehovah in his Word serves notice upon them that they are the servants of the Devil, that they are fighting against God, and that their station and end shall be the same as that of the Devil. The efforts of the "man of sin" shall not retard the onward march of God's kingdom. Jehovah's purpose in having Jonah proclaim the message of warning to the people of Nineveh was that all those of Nineveh who were of good will toward him and who would repent might be spared at the time of the destruction of the city. Jehovah's purpose now in holding back the execution of his wrath upon "Christendom" and causing his witnesses to go forth and proclaim the kingdom message and the day of his vengeance is for the purpose of permitting the people of good will, whether they be politicians, commercial men, or common people, to hear the message, repent, and flee from the Devil's organization and find refuge in the Lord. This work God commands must be done and completed before Armageddon. Those who oppose the work in any manner, whether by assaulting God's servant class or by themselves showing selfishness and a peeved and sulky attitude and refusing to engage in God's service, are thereby opposing God.

[34] Anger against Jehovah God is never justifiable: "And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death." (Jonah 4:9) Jonah's reply to Jehovah's question was rebellious, to say the least, and therefore in this he represented those who rebel against God and try to justify their own course. God now exhibits his mercy and loving-kindness toward those who are in the world that are of good will toward him, and his work in behalf of such continues by his faithful servants. Against God's mercy the objectors and complainers rebel and show great anger. They see others coming to Jehovah's organization and themselves not permitted to occupy the positions they have long coveted. That causes their anger to greatly increase and them to say: "Yes, we do well to be angry, even unto death." They put themselves in opposition to the work of the Lord on earth, and they are therefore cast out of God's kingdom. The angels of the Lord Jesus Christ, that guard the entrance to the temple, do the casting-out work at the command of the Lord: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."—Matt. 13:41, 42.

[35] It is those who remain faithful and true to the Lord and rejoice in obeying his commandments by walking humbly with their God that shall receive his approval and honor from the Lord, but they shall not be honorable in the eyes of sinful men. Note that Jesus, in this connection, says about those who remain under the "robe of righteousness" and fight for the King: "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. 13:43.

[36] These words of the Lord Jesus furnish a warning now to all who claim to be his servants. If any seek the honor and praise of men, they are certain to fall. If they earnestly, watchfully and diligently serve and are keen to carry out their work in behalf of the kingdom interests, showing the zeal peculiar to the Lord's house, they shall receive the Lord's approval and shall shine in his eyes; and that is of all importance to them.

[37] Ignorance of God's law is cause for extending mercy toward such. Knowledge increases one's responsibility: "Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night and perished in a night." (Jonah 4:10) Mercifully God had provided the gourd for Jonah in order that the class whom Jonah there pictured might learn to be merciful toward others. Divine mercy cannot be taught by any creature's labor, but it proceeds from love of God, who is the perfect expression of unselfishness. In justice God could have destroyed the consecrated in 1918, but he had pity on them for his name's sake. (Ezek. 36:21, 22) They were measurably ignorant of God's purpose then. Jehovah extended mercy toward all of such, and then the disgruntled ones, pictured by Jonah, thought it was grand to receive God's mercy; but when the time came for them to show mercy toward others, they failed entirely. The faithful remnant, on the contrary, are grateful for God's mercy shown to them, and they delight to obey his commandments and in mercy to carry his message and his name to all of those of good will toward God. They rejoice that God has permitted them to remain on the earth and be his witnesses, and they are not at all concerned about how long they must remain on earth and continue in his work here. With them the doing of the will of God is all important. The miraculous growth of the gourd, and its quick disappearance, is a prophetic testimony of Jehovah's swift judgment and expression thereof by Christ Jesus, the great Judge at the

temple. To the merciful he extends mercy, but to those who have had an opportunity to know better and who have spurned or disregarded the favor of the Lord and have turned against him and refused to carry the message of mercy and comfort to the antitypical Ninevites, toward them the judgment of the Lord is executed without further mercy.

38 It is man's great privilege to learn of God's way and to follow that, as it was stated by the Lord Jesus: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) As Jehovah then spoke to Jonah in type, so now he speaks to the class of persons whom Jonah pictured in the time of his anger: "And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" (Jonah 4:11) In other phrase, Jehovah says: "I magnify my mercy by giving Nineveh a chance to repent; I magnify my mercy by sparing the people of good will in 'Christendom' and furnishing them an opportunity to repent, because they were once wholly ignorant." The fact that Nineveh was wholly heathen did not debar Jehovah from extending mercy toward that city. It was a very large city, and the people had been blinded and kept in ignorance, and they were outside of God's law which he had given to Israel: "Because the law worketh wrath: for where no law is, there is no transgression." (Rom. 4:15) Because Israel had God's law, the Israelites were far more reprehensible than the Ninevites. (Rom. 5:13) Likewise "Christendom" has for a long while had the Word of God, and, claiming to follow it, "Christendom" is far more reprehensible than those who have been kept in ignorance of the Word of God; and now, just preceding the destruction of "Christendom" in the battle of the great day of God Almighty, Jehovah sends his witnesses, pictured by Jonah, to give warning to "Christendom". One of the chief purposes of this warning is that those who have been blinded and kept in ignorance may learn of the right way, take their stand on God's side, and find protection there. Such is great mercy toward them. To those who undertake to serve the Lord he says: "Blessed are the merciful, for they shall obtain mercy." (Matt. 5:7) Those who learn of God and walk obediently with him will therefore delight to have an opportunity to carry the message of the kingdom to the people of good will and thus inform them of Jehovah's mercy toward the people of good will. As there were "sixscore thousand persons" in Nineveh entirely ignorant so today there are millions in "Christendom" that are entirely ignorant by reason of the blinding influence exercised over them by the Devil and by his religious practitioners. It is the will of God that such ignorant ones may have an opportunity to know and to take the right course before his execution of final judgment, and by sending them the truth he shows his mercy and loving-kindness toward them. The record shows that also the cattle were included in God's mercy. Thus he displays his loving-kindness even toward dumb animals, and in Nineveh those dumb brutes were made to join in the fast.

39 Men have leveled a great deal of unjust and sarcastic criticism against Jonah. Those who have reproached him have chiefly been amongst the religionists. There is no reason whatsoever to criticize Jonah when we see that Jehovah was using him chiefly to foreshadow conditions that would exist amongst professed followers of Christ Jesus. We must keep in mind that Jonah was one of God's holy prophets and such prophets had his approval as faithful witnesses, because of them it is written: "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets." (Heb. 11:32) And furthermore it is said of these witnesses of the Lord: "And these all, having obtained a good report through faith." Jonah was a witness for Jehovah; and these witnesses are set forth as examples to Jehovah's witnesses of modern times, disclosing the right course for them to take.—Heb. 12:1.

40 There is nothing more in the record about Jonah, and this is further proof that the prophecy of Jonah is a prophetic picture in which Jonah plays various parts at different times, and that the picture was made by Jehovah for the benefit of those to whom he has given the opportunity of knowing and serving him. Jonah, and the sailors, the fish, and the Ninevites, and the dumb beasts, played their respective parts, and the picture magnifies the importance of knowing and joyfully obeying Jehovah God and his great Officer, Christ Jesus. The true remnant of God, his witnesses on the earth, love the Lord's "other sheep", who are called "Jonadabs", and regard and treat them as companions. (Ps. 122:8, 9) They delight to be the messengers of Jehovah and bear to such people of good will God's message of mercy and loving-kindness: "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light." (Ps. 36:7-9) "Because thy lovingkindness is better than life, my lips shall praise thee. Thus will I bless thee while I live; I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips."—Ps. 63:3-5.

QUESTIONS FOR STUDY

¶ 1. To whom does Micah 6:8 apply? What does it mean? and how is it related to the prophecy here under consideration?

¶ 2. What was foreshown in the record at Jonah 3:6 (a) in that "word came unto the king of Nineveh"? (b) In that the name of the king is not disclosed? (c) In the king's course of action upon hearing the message?

¶ 3, 4. What further action did the king take? With what response on the part of the Ninevites, and result to them? Compare therewith the course taken by the rulers of "Christendom", and the outcome of such course.

¶ 5-8. When and how does Jesus' statement at Matthew 8: 11, 12 and at Luke 13: 27-29 have fulfillment?

¶ 9-11. Point out fulfillment of the prophetic fact that the proclamation was by the king, followed by obedience on the part of the people, resulting in preservation of that generation of the Ninevites.

¶ 12. Relate facts in which is seen the forward movement of "this gospel of the kingdom", and identification of the "great multitude".

¶ 13. Account, then, for the record at Zephaniah 2: 2, 13-15, concerning Nineveh. Apply the prophetic fact.

¶ 14, 15. Show that the prophetic picture of Jonah's delivering Jehovah's message of warning to Nineveh, with the response by the Ninevites, was already in course of fulfillment when this fact was made known to those having part in that fulfillment.

¶ 16. Account for the fact recorded at Jonah 4: 1.

¶ 17-19. Describe fulfillment of that part of the picture recorded at 4: 2.

¶ 20. What facts clearly show that the position taken by some of the professed followers of Christ is one of selfishness and cowardice?

¶ 21. How, as shown at verse 4, does Jehovah regard the complaining or murmuring ones?

¶ 22. What was the effect of Jehovah's rebuking Jonah, as seen at verse 5? How does this find fulfillment?

¶ 23. Show that Jehovah's then providing protection for Jonah (vs. 6) was a further important part of this prophetic picture.

¶ 24, 25. What was the purpose in Jehovah's sparing the repentant people of Nineveh? Apply, in this connection, Matthew 16: 3, 4. Also apply the prophetic experience of Jonah as seen at verse 7.

¶ 26, 27. As seen at verse 8 Jonah pictured whom, and how?

¶ 28. Contrast the course of action of those who have the joy of the Lord and that of those who do not have it, to show what it means to have that joy.

¶ 29-31. Of what importance is reputation and honor? Point out the importance of a proper understanding of this matter. Explain and apply Luke 15: 2, 3, 6, 7.

¶ 32. Show whether there is any justification for singling out and accusing those faithfully endeavoring to carry the kingdom message to the people.

¶ 33. Point out the real nature and origin of the activities of those who oppose the work of proclaiming this message of warning. What is the effect of such opposition?

¶ 34. How does verse 9 have fulfillment?

¶ 35, 36. When and to whom do the assurance and the warning at Matthew 13: 43 apply?

¶ 37. Show that Jehovah's providing the gourd, "to deliver Jonah from his grief," was a further important part of the prophetic picture. That the gourd grew so suddenly and so quickly disappeared was of what prophetic significance?

¶ 38. Justify Jehovah's sparing Nineveh, and rebuking Jonah for his objecting thereto. Apply verse 11 to those whom Jonah there pictured.

¶ 39. Show whether adverse criticism of Jonah is justifiable.

¶ 40. That there is nothing more in the record about Jonah is of what significance? Show that to the true remnant of God this prophetic picture serves the purpose for which Jehovah graciously provided it.

UPRIGHTNESS

JEHOVAH now takes into his confidence those who are wholly devoted to him. For a long while such desired to have an understanding of the vision of Ezekiel concerning the Temple. Jehovah has now graciously made this known. There is cumulative evidence that we are nearing the time when the future "princes in all the earth", to wit, Jehovah's faithful servants and witnesses who died before Christ, will meet with some of the remnant. (Ezek. 44: 3; 45: 7-16; 46: 1-12) The prophecy discloses what shall be the duties of Jehovah's royal family under Christ Jesus and of the princes in the earth. All these things indicate that the vindication of Jehovah's name is near.

In ancient time at Jerusalem a magnificent temple was built by Solomon. It was destroyed, and was rebuilt by Zerubbabel. Later that temple was removed, and another was built by Herod.

Jehovah's prophet Ezekiel was given a vision of a great and marvelous temple. That vision of Ezekiel concerning the temple has been a mystery for ages, but now is due to be understood. The description of that temple or royal house and its surroundings shows that it could not have been put inside of the city of Jerusalem; and this is conclusive proof that no temple as described by Ezekiel will ever be built in the ancient city of Jerusalem.

In Ezekiel 40: 5 it is written: "And, behold, a wall on the outside of the house [temple] round about, and in the man's hand a measuring reed of six cubits long, by the cubit and an handbreadth; so he measured the breadth of the building [the wall], one reed, and the height, one reed." The wall was built on the square to make the sanctuary an exclusive place. "He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place." (Ezek. 42: 20) According to this latter text the wall was five hundred reeds on each of the four sides, a reed being "six cubits long, by the cubit and an handbreadth". The wall on each side would be 5,250 feet in length, only thirty feet less than an English mile. The entire wall would enclose an area of land almost a square mile, or approximately 640 acres. Such an area is greater than the ancient city of Jerusalem; hence the temple that Ezekiel visualized could not be built within the city limits of the old city of Jerusalem.

The purpose of the wall is to show a clear line of demarcation between the holy and the profane, between things earthly and things heavenly. It is to keep out all them that offend or ensnare and them that do things unlawfully. It is a protection against the invasion of the uncircumcised and the unclean. (Matt. 13: 41; Isa. 52: 1) This, of course, is symbolically shown. Other scriptures show that Jehovah has provided holy angels to serve and protect those on the

earth who are now devoted to him. The wall would symbolically represent such angelic protection in camping round about God's people. "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7) "For he shall give his angels charge over thee, to keep thee in all thy ways." (Ps. 91:11) Since it is the sanctuary class that is made exclusive, it would seem that the beginning of the fulfillment of the vision is while the remnant are yet on earth and while engaged in delivering the testimony of Jesus Christ. At such a time these witnesses need the divine protection against the assaults of Satan and his organization, and which Jehovah by the hand of Christ Jesus provides.–Rev. 12:17.

God's organization is holy, and Satan's organization is profane. The wall observed by Ezekiel is like that which John saw surrounding the holy city that he saw descending out of heaven. Gates would be required to pass beyond these walls, and John describes the wall as with gates: "And [the holy city] had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." (Rev. 21:12) The man with the measuring equipment measured the wall, and it was one reed thick and one reed high. The reed was six cubits of twenty-one inches each in length (Ezek. 40:5), which shows that the reed was ten and one-half feet long. That shows that the wall was taller than the average man and hence made the enclosure an exclusive place. It was not a military wall, such as men build as a protection, but was a wall of exclusion.

A gate is a means of entrance to the house. It suggests that one desiring to enter must first learn the rules of entry, because promiscuous entry would not be permitted. This is proved by the fact that the angels guard the entrance to the house. Ezekiel now saw the man, the guide of Ezekiel, come to the east gate. "Then came he unto the gate which looketh toward the east, and went up the stairs [steps (*R.V.*)] thereof, and measured the threshold of the gate, which was one reed broad, and the other [rear or inner] threshold of the gate, which was one reed broad." (Ezek. 40:6) The measuring of the threshold in the presence of Ezekiel would suggest to the Ezekiel class today that they must be diligent to approach and to enter the gate and to do it according to the rules or measurements. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."—Luke 13:24.

As shown by verses fourteen to sixteen, of the fortieth chapter of Ezekiel, the approach to the gate was beautiful. The doorposts were approximately one hundred and five feet high, and were adorned with palm trees. This beautifully pictures the high and lofty praise of Jehovah which must be sung by those who would enter into and be made a part of the royal house. "Blessed are they that dwell in thy house: they will be still praising thee." (Ps. 84:4) "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." (Ps. 100:4) "Open to me the gates of righteousness: I will go into them, and I will praise the Lord." (Ps. 118:19) Ezekiel was instructed to "mark well the entering in of the house". (Ezek. 44:5) The gates observed by Ezekiel would teach the same truths as the twelve gates of pearl seen in the vision by John. (Rev. 21:12, 21) Everything earthly, then, must be left behind by those who enter in at these gates.—See *Light*, Book Two, page 248.

The palm is symbolic of righteousness, and the palm tree adornment says in symbol: Those who enter here must come under the "robe of righteousness" (Isa. 61:10) and be thus approved by the builder of the royal house. "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him."–Ps. 92:12-15.

Those who enter Jehovah's house must be 'as upright as the palm tree'. (Jer. 10:5) Reference in the following text is to those who are made members of the royal house: "This thy stature is like to a palm tree, and thy breasts to clusters of grapes." (Cant. 7:7) The species called the royal palm grows to a very great height, from sixty to one hundred feet. The loftiness of the doorposts would well accommodate the figure of the palm tree of full size engraved upon them. Concerning Solomon's temple it is written, in 1 Kings 6:29: "And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without." Also in the temple of Ezekiel's vision the palm tree is associated with a heavenly cherub. (Ezek. 41:18) In measuring the threshold of the gate to the temple court it was necessary for the man to go up seven steps. These seven steps raised the temple court platform above the level of the profane things. The "seven" suggests completeness or the coming to the full stature of a man in Christ Jesus before entering. —Eph. 4:13.

Divine provision is made for the guarding of the gates, by lodges therein. "And every lodge was one reed long, and one reed broad; and the space between the lodges was five cubits; and the threshold of the gate by the porch of the gate toward the house was one reed." (Ezek. 40:7, *R.V.*) These lodges are described in the marginal reading (*R.V.*) as "guard chambers". The description and measurements of these guard chambers indicate that the gates are guarded by at least three watchmen on each side, charged with the duty of making careful inspection of each and every

one who presents himself for entrance into the courts of the Lord. "He measured also the porch of the gate within, one reed. Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward [at the inside end of the gate's passageway]. And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side." —Ezek. 40:8-10.

The minute description of the measurements seems to say that one who enters must undergo a very close examination before he can enter Jehovah's royal house. It is with those who present themselves for a place in the house of Jehovah that judgment begins. (1 Pet. 4:17) There would be no chance for "the uncircumcised and the unclean" to get into the courts of the Lord, because that place must never be defiled. Circumcision is a symbol of that which is clean and pure, and represents the pure heart. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." (Phil. 3:3) That would mean that all selfishness must be left behind by the one entering into the house of the Lord and he must be wholly devoted to God as a true follower of Christ Jesus. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." (Col. 2:11) One of the greatest sins of the flesh is the sin of undue self-esteem and pride. One having and manifesting these things would, as it appears from the Scriptures, not be permitted to enter into the courts of the Lord. Much learning and fluency of speech, and pious appearing, would avail one nothing. The examiners stationed at the gates by the Lord are instructed to follow the divine rule of examining the heart, or motive. (1 Sam. 16:7) "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." —Ps. 24:3, 4.

Jehovah would permit nothing to enter his house that is not wholly and entirely devoted to him: "And he [Jehovah] said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places. In their setting of their threshold by my thresholds, and their post by my post, and the wall between me and them; they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger." (Ezek. 43:7, 8) His faithful temple guardians in the little chambers or lodges constantly keep watch and see that nothing enters into the gates that would defile. These faithful guards of the entrances have honorable positions with the Lord and they perform their duties with the full appreciation of the responsibility of the position held. "For a day in thy courts is better than a thousand. I had rather be a doorkeeper [I would choose rather to sit at the threshold (*margin*)] in the house of my God, than to dwell in the tents of wickedness." (Ps. 84:10) This scripture declares the proper rule of keen appreciation by all who receive favors from Jehovah God.

Ezekiel's heavenly guide proceeded to the detailed measurements about the gates and these guard chambers: "And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits. The space also before the little chambers was one cubit on this side, and the space was one cubit on that side; and the little chambers were six cubits on this side, and six cubits on that side. He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door. He made also posts of threescore cubits [or 105 feet high], even unto the post of the court round about the gate. And from the face of the gate of the entrance [the outer gate], unto the face of the porch of the inner gate, were fifty cubits." (Ezek. 40:11-15) Ezekiel was on his way to the temple or house royal, and would therefore picture God's spirit-begotten ones called to the kingdom and who have responded to that call, who are on the way to the kingdom. The statement of Jesus is that some of these who are in line for and on the way to the kingdom will be gathered out by his angels because they do not come up to the requirements. The detailed measurements made about the way of entrance would at least indicate that which is required of all those who do enter into the house of the Lord and that those coming short of these measurements would be gathered out.—Matt. 13:41.

Windows are places or openings for looking out. "For at the window of my house I looked through my casement." (Prov. 7:6) "My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice." (Cant. 2:9) Describing the temple gate, Ezekiel says: "And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the archers [galleries or porches]; and windows were round about inward: and upon each post were palm trees." (Ezek. 40:16) These window lookouts suggest that the guards or angels are always on the watch, seeing that no improper one enters into the courts of the Lord. Satan and his angels being excluded from heaven, there would never be a chance for an unclean thing to get back into heaven, and certainly none to get into God's royal house.

LETTERS

HAIL JEHOVAH AND CHRIST!

DEAR MR. RUTHERFORD:

I am impelled to write you a few lines after reading and studying the books in English written by you.

I am a young Estonian, age 20. For years I was seeking the truth. I never got satisfied with the mere husks fed upon while in the Devil's religious prison-houses. I was crying unto the Lord for help. Then, in 1934, the Lord answered my ardent prayers, revealing to me the life-giving truths of God's Word, and soon my thirst and hunger for the truth was fully quenched. How true are the words recorded in Revelation 7: 16, 17! following the saying, 'Come,' in Revelation 22: 17. Since then I have done some witness work, by His grace.

My heart's desire is to see Jehovah God's holy name and word for ever vindicated, and his government under the Righteous Ruler fully established on earth. I always want to be an obedient subject to the true "Higher Powers" and to say: "Salvation to our God which sitteth upon the throne, and unto the Lamb."

I am very thankful to our merciful God for the precious spiritual food contained in *The Watchtower* and *The Golden Age*. How marvelous are those prophetic dramas such as that of Joseph and his brethren, the great multitude, etc.! Then the chunks of ice—*Uncovered, Riches, Choosing, Protection, Armageddon!* I wonder whether that old "whore" has got a severe bellyache now?

Think the phonograph would be a fine instrument also over here to break down the prejudice of many.

I'm asking the Lord for unity and peace among the anointed and the "other sheep".

God bless you and all others who, like you, are serving him unselfishly. Hail Jehovah and Christ!

Sincerely,

LEONHARD KRIIBI, *Estonia.*

HAVE FLED TO GREAT CITY OF REFUGE

OUR DEAR BROTHER RUTHERFORD:

We, Jonadabs and witnesses for Jehovah assembled for study at the home of Willie Duty, and at the conclusion of study through the book *Riches*, wish to make this statement:

First: That we are wholly in accord with the eternal truths of Jehovah as set forth in *Riches;*

Second: That we have learned thereby to trust fully in the shed blood of Jesus, and have learned the meaning of baptism in symbol and in fact; and therefore we have washed our robes in the blood of the Lamb (Pages 320-334; 144-147; Rev. 7: 14);

Third: Whereas we once condoned, aided and supported the devilish, murderous system of Satan, we now have fled to the great antitypical city of refuge, and hereby profess our intention to remain therein "until the death of the high priest" (Pages 106 and following);

Fourth: That we, having been invited to enter the Lord's chariot by the Greater Jehu, through the medium of the publications of Jehovah's organization on earth, including the book *Riches* (Pages 77 and following; page 354), have entered, and now pray that we may be found worthy to 'witness his zeal for Jehovah' at Armageddon (2 Kings 10: 16);

Fifth: That, as followers of Jehovah God and Christ Jesus, and not of any man or man-made organization, we are in full harmony with Chapters V and VII, on the subjects of "Lies" and "Philistines";

Sixth: That as we learn of Jehovah's purposes and come to a knowledge and appreciation of his word and name, we pray for an understanding heart, even as did Solomon, that we may enter fully into the riches which He provides; and that we may be better equipped to transmit these great truths to others who have an ear to hear.

And finally, dear brother, we pray that the Lord's hand may be upon you for prosperity and peace, and that we may always be with you in spirit, as you diligently serve in his temple.

Your Jonadab brethren,

WILLIE DUTY	FRANCIS WALLACE
MATTIE DUTY	NELL WALLACE
WILLIE B. GOODLOW	CATHERINE WALLACE
LEOLA DUTY	JESSIE WALLACE, *Texas.*

THE LORD IS DIRECTING HIS PEOPLE

DEAR BROTHER RUTHERFORD:

With great joy I have to thank the heavenly Father for the wonderful work which the Lord is doing now through you and all co-workers in the Lord's service.

A few days ago I received from our branch office at Cape Town a copy of the report of Jehovah's witnesses' convention held recently at Columbus, Ohio. Your lectures to Jehovah's witnesses, and all the people of good will, were meat indeed to the Lord's people.

As the English language is not mine, I fail to express my joy at being one of Jehovah's witnesses. The kingdom work which is being done by Jehovah's witnesses now proves conclusively that no human idea could accomplish such "strange work", but the Lord himself is directing his people what to do; particularly to such a wonderful gathering of the Lord's people at Columbus, Ohio, in September last.

I know you would be pleased to know that though we are on the other side of the globe, where ignorance and darkness still exist, yet the Lord himself is caring for, encouraging and feeding his people with the same food that everyone is enjoying at His table. The Society's office at Cape Town is very busy at all times. Brother Geo. R. Phillips and his fellow workers are doing everything they can to assist brethren to serve the Lord according to the organization instructions. I have to thank these brethren for the encouragement they are giving to the brethren in this part of Africa.

May the heavenly Father encourage you in your strenuous work, keep you and protect you till the last minute. With Christian love and best wishes, I am

Your brother in His name,

OLIVER M. KABUNGO, *Pioneer, South Africa.*

SURELY JEHOVAH IS AMONGST HIS PEOPLE

MY DEAR BROTHER RUTHERFORD:

I feel I must write to tell you of the joy in the Lord which I have through the two new things we have lately received from the Lord: the new book *Enemies*, and the new light on Jeremiah's prophecies—the word of Jehovah by Jeremiah—now opened out to us by *The Watchtower*. Our God, through his Son, our Lord, has blessed us with abundance of evidence of the fact that he has called a people for his name, and we, like Eliezer, knowing we are in the way of the Lord (Gen. 24: 27, 48), know that he has favored us with this call. And these blessings continue to fall on us. There is, according to his word (Isa. 42: 9), ever something new; and the scribe 'instructed unto the kingdom of heaven brings forth out of his treasure things new and old'.—Matt. 13: 52.

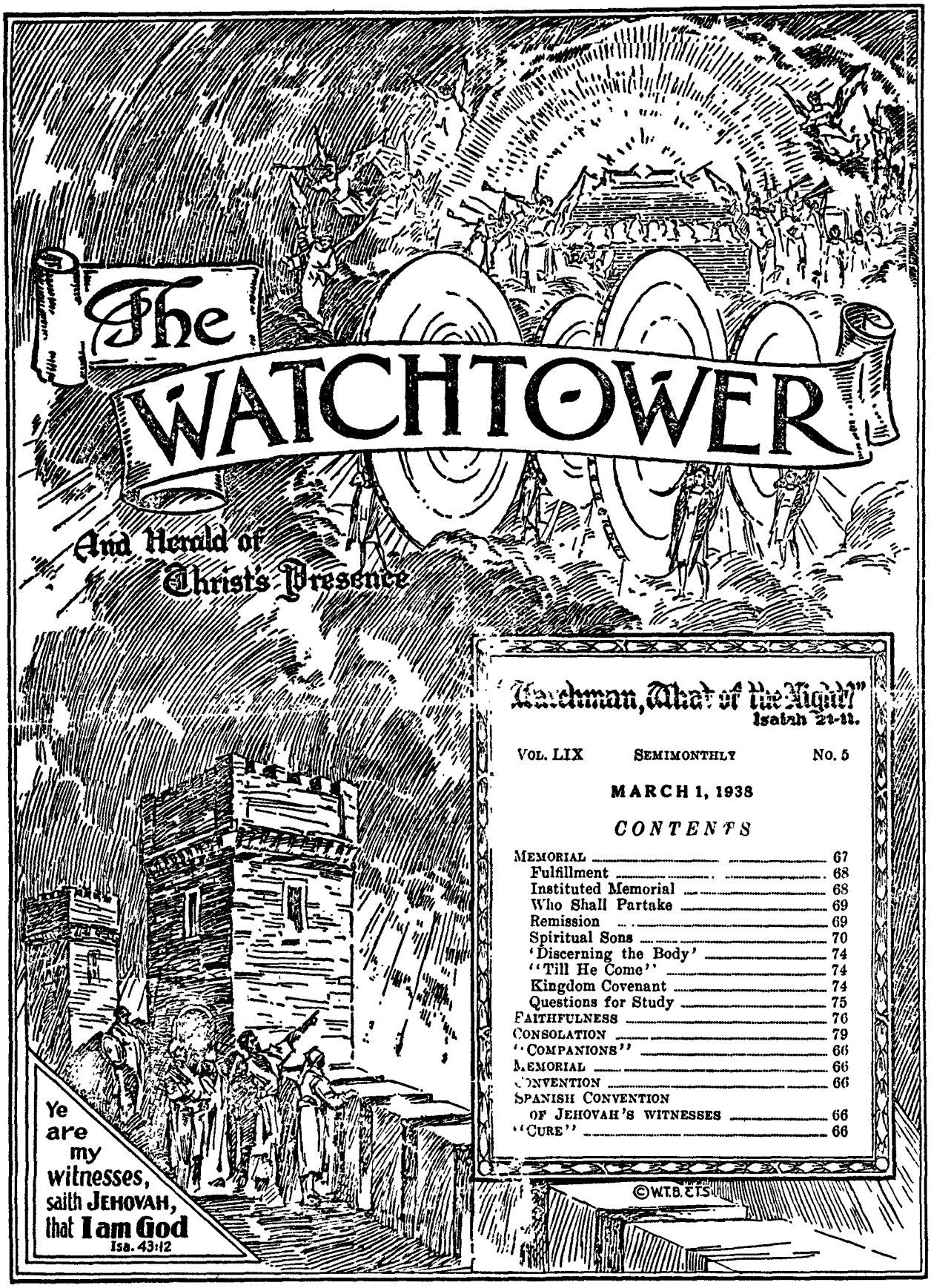
Looking back to the coming of *Riches*, which proved to be the very thing to enlighten both the remnant and their companions, it can be seen that it was given as a preparation for a particular service. Now the coming of *Enemies* is surely the Lord's pointer to that service. Of course, there has been nothing like this book before, for the Truth in any of its phases comes only when it is given by the Lord. The Devil has succeeded very well in hiding himself from men, and in covering his tracks, and in these last days he got most of those attracted by the truth engaged with the thought that one of the greatest things in the life of the consecrated was that of 'keeping the Devil out', resisting him, so that 'holiness of life might be maintained'. He got us almost self-centered. Now we know that while the Devil must be resisted, even as the Lord resisted him, we are now called to a warfare against him and all with him, and against his organization: a very different matter. *Enemies* discloses his organization and its present operations against Jehovah and his Zion, and surely herein is its special value, and incentive to put all the friends of Jehovah at enmity with Satan and his seed.

And in order that we may understand all the better the part which both the remnant and their associates must take in the fighting on earth, these articles on the Word of Jehovah by Jeremiah come, giving exactly the setting necessary for the day and the hour. Surely Jehovah is amongst his people.

May he continue to guide you to the help and the blessing of his own by means of his Word, and in wisdom.

With much love in the Lord, I am your servant in him,

J. HEMERY.



"Watchman, What of the Night?"
Isaiah 21:11.

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"COMPANIONS"

The Memorial season this year will be marked by the testimony period named "Companions", from April 9 to 17, inclusive. The name indicates that all that are companions in Jehovah's service, to wit, the anointed remnant and the Jonadabs, will signalize this period by intense united activity throughout all the world. The campaign strategy will offer the unusual combination of a year's subscription for *Consolation* together with the book *Enemies* (or *Riches*) and the new booklet *Cure*, all on a $1.00 contribution. This announcement is supplemented by much detailed information in forthcoming issues of the *Informant*. The magnitude and scope of this campaign calls for careful planning and advance arrangements, losing no time. A faithful report in the regular way will be awaited from you at the close of the testimony.

MEMORIAL

The date for the celebration of the name of Jehovah God and to the sacrifice of his Vindicator, Christ Jesus, in 1938 is Friday, April 15, after six p.m. After six p.m. on April 15 let each company of the anointed assemble and celebrate the Memorial, their companions the Jonadabs also being present. Let the emblems be unleavened bread and real red wine. The Lord and his apostles used real red wine in symbol of His blood, and the anointed should follow their lead.

CONVENTION

Jehovah's witnesses will assemble in convention at Sydney, Australia, April 22-25 inclusive. This convention will serve both Australia and New Zealand. The public address of the president will be radiocast. All who love and serve Jehovah will be welcome.

SPANISH CONVENTION OF JEHOVAH'S WITNESSES

The Society is arranging for a convention of Jehovah's witnesses particularly for the Spanish-speaking brethren, to be held at San Antonio, Texas, April 15-17 inclusive. All Spanish-speaking brethren who can reasonably attend should make it a point to do so. The local company at San Antonio will have charge of the arrangements of the convention, under the direction of the Society. Brothers Montero and Keller will attend the convention. Brethren desiring to attend this convention may communicate with J. D. Carter, 517 Stonewall St., San Antonio, Texas.

"CURE"

Amid the vain pursuit by nations and individuals of a remedy the Society now brings forth a new booklet, entitled *Cure*, and written by Brother Rutherford. It is a most excellent short composition, enclosed in a striking cover. Release of *Cure* for campaign purposes is elsewhere announced. Preliminary thereto, all kingdom publishers will familiarize themselves with its interesting contents. Copies for your individual purposes may be obtained on contribution of 5c each.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX MARCH 1, 1938 No. 5

MEMORIAL

"Christ our passover is sacrificed for us: therefore let us keep the feast."—1 Cor. 5:7, 8.

JEHOVAH has made many prophetic pictures foretelling his purpose. The more important part of his express purpose we should expect to find magnified in the prophetic pictures; and this we do find. Jehovah's name, placed where it properly belongs in the hearts of his creatures, vindicated and magnified above everything, is of greatest importance. By the rebellion of Lucifer, now the Devil, and by the wicked challenge which the Devil flung in Jehovah's face, that He could not put men on the earth who would remain true and faithful to God, the name of the Most High was put at issue, greatly reproached and defamed. The question of supremacy thus put at issue must be settled in the right way. Jehovah declared his purpose to raise up a Seed that in due time would destroy the wicked one and his organization and vindicate His own great name. To this end he said to the Devil: "For this cause have I [permitted] thee to remain." (Ex. 9:16, *Leeser*) There are two things thus shown that God purposes to do, (1) cause his name to be proclaimed throughout the earth; and (2) to then show his supreme power against the enemy.

2 In preparation for the vindication of his name Jehovah moved Abraham out of his native land and put him in the land of Canaan. There God made an unconditional covenant with Abraham containing this promise: "In thee shall all families of the earth be blessed." (Gen. 12:3; 15:18) Then God gave his covenant of circumcision to Abraham, which provided that 'every male child among you shall be circumcised'. (Gen. 17:9-12) Thereafter God caused Abraham and his wife Sarah to have a son whom he called Isaac. When Isaac was of age Abraham, at God's command, offered up Isaac as a living sacrifice. All this was looking to the vindication of Jehovah's name. In this picture Abraham represented God himself, Sarah stood for Jehovah's organization, Isaac was a picture of Christ Jesus, the Seed, and the covenant of circumcision showed that everyone who becomes a part of that seed must have a circumcision of the heart, that is, be unconditionally and completely devoted to Jehovah God and his kingdom.—Deut. 10:16; Phil. 3:3; Col. 2:11.

3 Later God caused the offspring of Abraham to be domiciled in Egypt, the chief earthly stronghold of the Devil, and which land pictured the Devil's organization ruling the whole earth. In Egypt the descendants of Abraham were held in bondage and there cruelly oppressed by Satan and his agents, and the name of Jehovah was greatly reproached and defamed. Then Jehovah made a further living picture, by sending Moses into Egypt there to redeem his people and to make a name for Jehovah: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?"—2 Sam. 7:23.

4 To Moses the Most High revealed himself for the first time by his name JEHOVAH, meaning his purpose toward his creatures. He made known through Moses that he, Jehovah, is from everlasting to everlasting, not as one that was or will be, but as "I AM . . . this is my name for ever, and this is my memorial unto all generations". (Ex. 3:14, 15; 6:3) In Egypt Jehovah continued the development of the picture emphasizing the importance of the delivering of his chosen people and the vindication of his own great name and the means by which he would accomplish that purpose. Jehovah commanded Moses to prepare for the passover, which must be observed on a day certain, to wit, the fourteenth day of Nisan, and its importance was emphasized by making that the beginning of the year. By what would follow in the eating of the passover God would demonstrate his supremacy above the Devil and all his angels. On the tenth day of the first month each household should take a lamb without blemish and keep it up until the fourteenth day of that month, and on that latter day the lamb must be slain; its blood sprinkled upon the doorposts of the house; the flesh of the lamb roasted and eaten in the house, together with unleavened bread: and those who would faithfully obey this commandment of Jehovah God would have their firstborn protected and spared when the firstborn of others should be destroyed. Every house where the blood did not appear sprinkled, as commanded, the firstborn must die, and did die.

5 In this prophetic drama Moses pictured Christ Jesus, the great Prophet and Deliverer of men, who obeyed God's commandment. (Deut. 18:18, 19; Acts 3:22, 23) The lamb slain pictured Christ Jesus, "the Lamb of God, which taketh away the sin of the world." (John 1:29) The blood of the lamb sprinkled upon the doorposts pictured the lifeblood of Christ Jesus, which is the means of protection and salvation from death of those who exercise faith therein. Therefore God said through Moses to the people: "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you." (Ex. 12:13) On the night of the fourteenth day of Nisan, there in Egypt the angel of Jehovah God passed through and executed God's judgment upon the firstborn of every household where the blood of the lamb did not appear, and all such firstborn died. The deliverance of Israel, God's chosen people, from the land of Egypt then followed. Thereafter each year the Israelites, by commandment of Jehovah God, must keep the passover as a memorial unto the name of Jehovah the Most High. —Ex. 12:14.

6 There in Egypt God made the law covenant with the Israelites by and through Moses, and he inaugurated that covenant and confirmed it at Mount Sinai, to which point he led the Israelites. The purpose of that covenant was looking to the vindication of Jehovah's name by taking out a people for his name. That law covenant was a hedge or shield to protect the Israelites from Devil worship or Devil religion until the coming of Christ Jesus, the seed of promise. It is written concerning the law covenant: "It was added because of transgressions [sin], till the seed [Christ] should come to whom the promise was made"; it was the schoolmaster to hold in line the Israelites, God's chosen people, until the coming of Christ Jesus, the Head of his royal house, and the Deliverer of the world. (Gal. 3:19, 24) The Israelites that would faithfully observe and keep the terms of that law covenant would be shielded and protected from the Devil religion until the coming of Christ Jesus, who would fulfill the type of the prophetic picture. Those of the Israelites who remained faithful unto the law given through Moses, and who would be found faithful at the coming of Christ Jesus, would be transferred from Moses to Christ and become a part of the 'people for the name of Jehovah'.—Acts 15:14.

FULFILLMENT

7 In due time Jehovah sent Christ Jesus into the world. That was a fulfillment of the picture made by Moses' being sent by Jehovah into Egypt. As Jehovah had sent Moses into Egypt, there to make a name for Himself and to redeem a people unto Himself, so God sent Jesus into the world in the name of Jehovah to make a name for Jehovah and to redeem for God and deliver "a people to himself", and incidentally provide for the purchase price for all who would believe on and serve the Lord. Jesus came in his Father's name to do his Father's will, and therefore he upheld Jehovah's name, as it is written of him: "I delight to do thy will, O my God; yea, thy law is [written] within my heart." (Ps. 40:8; John 5:43; 10:25; 17:6) As Moses gave a faithful testimony to Jehovah's name in Egypt, even so Christ Jesus, the beloved Son of God, faithfully bore testimony to the name of his Father while he was on earth. Having completed that part of the fulfillment of the picture, Jesus was now about to fulfill that part of the prophetic drama made by the slaying of the lamb in Egypt. Moses could not be slain and carry out his part of the prophetic drama, but the lamb was slain in his place, and the slaying of that lamb foreshadowed the death of Christ Jesus.

8 With his disciples Jesus had kept the passover, as commanded by Jehovah. That was the last passover. Jesus had proved his faithfulness and had kept and maintained his integrity toward God, and, so doing, he had proved Satan a liar and God true and worthy of all praise. Jesus was now about to pour out his lifeblood in the most ignominious manner by being put to death as a sinner and in the sinner's place, being crucified upon a tree.

INSTITUTED MEMORIAL

9 Jesus knew he was soon to be put to death and before that event he must instruct his disciples, and through them others of like precious faith and who should follow after, of and concerning his Father's purpose, and therefore the things recorded he did, to wit: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins."—Matt. 26:26-28.

10 The record, according to Luke, of this same event contains these words of Jesus: "This do in remembrance of me." (Luke 22:19) The apostle, writing of the same event, says: "This cup is the new [covenant] in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11:25, 26) Manifestly the Lord was here pointing out to his true followers that they must keep in mind that all of those who shall ultimately constitute the members of his body, and therefore be of the royal line, must follow a like course as he was blazing, and, therefore, as they would partake annually of the emblems of the Memorial they must have in mind his death, knowing that they also must surely share in that sacrificial death if they would live with him. The Lord Jesus was fully informed as to the purpose of Jehovah, and therefore he knew that each one that would be associated with him must maintain his integrity toward God and prove his faithfulness unto

death, and, being thus associated with Jesus in his sacrificial death, might share with him in his kingdom glory. The institution of this Memorial by the Lord Jesus took place immediately following the eating of the last passover, and it is the Memorial of Jesus' death that his followers are commanded to annually observe.

WHO SHALL PARTAKE

[11] It appears that there are today many who love God and Christ Jesus and who have consecrated themselves to do God's will that are in doubt as to whether or not they should partake of the emblems of the bread and wine at the Memorial feast. The purpose of this publication is to aid such to better understand and appreciate the meaning of the Memorial, and then each one must decide for himself whether or not he shall partake. By always keeping in mind Jehovah's purpose as expressed in his Word, one will be better enabled to reach a proper conclusion upon this question. To make a name for himself is of first and therefore of paramount importance. This God demonstrated by sending Moses to Egypt to make a name for himself and therefore to vindicate his name. A secondary purpose was to redeem or deliver a people for himself in vindication of his name. Such was the purpose of sending Jesus to the earth, to fulfill in reality that which was pictured in the prophetic drama aforementioned. Jehovah has clearly revealed that his purpose is to vindicate his name by and through his kingdom, and Christ Jesus, his King, is his Vindicator; and that those taken out from among men for his name, and who are associated with Christ Jesus, will also participate in the vindication of God's name. The salvation of obedient mankind is of secondary importance, even though those who obey and receive life will be a vindication of Jehovah's name. The words of Jesus uttered at the institution of the Memorial show two offices performed by his lifeblood, to wit: (1) The remission of sin, being the disability that came upon the human race by reason of Adam's transgression; and (2) the making of the new covenant, by which covenant a people is taken out of the world for the name of Jehovah. The law covenant had failed to accomplish that work, which failure was due to the imperfection or sinfulness of the Israelites. God would now, through the new covenant, accomplish that purpose by selecting a spiritual class who would bear testimony to his name.

REMISSION

[12] By inheriting the result of Adam's sin all the human race has come under the disability or bondage of sin, which must result in death or complete destruction unless there is some provision for their salvation. Jehovah could have destroyed all of Adam's stock and started a new race, but it is his will to prove his supremacy by taking out from Adam's offspring those who prove their integrity toward God and to give such eternal life and use them as a monument to his name and word. Such faithful ones constitute a vindication of Jehovah's name. The redemption must first take place before anyone of Adam's race could be taken out for Jehovah's name or given life. God made the law covenant with Israel through Moses, and that covenant was made good by the blood of the unblemished lamb, and thereby the covenant became operative; and that blood of the lamb foreshadowed the blood of Jesus shed at Calvary, which made good and operative the new covenant, and which lifeblood also is the purchase price of the human race, and by and through which deliverance will be administered unto the obedient ones. It must always be kept in mind, however, that the remission of sin must first take place before a people can be taken out for Jehovah's name and be associated with Christ Jesus.

[13] God did not send Jesus to earth to condemn mankind, but that the human race might be saved, which salvation is guaranteed only to "whosoever believeth in him". (John 3:16, 17) The Israelites, God's typical people, he had fed upon bread called "manna", sent down from heaven, that they might exist for a time. That bread foreshadowed Christ Jesus, the Bread from heaven, through which life will be administered to all who believe and obey God and Christ. All who are thus saved must exercise faith in the humanity or life laid down by Jesus for the salvation of man. (John 6:29-35) Therefore it is written: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matthew 20:28) This scripture clearly means that the Lord Jesus gave his life a ransom for as many of the human race as will comply with the conditions by believing and obeying as commanded. The obedient ones of the human race are designated under the symbol of "sheep", and concerning which Jesus said: "I lay down my life for the sheep." (John 10:15) The disobedient ones are designated under the symbol of "goats". Did not Jesus also lay down his life for the "goats"? He did not, for the reason that the ransom sacrifice is not provided for the disobedient, but only for the obedient ones; as it is written: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36) *Ransomed* means "purchased at the forum and by a price equal to that demanded for the one who committed the sin". The perfect man Adam sinned and was put to death. The perfect man Jesus was without sin and suffered death. Would that mean that Adam was redeemed by the blood of Christ Jesus? No, it does not mean that, but exactly the contrary. Adam was a willful sinner. (1 Tim. 2:14) For that willful transgression Adam was put to death, because that was God's announced penalty for sin. There is no reason to conclude that Jehovah will reverse his judgment; because God

changes not. (Mal. 3:6) All the offspring of Adam were necessarily brought under the condemnation by reason of the fact that they inherited imperfection from Adam. They were not on trial, and the judgment of death was not entered against them; but being born in sin and shapen in iniquity, they must die because of inherited sin unless redemption is provided. The opportunity of salvation is given to Adam's offspring through the shed blood of Christ Jesus, and in order to avail oneself of that opportunity he must comply with the conditions, to wit, to believe on the Lord Jesus Christ, and to obey God's commandment.—Rom. 5:12, 19.

[14] How and when did Jesus purchase the offspring of Adam? Jesus was made a perfect human creature with full right to live forever as such human creature, and was therefore a creature without sin or blemish, and this was foreshadowed by the unblemished lamb; and Jesus was therefore qualified to provide the price that would 'take away the sin of the world' resulting in death to Adam's offspring. Jesus declared that he must gather unto himself the obedient sheep, and said: "Therefore doth my Father love me, because I lay down my life, that I may take it again. . . . I lay it down of myself. I have power [authority (*Diaglott*)] to lay it down, and I have power [authority (*Diaglott*)] to take it again. This commandment have I received of my Father."—John 10:17, 18.

[15] Jesus did lay down his life. He died upon the tree as though he was a sinful man, although he was holy, harmless and without sin; and therefore his right to human life continued or persisted. (1 Pet. 1:19) God raised Jesus out of death and exalted him to heaven, and the right of Jesus to human life he still had, and he had the right or authority from his Father to take back his life as a man; but did he take it back? He did not; but he presented that right of human life at the mercy seat of God as an offering for the sins of humankind. His blood, therefore, was for the remission of such sins. "So Christ was once offered to bear the sins of many." (Heb. 9:28) Prophetically it was written of him: "Thou shalt make his soul an offering for sin."—Isa. 53:10-12; Rom. 4:25; 1 Cor. 15:3.

[16] Christ Jesus did not deposit the value of his sacrifice in heaven to again withdraw it and use it. He laid it down, he gave it up, he parted with it completely, as the purchase price of the human race; as it is written: "Ye are bought with a price." (1 Cor. 6:20) When one merely deposits a thing, he may withdraw it or take it back. If he pays it over, he passes title out of himself; and Jesus paid over the price. The human race, therefore, belongs to Christ Jesus by right of purchase, according to the will of God. (1 Pet. 1:18, 19; 2 Pet. 2:1) The Lord Jesus Christ sold all that he had as a man, to wit, his human life, and with the value thereof bought the human race. (Matt. 13:46) 'He has purchased it with his own blood.'—Acts 20:28; Eph. 1:14.

[17] If any man is to obtain life everlasting, how can he get it? He must receive life from God through Jesus Christ. 'Life is the gift of God, through Jesus Christ our Lord.' (Rom. 6:23) Addressing his disciples Jesus said: "I am the way, and the truth, and the life; no man cometh unto the Father but by me." (John 14:6) There is no other way to get life. (Acts 4:12) The only way of reconciliation of men to God is by and through Jesus Christ by man believing and proving himself faithful. Abraham and other faithful men mentioned in Hebrews eleven believed God's promise to send the Messiah and that he would be the Savior and Ruler of the world, and they looked forward to his kingdom and refused to have anything to do with the wicked world, having their hearts set upon the kingdom under the Messiah. Because of their faith such men were counted righteous, but they did not receive life at the time, for the reason that Jesus Christ must first purchase the human race with his own blood and then proceed to deliver them in God's appointed way. "And these all, having obtained a good report through faith, received not the promise [of life]; God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:39, 40) What is that better thing here mentioned by the apostle, of which thing the apostle himself is partaker?

SPIRITUAL SONS

[18] Membership in the royal house of sons is that better thing, of which Christ Jesus is the Head: "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6) God had held the nation of Israel under the protection of the law covenant until the coming of Christ, and that covenant operated as a protection to those who were faithful to God. (Gal. 3:19, 24) Jesus, by the will of Jehovah, came to the Israelites, his own covenant people, and almost all that people rejected him; but some of them believed on him. "But as many as received him, to them gave he power [(*margin*) the right, or, privilege] to become the sons of God, even to them that believe on his name."—John 1:12.

[19] The faithful apostles were all under that law covenant, and they believed on the Lord Jesus Christ, devoted themselves to him as God's beloved Son, and became sons of God. That great privilege was extended to the Jews exclusively for three and one-half years, and then it was opened to Jew and Gentile alike. It was after the coming of the holy spirit that the apostles, being taught by the holy spirit, understood Jehovah's purpose and then declared it unto others, to wit, to take out "a people for his name". Those faithful men, the apostles, were assembled at Jerusalem considering the matter of the gospel's having been taken to the Gentiles and why this was done, and at that time the holy spirit revealed to them God's purpose as this, to wit, to 'take out of the nations a people for his

name', the taking out of which had been foretold by the prophets of Jehovah. (Acts 15:14-16) The "people for his name" thus taken out are those spirit-begotten ones, the sons of God, upon whom Jehovah bestows his name and whom he makes his witnesses to bear testimony of and concerning his name and his kingdom, and which testimony must be given before Jehovah demonstrates his supreme power. (Isa. 62:2; 43:9-12; Ex. 9:16, *Leeser*) Such people so taken out for Jehovah's name are his spiritual sons, which Jesus refers to as the "little flock" of the Lord's sheep.

[20] The covenant made in Egypt and confirmed at Sinai, that is, the law covenant, failed to bring forth a people for Jehovah's name in completeness, but there were a few of the Israelites, including the apostles, who because of their faith and obedience were transferred from Moses to Jesus Christ. With Christ Jesus God made the new covenant, by which means he accomplishes what the old law covenant had failed to do, to wit, to take out from the nations a people for God's name, which people must be wholly devoted to God and bear testimony of and concerning his name and kingdom before the world. The law covenant was made in Egypt with Moses as the chief one or mediator. The new covenant was made by Jehovah with Christ Jesus while Jesus was on the earth, that is, in the antitypical Egypt, and it was the blood of the Lord Jesus that made good or operative that new covenant. Therefore Jesus said to his disciples, referring to the wine in the cup which represented his life-blood: "This is my blood of the new [covenant], . . . Drink ye all of it."—Matt. 26:27, 28.

[21] The fact that Jesus invited or commanded them to drink of it is conclusive proof that all who are in that covenant, and no others, must drink of his blood. It is true that his lifeblood is for the remission of sins; but no one will be invited into the covenant and thus taken out of the world as for the name of Jehovah until that one first believes on and accepts the Lord Jesus Christ and His precious blood as his means of salvation. The faithful disciples had previously fully accepted Jesus as the Messiah and had devotedly followed him, and therefore God counted that unto them for righteousness, even as he had counted Abraham's faith unto him for righteousness; and when the purchase price was presented in heaven as a sin offering those faithful apostles became the spiritual sons of God and were so accepted by reason of receiving the witness of the holy spirit, which they did receive at Pentecost. Jesus did not invite all the Israelites to partake of the Memorial emblems, but invited only those faithful men who had proved their integrity toward him.

[22] The new covenant did not produce a seed and is not the means of giving life to anyone, but those taken into that covenant must first be justified and then be begotten of the holy spirit and therefore have the conditional right to life, and the condition is that they must be faithfully obedient unto the Lord ever thereafter. The new covenant brings forth a people for Jehovah's name, and all who are taken into that covenant, in order to prove their faithfulness, must be witnesses to the name and kingdom of Jehovah, by which kingdom Jehovah will vindicate his name. Christ Jesus the King is in the other side of the covenant with Jehovah. He is the Head of the house of sons and he is "the Faithful and True Witness" of Jehovah, and all who continue faithfully in that covenant must likewise be witnesses to Jehovah. Therefore Jesus said, when the question was put to him: "I am a king. To this end was I born, and for this cause came I unto the world, that I should bear [testimony] unto the truth. Every one that is of the truth heareth my voice." (John 18:37) His words were proof beyond any doubt that all who are taken out of the world for Jehovah's name, and who prove faithful, must be witnesses to the name of Jehovah.

[23] The Jews who were wise in their own conceit objected to the words of Jesus concerning the giving of his human life, and for that reason and for the instruction of others concerning the right way Jesus uttered these words, to wit: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."—John 6:53-58.

[24] Christ Jesus was then speaking of his "sheep", the "little flock", who become members of the royal house of sons, and it is to such, and such alone as prove faithful, that his words apply, to wit: 'Except ye eat of my flesh and drink of my blood, ye have no life in you.' Otherwise stated, it is the spirit-begotten ones, taken into the new covenant, that must eat the bread and drink the blood. But do not all persons who ever get life on earth have to 'eat of the bread'? No, only the spiritual sons eat the bread, and drink the blood. All who get life on the earth must have and exercise faith in the lifeblood of Christ Jesus poured out for the remission of sins, but at the institution of the Memorial Jesus was inviting his disciples alone to be broken with him and to be dead with him and to thus share in his death and in his resurrection, and since then his words apply only to those who are consecrated to God and are spirit-begotten. Let it be carefully noted that "Jesus took bread, and blessed it, and brake it", and gave the broken bread to his disciples and commanded them to eat. The breaking is of very

great importance and cannot be ignored or passed over. The breaking is of vital significance to all who participate with Christ Jesus in his kingdom. It means that they must become members of the body of Christ and be broken with him and therefore die with him in order to share with him in his kingdom glory.

25 That the apostles so understood the matter when instructed by the holy spirit is conclusively proved by the words of Paul, who afterwards wrote under inspiration of the holy spirit: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me."—1 Cor. 11:23, 24.

26 It will be conceded that the words of Jesus meant: "This bread represents my body." The bread was merely a symbol, and the breaking of it discloses what must be done to those of the body of Christ. The "fruit of the vine", or wine, represented his lifeblood about to be poured out, and to the disciples he said: "Drink ye all of it"; or, "Drink all of it." His words clearly mean that all who will be associated with him in his house must first be broken and die and therefore share with him in his death.

27 That the words of Jesus meant that his body members are partners in his suffering and death is fully supported by the apostle, who under inspiration of the holy spirit wrote: "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread."—1 Cor. 10:15-17.

28 Eating of the bread did not mean that those eating thereof appropriate it to themselves and are thereby justified to life. Nor do those words of Jesus mean that upon that bread all must feed and be sustained by the humanity of Jesus. Everyone must be first justified before he can become a part of that bread which is afterwards broken.

29 When Jesus was addressing the Jew critics he said nothing about breaking bread, but he did say: 'I am the bread of life. He that believeth on me hath everlasting life. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.' —John 6:47-51.

30 Those words of Jesus Christ show that it is his human life that he gives for the redemptive price of the world, and all who receive the benefit thereof must believe on him as the Savior of the world. Such faith must be exhibited before one is justified. The words of Jesus addressed to his disciples concerning the breaking of bread mean an entirely different thing. Jesus took the loaf of unleavened bread and broke it and said to his followers: "This is my body." Then his words, in substance, were these: 'You must eat, that is to say, you must partake with me and thereby become my partners or fellow-sufferers, and as this bread you see me break represents the body of Christ, or the members, all of such must be broken together.' Such breaking of the bread or body, and the drinking of the blood, must take place after those partaking are justified and spirit-begotten, and therefore only such properly partake of the emblems.

31 The words of the apostle in 1 Corinthians 10:15-17 certainly mean the same thing. There the apostle uses the word "communion", which word means "partnership", that is, sharing together. The text according to another version reads: 'The cup that we bless, is it not a sharing together of the blood of THE CHRIST? The loaf which we break, is it not the sharing together of the body of THE CHRIST? Because one loaf, one body, we, the many are, for we all of the one loaf partake.'—*Rotherham.*

32 Justification does not result from such breaking of the body and drinking of the blood, because justification must first precede or be had before the breaking of the bread and drinking of the wine can take place. Jesus did not offer the bread and wine to everyone, but only to those who had proved their faithfulness. It follows, then, that only those properly partake of the emblems who are first justified and spirit-begotten, and who are in line for the kingdom.

33 Presenting the argument in a somewhat different form the Scriptures conclusively prove this, to wit: That Jesus knew he was shortly to die in the place and stead of sinners, and therefore must die an ignominious death upon the tree. Reproach and ignominy and death were conditions precedent to his becoming Jehovah's Vindicator. The Devil had greatly reproached his Father's name, and now similar or like reproaches had fallen upon the Lord Jesus. To remain faithful and true to his Father Jesus must receive the most severe test and prove his faithfulness thereunder in order to become Jehovah's Vindicator. It is the will of God that Jesus shall have associated with him in his work as Vindicator 144,000 members of his body, all together constituting one body or royal house of sons of God and every one of which must undergo a test similar to that to which Jesus was subjected and must suffer and die with Christ Jesus as a condition precedent to entering into the glory of the Lord. Jesus was instructing his disciples and, through them, all of those who shall thereafter follow in his steps, and thus doing he took a loaf of bread, which was unleavened, symbolizing a sinless or justified condition, and then he said to them, in substance: 'As we break this bread you will observe that it represents my body [the body of Christ, which is pure and without sin]. Each one of you must eat thereof [that is, partake with me, and thus become my partner and share with me in being

broken].' His words "This is my body" could not have referred to his human organism, because of Jesus it is written: "He keepeth all his bones: not one of them is broken." (Ps. 34:20) "For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken."—John 19:36.

[34] The man Jesus did not die by reason of any part of his body being broken, but undoubtedly as the result of a broken heart. Jesus then proceeded to instruct his disciples concerning the cup, as it is written: 'Likewise he took the cup.' The wine in the cup referred to his blood, and his words, in substance, meant this: 'This represents my blood, which blood makes good the new covenant, which covenant my Father has made with me. Also it is the price of redemption for the human race. This poured-out blood represents my life poured out in death, even as my broken body shows that I must die, and if you share with me in my kingdom you must share with me in my death. Therefore eat of this bread and drink of this blood.' Jesus knew drinking the blood meant death, as provided by the law of Jehovah. (Gen. 9:4; Lev. 17:11) He was therefore inviting his disciples to perform an act that meant their death, and thus inviting them to participate in his death, and hence he said: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John 6:56) That is the only way to be taken into THE CHRIST, and only those who are taken into and become members of THE CHRIST are broken with Christ Jesus and pour out their life with him.

[35] Everyone who makes an unconditional consecration to do the will of God properly symbolizes or gives outward testimony thereof by being baptized in water. That baptism, however, does not put him into the body of Christ; he must be baptized into the sacrificial death of Jesus Christ, and that must be done after he has consecrated himself to God and has received justification. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:3-5.

[36] Only those called to the heavenly calling will share in the sacrificial death of Christ Jesus. It is only the "little flock" of the Lord's sheep, the spirit-begotten ones, that are in line to share in the death of Christ Jesus and in his glory that shall follow, and therefore only such properly partake of the Memorial symbols.

[37] The apostle Paul, enlightened and taught by the holy spirit, and inspired to teach others, clearly understood and taught that all who properly partake of the Memorial emblems, which represent the broken body of Christ Jesus, that is, his sacrificial death, must share in his death as a condition precedent to entering into his glory. Such ones, and such only, are called 'in one hope of our calling' (Eph. 4:4), and that hope is the heavenly, spiritual kingdom; and such must suffer the reproaches that fell upon Jesus, must be put to the crucial test to which he was subjected, and must endure much tribulation, and die with Christ Jesus; all of which conclusions are fully supported by the words of the apostle, to wit: "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."—Rom. 15:3.

[38] To his fellow Christians the apostle said: "We must through much tribulation enter into the kingdom of God." (Acts 14:22) All such must suffer and die as did Christ Jesus. "It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him: if we deny him, he also will deny us."—2 Tim. 2:11, 12.

[39] That such suffering is essential for the members of the body to endure, and that it is joyfully participated in by those who understand their privilege, is proved by the apostle's words, to wit: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."—Col. 1:24.

[40] That the Memorial emblems picture the suffering and death of Christ in which the body members alone have a part, and which they must gladly endure, is further shown by the apostle's words: "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:8-14.

[41] The testimony of the apostle Peter fully supports the conclusion that it is only the members of the body of Christ, the spiritual sons of God, that properly partake of the Memorial emblems, which will bear his reproach, suffering and death, and that such must precede participation in his glorious resurrection, to wit: "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:21) "Be-

loved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."—1 Pet. 4: 12-14.

42 Those consecrated, spirit-begotten ones who do share in the sufferings of Christ Jesus are made conformable to his death; and thus continuing and enduring as good soldiers of Christ Jesus, faithful unto death, they shall share in his resurrection; and concerning which Jesus, addressing them, said: "Be thou faithful unto death, and I will give thee the crown of life."—Rev. 2: 10, *A.R.V.*

'DISCERNING THE BODY'

43 Those in Christ Jesus must and will discern the body of Christ; that is to say, they will clearly distinguish between the body of flesh and the body of THE CHRIST. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. . . . For the body is not one member, but many." (1 Cor. 12: 12, 14) Only such properly or worthily partake of the Memorial emblems. To partake unworthily means to be unfit and to partake irreverently. "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily [unfit, irreverently], shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning [not distinguishing between the body of flesh and the spiritual body of THE CHRIST] the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged."—1 Cor. 11: 27-31.

44 Says the apostle: "Christ our passover is sacrificed for us: therefore let us keep the feast." He means those that are in the class to which he belonged, therefore the spiritual class. If one is a Jonadab, he is not in Christ; and if he is not in Christ he cannot share in the death and resurrection of Christ. Therefore it would be improper for him to partake of the Memorial emblems.

"TILL HE COME"

45 The inspired apostle further instructs his fellow Christians in the word which he received from the Lord, to wit: "For as often as ye eat this bread; and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11: 26) Those who properly partake, and with understanding and discernment, thereby show that they recognize the purpose of the death of Christ Jesus and that it is their privilege to suffer and die with him in order that they may live with him and reign with him, sharing his glory. Christ Jesus has now come to the temple, but there are those yet on the earth who are in the flesh and who properly celebrate the Memorial feast and should do so until their change come, when they are changed in the moment, in the twinkling of an eye, giving up the human organism and receiving at the hands of the Lord a spiritual body. It is enjoined upon them to celebrate the Memorial and thus bear testimony of their relationship to God and Christ Jesus, and they would be woefully negligent if they failed to do so. "Till he come," therefore, is properly construed to mean until the last member of the body on earth finishes his course and is changed from human to spirit.

KINGDOM COVENANT

46 After Jesus had instituted the Memorial and the faithful disciples had partaken thereof, thus signifying their determination to faithfully follow in the Master's footsteps, Jesus invited them to share with him in his kingdom, and he therefore said to them: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22: 28-30) Only such as are in a relationship to the Lord similar to that between the apostles and the Lord could be taken into the covenant for the kingdom. Therefore it is only those who are in Christ and who share in his death that have a part in the kingdom. This excludes everyone but the spiritual and anointed ones, and these alone properly and worthily partake of the Memorial emblems.

WITH JOY

47 It was in 1918 that the Lord Jesus appeared at his temple for judgment and there began the judgment of the consecrated, spirit-begotten ones. The approved ones at that judgment have been taken into the temple. Since that time, therefore, the true followers of Christ Jesus have partaken of the Memorial emblems, not in sorrow, but with joy, because the Lord, the head of the house, is with them; and this is in harmony with the words of Christ Jesus: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. 26: 29.

48 The fruit of the vine is the wine, and not only does that represent the poured-out lifeblood of Christ Jesus, but upon his second coming the wine pictured the joy of the Lord. "Wine . . . maketh glad the heart of man, and oil to make his face to shine." (Ps. 104: 15) Christ Jesus, the anointed, exalted King of Jehovah, is at his temple and has gathered to himself those who have successfully passed the test of judg-

ment, and these Jehovah has anointed, and all such are now glad and rejoicing in the Lord. Christ Jesus is the great Vindicator of Jehovah, and his chief joy is the vindication of his Father's name, for which purpose he has come. To his faithful followers, whom he has gathered into the temple, he gives invitation to share his joy, and so he says: "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25:23) Now all of the temple company are rejoicing in the Lord, symbolized by drinking with him the wine new, and there in the temple showing forth the praises of Jehovah their Father. "And in his temple doth every one speak of his glory."—Ps. 29:9.

[49] All such have been taken out by the terms of the new covenant as a people for the name of Jehovah, and all such must bear witness to the name and kingdom of Jehovah. (Matt. 24:14) Such faithful, spiritual and anointed sons of God continuously offer unto Jehovah an offering in righteousness, because they are in the temple with Christ Jesus the Head. (Mal. 3:4) In the temple, that is, the secret place of the Lord, he instructs his anointed as to the meaning of the prophecies now being fulfilled, and at his command they 'go outside of the camp' in obedience to the will of Jehovah, proclaiming the message of the kingdom and thus bringing upon them the reproaches that have reproached Jehovah and Christ Jesus. (Heb. 13:13-15) They rejoice to do this, and they appreciate the fact that they are in the joy of the Lord and that the joy of the Lord is their strength.

[50] Those who properly and therefore worthily partake of the Memorial emblems must be first justified, spirit-begotten, and gathered to the temple and anointed now. The Jonadabs are consecrated to do the will of God, but they are not spirit-begotten. They are not justified. Their hope is not in heaven, but is that they might live on earth forever. They have found refuge in the organization of Jehovah under Christ Jesus, where they must remain until the day of Jehovah's wrath is passed; and while remaining in bounds, they must continue to seek righteousness and meekness. Being 'strangers in the camp', who have devoted themselves to God and Christ, they must participate in declaring the name and the kingdom of God under Christ. But since they cannot share in the death of Christ Jesus, and hence cannot partake of his resurrection, it would be entirely out of order and improper for them to partake of the Memorial emblems. Being under the protection of God's organization, they are companions of the anointed and must serve with the anointed and joyfully do with their might what their hands find to do. The Scriptural evidence and the facts show that the Jonadabs, or great multitude, are now being gathered to the Lord and, as such, are continuously praising God and Christ Jesus his King, because they see that the day of salvation and deliverance has come. Therefore they hail Christ Jesus, the King of glory, and joyfully serve him continuously.—Rev. 7:9-17.

[51] All the Scriptural argument, therefore, conclusively establishes this fact, that the Lord Jesus Christ instituted the memorial of his death and commanded that this should be celebrated *only by those who are begotten of His spirit and baptized into his body,* that is to say, the *spiritual body of Christ;* that such spiritual sons would fail of their duty and miss their great privilege if they did not partake of the Memorial; that once each year it is their duty and privilege to thus celebrate the Memorial. In the year 1938 the proper date falls on April 15, after six p.m., at which time the various companies of God's anointed people throughout the earth will assemble together and partake of the Memorial feast. It will be entirely right and proper for the Jonadabs to be present at such meeting and observe what is done, that they may have a keener appreciation of the relationship of the anointed to Jehovah and a keener appreciation of the relationship of the great multitude to God and to Christ. It should be and is a time of rejoicing for them also, because they appreciate the fact that the day of deliverance has come.

[52] By having in mind the inspired words of the apostle, to wit, 'Christ our passover is slain . . . therefore let us keep the feast,' it is easy to be seen that the flock or class of which the apostle himself was and is a part, and like members of the spiritual company, alone can properly partake of the Memorial emblems. Jonadabs, or those who compose the great multitude, can never properly partake of the Memorial emblems. To do so would be doing injury to themselves.

[53] Yet there are in the mind of some the questions: How shall I know whether I must partake of the Memorial or not? Am I of the anointed who are privileged and duty-bound to partake of the Memorial, or am I a Jonadab, who cannot partake of it? Is it possible for me to determine what is my position and relationship to the Lord, and, if so, how may I determine that question? These questions to be considered in subsequent issues of *The Watchtower.*

QUESTIONS FOR STUDY

¶ 1. What important part of Jehovah's express purpose is magnified in the prophetic pictures recorded in his Word? How was Jehovah's name put at issue? How will the question be settled? What two things are here shown, as corroborated at Exodus 9:16 (*Leeser*)?

¶ 2. How, in his dealing with Abraham, did Jehovah proceed in preparation for the vindication of his name?

¶ 3. How had the offspring of Abraham come to be dwelling in Egypt, and there being oppressed by the enemy? How, and for what purpose, were they delivered therefrom?

¶ 4, 5. Describe the preparation for the passover, and explain that part of the prophetic picture.

¶ 6. How, and for what purpose, were the Israelites brought into the law covenant?

¶ 7, 8. Point out the fulfillment of the picture made by Moses' being sent to Egypt, for the purpose declared by Jehovah, and in Moses' giving faithful testimony there.

¶ 9, 10. Relate how Jesus instituted the Memorial. What did

this mean for his disciples then and for those of his followers thereafter?

¶ 11. What is the purpose in now here considering the subject of the Memorial? What was the paramount purpose, and what the secondary purpose, in sending Moses to Egypt? How does this point in the prophetic picture have fulfillment? What two offices are performed by Jesus' lifeblood? Account for God's making the new covenant.

¶ 12. How is provision for the remission of sin related to the purpose and operation of the new covenant?

¶ 13. What was the purpose at that time, also the prophetic purpose, in God's feeding the Israelites upon "manna"? Explain and apply Matthew 20: 28.

¶ 14-16. How and when did Jesus purchase the offspring of Adam?

¶ 17. If any man is to obtain everlasting life, how can he get it? What purposes were served by the faith and faithfulness of those referred to at Hebrews 11: 39?

¶ 18. Explain that "better thing" mentioned in Hebrews 11: 40. What benefits were made available through the operation of the law covenant? Account for the expression, "as many as received him," at John 1 12.

¶ 19. When and how did the apostles come to an understanding of God's purpose to 'take out a people for his name'? Who are the "people for his name"?

¶ 20. When, how, with whom, and why, was the law covenant made? The new covenant? How was each of these covenants made operative?

¶ 21. Explain Jesus' inviting his disciples, and them only, to 'drink of his blood'.

¶ 22. Who have been taken into the new covenant? and what does this mean to and for them?

¶ 23-25. Why did Jesus speak as recorded at John 6: 53-58? To whom do these words apply? Explain whether all persons who ever get life must 'eat the bread' and 'drink the blood'.

¶ 26-28. What was meant by the bread and the breaking of it? By the "fruit of the vine", and Jesus' saying to his disciples, "Drink ye all of it"? What light on the meaning of Jesus' words is seen in the apostle's statement at 1 Corinthians 10: 15-17?

¶ 29-31. What is shown by the words of Jesus at John 6: 47-51, and in his not there saying anything about breaking bread? Compare therewith his words to his disciples concerning the breaking of bread, and point out what is meant by the latter.

¶ 32. How, then, may it be seen who may properly partake of the Memorial emblems?

¶ 33, 34. Presenting this matter in a different form, what do the Scriptures conclusively prove? What is meant by Jesus' words "This is my body", and "This is my blood"? By his inviting his disciples to 'eat of this bread and drink of this blood'?

¶ 35, 36. As to purpose and effect, distinguish between water baptism and baptism into Jesus Christ.

¶ 37-39. Who, from the standpoint of baptism, properly partake of the Memorial emblems?

¶ 40, 41. What further instruction in this regard is seen at Philippians 3: 8-14? At 1 Peter 2: 21 and 4: 12-14?

¶ 42. Apply Revelation 2: 10.

¶ 43, 44. What is meant by "discerning the Lord's body"? Why is it important to understand this? As here seen, would it be proper for a Jonadab to partake of the Memorial emblems, and why?

¶ 45. How have those properly partaking of the bread and the cup 'shown the Lord's death'? How are the words "till he come" properly construed?

¶ 46. To whom and how do the words of Jesus at Luke 22: 28-30 apply?

¶ 47-49. How have the faithful followers of Christ Jesus 'entered into his joy' and been 'drinking the fruit of the vine new with him in his Father's kingdom'?

¶ 50. What is necessary, in addition to consecration and obedience, that one may worthily partake of the Memorial emblems? Explain the position of the Jonadabs in this connection, and their duty, privilege and joy.

¶ 51, 52. What, then, are the duty and privilege of the spiritual sons and of the Jonadabs in connection with the Memorial feast? Why is it important to understand this matter?

¶ 53. What further important related questions call for consideration?

FAITHFULNESS

JEHOVAH preserves the faithful. (Ps. 31: 23) Those who abide in the royal house of Jehovah will maintain their integrity under all conditions now and will be faithful to him for ever. Rules and requirements must be observed and followed out as they have been made by the "higher powers", God and his organization. (Rom. 13: 1-4) Such rules and requirements were foreshadowed by the careful measurements set forth in Jehovah's prophecy written by Ezekiel (chapter 41) concerning the marvelous temple shown by Jehovah in a vision he gave that prophet.

Ezekiel had been led from the outside through the gate into the outer court and into the inner court, and now he stood on the porch at the door of the temple: "Afterward he [Ezekiel's heaven-sent guide] brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle." (Ezek. 41: 1) That building was the most important of all the structure upon which Ezekiel's eye had been feasting. His guide first measured the posts of the door, or entrance to the temple; but the height of these posts is not given in the measurements. These posts stood beside the temple door. Ezekiel's guide, before going inside of the temple, measured the door thereof on either side, and the length and the breadth of the temple. "And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side; and he measured the length thereof, forty cubits, and the breadth, twenty cubits." (Ezek. 41: 2) These measurements show what is required of the priests who enter the temple or royal house of Jehovah. "Organized Christianity," by its spellbinders, has for many years taught the people that one might accept Christ Jesus as his Savior while on his deathbed and die and immediately go to heaven. The careful measurements made by the guide of Ezekiel from the outer gate progressively to the temple show that such ecclesiastical claim is entirely erroneous. The one whom Jehovah begets and then invites to his house must first prove his faithfulness at each step he takes before he takes the next progressive step.

The guide preceded Ezekiel into the temple: "Then went he inward, and measured the post of the [inner] door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits. So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place." (Ezek. 41:3, 4) Ezekiel, following the guide, was taken into "the most holy", as shown by the latter part of verse four, just quoted. Ezekiel was there granted the privilege of a high priest. "The most holy" pictures heaven itself. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24) Other scriptures show that the Lord Jesus came to Jehovah's temple in 1918 and then he began to gather unto himself into the temple the faithful class, designated "the remnant", because these have proved faithful at each progressive step from the time of justification and spirit-begetting. The going of Ezekiel into the temple foreshadowed the assembly of the faithful ones and their gathering into the joy of Christ Jesus. This point of Ezekiel's progression corresponds to the time when Christ Jesus comes to the temple of Jehovah and finds a faithful class. "Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." (Matt. 24:46, 47) Those composing this "faithful servant" class pictured by Ezekiel had met the requirements or measurements, not by reason of self-development, but by their faithful devotion to God and to his kingdom interests. Christ Jesus, the great Judge, there begins to take account with such, and the faithful ones he invites to enter into his joy.—Matt. 25:20, 21.

Jehovah's remnant class are shown how to measure the requirements or qualifications for getting an entrance into the temple. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Eph. 2:6) The apostle's words further show that the reaching of this position of blessedness is not the result of one's own efforts to make himself "exceedingly good and pious", as these words are generally understood, but rather is the result of God's grace and the creature's faithfulness. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit."—Eph. 2:8-10, 19-22.

The progressive steps that the faithful sons of God must take before reaching the temple are briefly stated by the apostle. (See 2 Peter 1:2-11.) It is the power and grace of God that makes it possible for one to follow in the steps of Jesus Christ and ultimately be made a member of the royal house. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine [growth; kind (of life), *Strong*], having escaped the corruption that is in the world through lust." (2 Pet. 1:3, 4) Ezekiel, standing on the outside of the outer court, and seeing the man with the measuring equipment, pictures that class begotten of the holy spirit and invited to the kingdom. The measurements' beginning at the gate, and the heavenly messenger's urging Ezekiel to keenly observe everything he saw, is exactly in accord with the admonition of the apostle: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge." (2 Pet. 1:5) The word "virtue" in this text really means "manliness, valor or fortitude". Seeing the prospect set before them, and that the chief thing is to be faithful to God, the Ezekiel class is admonished to be 'real men'. "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity [unselfishness]."—1 Cor. 16:13, 14.

There must be no compromise or alliance with any part of the world, which is Satan's organization. The proper course will require diligence and hard work, and a joyful endurance of whatsoever comes. The faithful class will be compelled to suffer much reproach, but that is one of the requirements of true soldiers of Jesus Christ: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." (2 Tim. 2:3-5) 'Striving lawfully' means to follow carefully the prescribed rules, just as Ezekiel followed his guide in his progressive steps and marked the measurements he saw the guide take.

The following scripture is an admonition addressed to the class that is on the way to the kingdom, and states some of the rules (pictured by measurements concerning the house of God) that must be carefully observed and obeyed, to wit: 'Add to knowledge self-control, patience, piety, brotherly kindness, and love,' which is the unselfish devotion to Jehovah and to his kingdom. (2 Pet. 1:5-7) The words of Ezekiel's guide showed that it was necessary for him to gain knowledge; otherwise he would not have been admonished to give such close attention to what he might see and hear. Jehovah has increased his light upon his Word

in these latter days for the manifest purpose of giving his called ones an opportunity of increasing their knowledge and of learning what they must do in order to enter the royal house. Those who fail or refuse to give heed to increase their knowledge and unselfish devotion to God and his kingdom are blind, according to the words of the apostle: "For he who is not possessed of these things is blind, closing his eyes, having become forgetful of the purification of his old sins." (2 Pet. 1:9, *Diaglott*) A blind man could not have followed the heaven-sent messenger as Ezekiel did, and could not have carefully observed all the measurements.

Those whom Ezekiel foreshadowed and who prove faithful and enter the royal house must walk in the ever-increasing light and be diligent to obey the commandments of Jehovah which the light reveals. God gives them light upon his Word for their special benefit because they are called to the royal house. (Ps. 97:11) That light discloses to the remnant that there is much to be done and that this must be done with diligence. Those who have responded to the call to a place in the royal house must be stable and firm on the side of Jehovah and never waver in their devotion to him. (Jas. 1:6-8) They must be patient, which means constancy in the performance of duty and with an inward joy because they know they are right and on Jehovah's side. These must have godly piety, which means sincerity and honesty in devotion to God and an appreciation of the privileges these have of serving God's organization. Jehovah is always righteous, and to be godly means that his sons are sincerely and honestly representing the interests of his kingdom. The measurements require these to manifest brotherly kindness, which means unselfishly guarding the interests of the brethren who are likewise in the fight for the cause of righteousness.

The inducing cause of action of the class pictured by Ezekiel must be love, and that means an unselfish devotion and a determination to obey God's commandments, and an unselfish action in obeying them. The light which God has given this class shows the members thereof that they must deliver the testimony of Jesus Christ, declaring the day of the vengeance of our God, and exalting his name. "By this we know that we love the children of God, when we love God and practice his commandments." (1 John 5:2, *Diaglott*) "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love." —1 John 4:17, 18.

Ezekiel began to prophesy when he was a young man, and throughout the years that followed he was faithful in his devotion to God. Now he stood at the temple, which shows that God had been pleased with his faithfulness in doing what he had been commanded to do. In all the work that Jehovah gave him to do Ezekiel did not manifest fear, which is the very opposite of love. Reproach did not deter him from doing his duty. Those whom Ezekiel foreshadowed will fear no creature, but will fear God only, and will be diligent in the performance of duty. Ezekiel gave diligence in observing all the measurements that were made by Jehovah's messenger and in making a careful record of the same. Likewise God's remnant must give diligence in doing whatsoever their hands find to do in Jehovah's cause. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1:10, 11.

Some have been favored by the light of Jehovah God and yet have foolishly concluded that the remnant now on earth are entirely safe and cannot fall away. It will be observed that Ezekiel, when he had entered the temple, gave the same careful diligence there to what the messenger did and what he said. Likewise now, the remnant class has been brought into the temple, in this, that they have been enlightened, chosen, and approved by receiving the robe of righteousness and by receiving the garments of salvation, and identified as the sons of God and members of his organization, and abide in this blessed condition. Continuous faithfulness must be maintained until their actual change takes place and the faithful ones have received the body provided by Jehovah. The Lord has received this class into the temple by gathering them unto himself, and now these must give testimony to the name of Jehovah and do so until Satan's organization is completely destroyed. (Isa. 6:11) Those who abide in Jehovah's house shall be found ever (that is, "still," continuously, incessantly) bearing witness to his supremacy and glorious majesty, "among the people."—Ps. 84:4; Isa. 12:4-6.

The progressive measurements that Ezekiel noted from the outer gate to the house of Jehovah, and which measurements were made by the heaven-sent messenger, prove beyond all doubt that we cannot measure ourselves by our own selves, and our self-development, but that we must be measured by the divine rules. In harmony with this the apostle wrote: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." (2 Cor. 10:12, 17, 18) An unwavering devotion to Jehovah and his kingdom even unto death will be required of those who are made for ever pillars in the temple of God.—Rev. 2:10; 3:12.

CONSOLATION

JEHOVAH is the Father of mercy and the God of all comfort, and therefore he comforts his own people according to their needs. (2 Cor. 1:3-5) The anointed now are commissioned to comfort those on earth who mourn and who trust in Jehovah. This consolation is administered by informing those who will hear that Jehovah is God and that his kingdom is the means of complete relief and blessings for humankind. The greatest consolation that comes to the anointed is for them to know Jehovah and to understand his purposes and their own relationship to the Most High, and such privilege is given to them now by Jehovah through Christ Jesus the Head of the temple organization.

The prophet Zechariah had a vision, in which the declaration was made by Jehovah: "I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem." (1:16) Now the prophet Zechariah has another vision: "I lifted up mine eyes again, and looked, and, behold, a man with a measuring line in his hand." (2:1) In this vision the man that appeared with the measuring line in his hand is shown to be a young man (vs. 4); hence he here pictures that same class as is represented in the prophecy of Joel as the "young men", which "see visions". (Joel 2:28) In Zechariah's vision the young man represents the faithful and zealous ones that appear before the Lord upon his coming to the temple for judgment, in 1918.

The prophet Zechariah then inquires the purpose of this man: "Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." (2:2) Thus he represents God's faithful people examining His prophecies to ascertain what should be their state and their present work in His organization. These do not rely merely on what has been said by others concerning God's Word, but they go "to the law and to the testimony" and continue to examine it, that they may find out what God would have done by his anointed people. (Isa. 8:20) The young man here, picturing God's faithful remnant, does not come to find fault with or criticize God's organization and condemn it, but to know what he must do to be in harmony with Jehovah and to receive at his hands prosperity and blessings. Such is the correct attitude of the faithful remnant on earth. Such is further shown by the work of the prophet Ezekiel, in chapter forty-seven of his prophecy (vss. 3-6), in taking note of the depths of the waters flowing out from the temple of the Lord.

Certain duties and kingdom interests have been committed by the Lord to his angels, which include the transmission of information to God's anointed people on the earth for their aid and comfort. Even though we cannot understand how the angels transmit this information, we know that they do it; and the Scriptures and the facts show that it is done. (Matt. 25:31; Jude 14, 15; Zech. 14:5) This conclusion is fully supported by the following words of Zechariah's prophecy: "And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." (2:3, 4) There the angel of the Lord is commanded to make haste and to tell the message of comfort to the inquiring saints on the earth.

Many will recall now that in the year 1919, when the faithful were disconsolate, the Lord gave to his people an understanding of the Elijah and the Elisha pictures (1 Ki. 19:13-21; Mal. 4:5, 6) that had troubled them for a long while, and this brought to them consolation. It was then that they learned that there was still much work to be done to the glory of the Lord, and this brought them great joy. Then later, at the convention of God's people in 1922, the angel of the Lord 'spoke' to the "young man" class, that is to say, those who were strong in the Lord, and brought information to them; and these faithful ones were then permitted to "see visions", that is to say, to understand God's Word, and those who showed an appreciation of God's favor thus bestowed upon them have since continued to progress in the understanding of prophecy, all of which has brought to them great consolation.

The "young man", which is Jehovah's faithful remnant on earth, is informed that Jerusalem is to be inhabited as a town without walls "for the multitude of men and cattle therein". Jehovah's woman, which is Zion, his organization, now having travailed in 1918, must bring forth her children, "the remnant of her seed," and must thus increase the number in God's organization. (Isa. 66:8; Rev. 12:17; Mic. 5:3) The command is given to her to "enlarge the place of thy tent", for "thy seed shall inherit the [nations]". (Isa. 54:2, 3) The prophecy applied to the time after the kingdom of God had been born or brought forth, which was in A.D. 1914 (Rev. 12:5), and now the city, or God's organization, shall be brought under the rulership of the great Prince of Peace.

This information, which began to be appreciated by some in 1924, was of real comfort and prepared them for greater things that followed, particularly participation in the work for the vindication of Jehovah's name. The expression, in verse five, "towns without walls," does not mean that God's organization is to be without protection, but that Jehovah is her protection. When verse four says that "Jerusalem shall be inhabited" by a "multitude of men", the term "men" must exclude all unclean ones, according to Isaiah 52:1. That means that those in the covenant with Jehovah, and who had responded to the call for

the kingdom, and were at this time on the "highway" to Zion (Isa. 35:8), are small in number; but in God's due time others must come over the "highway" and into God's organization and be added to the original remnant. When these are brought in it will constitute a multitude, comparatively speaking, the complete remnant of spiritual Israel.

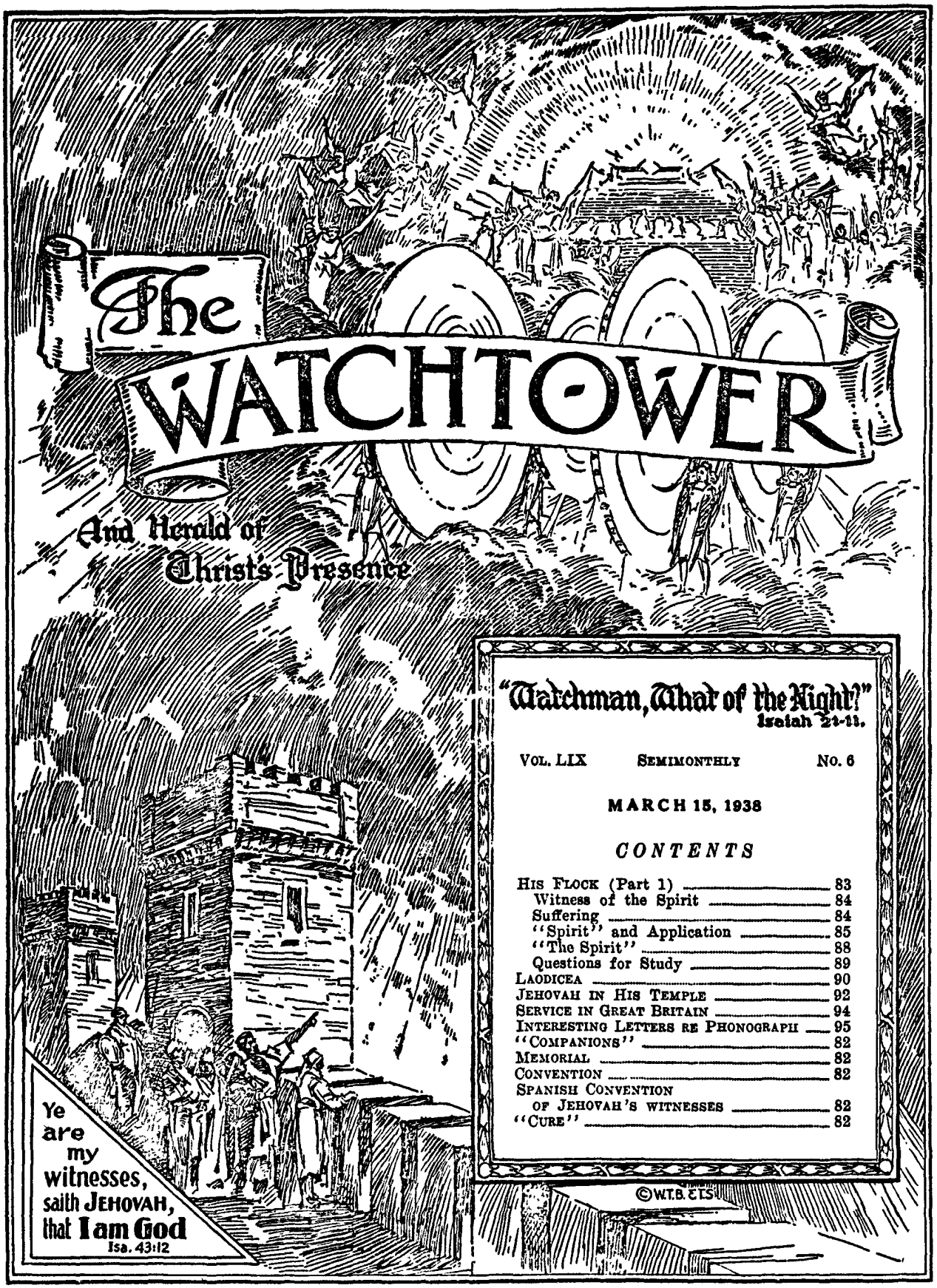
"The multitude of . . . cattle," also mentioned in verse four, represents the wealth of God's organization. God made cattle and creeping things and gave man dominion over the same; hence the word "cattle", of Jerusalem, seems to figuratively represent those who are ultimately brought into Jehovah's organization on earth and who are under the "Anointed One", such as the "sheep" class described by Christ Jesus in the parable of the sheep and the goats. (Matt. 25:31-40) In due time these must come over the "highway" and come into God's organization. All things of the earth that receive life will be put under Jehovah's anointed "man, Christ Jesus". (Ps. 8:4-7; 1 Tim. 2:5) The picture here in Zechariah's prophecy is of the great increase of God's organization. The man who is favored by being given a knowledge of truth and who refuses to heed the same is 'like the beast that perisheth'. (Ps. 49:12, 20) Such men have no pre-eminence above the beast, says Ecclesiastes 3:18, 19.

"The multitude of . . . cattle" may well picture those who are marked in the forehead by God's anointed class, as described at Ezekiel 9:4, and who 'come out of the great tribulation' (Rev. 7:9, 14) and who are designated as 'the Jonadab class', and who later come over the "highway", which class is also described as the 'millions now living who will never die'. Such will be the ones spared in the great tribulation, as described by the prophet. (Ezek. 9:4; 14:13, 17, 19, 21; Isa. 49:20, 21) These must be marked by the anointed ones pictured by the 'man in linen, with the writer's inkhorn by his side'. These prophecies, being understood, therefore have brought consolation to Jehovah's anointed, because they inform them that there is a big work to be done, which they are privileged to have a part in if they are faithful, and that this work shall result in the vindication of Jehovah's name. All who come over the "highway", as above mentioned, must be informed before Armageddon, and this work Jehovah has committed to his anointed remnant, giving them the privilege to carry the "fruits" of his kingdom and bear them to others that they might know that he is the Almighty God. This work in the field of Jehovah is a blessed thing and is accompanied with peace and joy.

This prophetic vision of Zechariah discloses that God's temple or sanctuary will be built and cleansed and that Jehovah himself will be in the midst of and over and above all of his holy organization. Hence Jehovah is the complete protection thereof. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." (2:5) Jehovah's remnant on the earth will not be relying on protection such as is furnished by detectives, policemen, armies and navies, but will rely for their protection upon the Lord, who is their real wall and strength. He is a wall of complete protection to those inside of his organization, and a wall of destructive fire to those on the outside and in opposition. Anyone who tries to go into God's organization in any other way than by the "gate" or "door", Christ Jesus, finds that he is attempting the impossible thing. He cannot scale the wall. (John 10:1-9) To the enemy "our God is a consuming fire". (Heb. 12:29) To His organization Jehovah is full protection: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." (Ps. 125:2) This prophecy applies particularly at the present time and discloses that Jehovah will give all the needed protection to his people to whom he has given his name, and therefore to them his name is a strong tower or fortress.—Prov. 18:10, *A.R.V.*

The glory of the entire organization is Jehovah himself: "I . . . will be the glory in the midst of her." It is Jehovah's palace that is being builded, and he is the light and the glory thereof. This prophecy discloses that Jehovah's temple must be built and that he will dwell in his holy temple, in the midst of his organization. There will be no glory therein of creatures, such as "leaders" or "elective elders" or the 'more holy than thou' character-developers. Nor will there be any praise, honor and glory therein given to men, whether these men have lived in the past or live in the present. Jehovah is to be given all the glory for the truth and the work accomplished by it. The glory of God's anointed people will be in the name and power of Jehovah. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. 21:23) "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (Isa. 60:1) "The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory." (Ps. 29:9) The reason for this is, as stated in Ezekiel's prophecy, chapter forty-three, verses 2-5: "Behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. . . . And, behold, the glory of the Lord filled the house."

Make a joyful noise unto God, all the earth: sing forth the glory of his name: make his praise glorious.—Psalm 66:1, 2, *A.R.V.*



"Watchman, What of the Night?" Isaiah 21-11.

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"COMPANIONS"

The Memorial season this year will be marked by the testimony period named "Companions", from April 9 to 17, inclusive. The name indicates that all that are companions in Jehovah's service, to wit, the anointed remnant and the Jonadabs, will signalize this period by intense united activity throughout all the world. The campaign strategy will offer the unusual combination of a year's subscription for *Consolation* together with the book *Enemies* (or *Riches*) and the new booklet *Cure*, all on a $1.00 contribution. This announcement is supplemented by much detailed information in forthcoming issues of the *Informant*. The magnitude and scope of this campaign calls for careful planning and advance arrangements, losing no time. A faithful report in the regular way will be awaited from you at the close of the testimony.

MEMORIAL

The date for the celebration of the name of Jehovah God and to the sacrifice of his Vindicator, Christ Jesus, in 1938 is Friday, April 15, after six p.m. After six p.m. on April 15 let each company of the anointed assemble and celebrate the Memorial, their companions the Jonadabs also being present. Let the emblems be unleavened bread and real red wine. The Lord and his apostles used real red wine in symbol of His blood, and the anointed should follow their lead.

CONVENTION

Jehovah's witnesses will assemble in convention at Sydney, Australia, April 22-25 inclusive. This convention will serve both Australia and New Zealand. The public address of the president will be radiocast. All who love and serve Jehovah will be welcome.

SPANISH CONVENTION OF JEHOVAH'S WITNESSES

The Society is arranging for a convention of Jehovah's witnesses particularly for the Spanish-speaking brethren, to be held at San Antonio, Texas, April 15-17 inclusive. All Spanish-speaking brethren who can reasonably attend should make it a point to do so. The local company at San Antonio will have charge of the arrangements of the convention, under the direction of the Society. Brothers Montero and Keller will attend the convention. Brethren desiring to attend this convention may communicate with J. D. Carter, 517 Stonewall St., San Antonio, Texas.

"CURE"

Amid the vain pursuit by nations and individuals of a remedy the Society now brings forth a new booklet, entitled *Cure*, and written by Brother Rutherford. It is a most excellent short composition, enclosed in a striking cover. Release of *Cure* for campaign purposes is elsewhere announced. Preliminary thereto, all kingdom publishers will familiarize themselves with its interesting contents. Copies for your individual purposes may be obtained on contribution of 5c each.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX MARCH 15, 1938 No. 6

HIS FLOCK

PART 1

"I am the good shepherd, and know my own, and my own know me, just as the Father knoweth me, and I know the Father; and my life I lay down for the sheep. And other sheep have I, which are not of this fold: those also I must needs bring, and unto my voice will they hearken, and there shall come to be one flock, one shepherd."—John 10: 14-16, Roth.

JEHOVAH, the great Father or Life-giver, has committed into the hand and power of Christ Jesus the human race, because Jesus has bought the race with his own precious blood. It is the express will of Jehovah, as stated in his Word, that Jesus shall gather unto himself all obedient ones of the human race and administer to them life. (Rom. 6: 23) First he gathers the small company whom the Lord himself designates as the "little flock", and concerning which he says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12: 32) It is such of the little flock that are associated with Christ Jesus in the kingdom service and in his royal house. Then Jesus, as he states, gathers unto himself another company, which he designates his "other sheep", or "great multitude", and which multitude serve before the throne. (Rev. 7: 15) The "little flock" are changed in the "first resurrection" from human to spirit creatures and abide for ever in heaven with Christ Jesus. The great multitude find their lasting abode upon the earth. The "little flock" is spiritual and one group; the great multitude is of another group. Ultimately, when Christ Jesus' gathering work is completed, all of the gathered ones become, as the Scriptures state, "one flock," under the leadership of one great Shepherd, Christ Jesus.

2 From the day of the outpouring of the holy spirit at Pentecost forward for centuries Jesus was gathering the "little flock" and, after returning and gathering the approved ones to himself at the temple, he began the work of gathering his "other sheep" or great multitude. The Scriptures show that the Lord Jesus came to the temple of Jehovah in 1918 and gathered unto himself those then in line for the kingdom and began testing and judging such. The Scriptures also show that the Lord Jehovah would give to such gathered ones "a new name", which he did give, and which name was revealed to them for the first time in 1931; that thereafter, in the year 1935, the Lord revealed to his people for the first time the meaning of the "great multitude" as an earthly class and made known that he is gathering that part of his sheep. It now clearly appears that at the present time there are on the earth some of those who are of the "little flock", and also those who are of the "other sheep", which go to make up the great multitude. Many persons state that they have difficulty in determining whether they are of the "little flock" or of the great multitude. It is the sincere desire of each one of God's people to know to which group he belongs. *The Watchtower* is here setting forth certain scriptures which it is hoped will have the tendency to enable each one to examine himself and to determine what is his position. No man, society or organization can determine the status of another. Each one must know for himself just where he stands and base his conclusion upon the Scriptures. *The Watchtower* can only aid you to assemble the scriptures bearing upon the question for determination and help you to apply those scriptures according to the facts well known to each one who has agreed to do the will of God. The dates hereinafter mentioned mark, to wit, 1918, the coming of Christ to the temple; 1931, the time when God revealed to his people that he had given them a new name; and the year 1935, the date when God revealed to his people the identity of the great multitude then being gathered; and these dates become important in this examination, and they should be kept in mind as we proceed. These dates are not arbitrarily stated, but the remnant know that certain important events did come to pass at those dates. Necessarily the time must come when the selection of the "little flock" as to numbers begins to diminish, and then in due time it will cease; and the time must come when those "other sheep", constituting the great multitude, begin to be gathered, and this company of sheep must continue to increase until completed, at which time all become of one flock under the Good Shepherd, Christ Jesus. These facts kept in mind will aid one in reaching a conclusion upon the questions here for consideration.

WITNESS OF THE SPIRIT

[3] After Christ Jesus, at Jehovah's command, began the selection of the "little flock", and after the outpouring of the holy spirit at Pentecost, the duly constituted apostle of Jesus Christ, addressing other prospective members of the "little flock", by the authority and under inspiration of the holy spirit, wrote these words, to wit: "The spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:16, 17.

[4] It is important to note that this message is not addressed to the great multitude but is addressed to the "called" ones, to all "beloved of God, called to be saints". (Rom. 1:7) The language therefore embraces the apostles and other members of the body of Christ and is limited to such. The language of these texts in Romans 8:16, 17 is the key text to the proper discernment and identification of the two parts of God's sheep that ultimately become one flock under the Lord Jesus Christ. It is deemed advantageous to here set out several versions of this text, because the same are quite valuable to all the readers of *The Watchtower*.

[5] "The spirit himself [(*Greek*) itself] beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him."—*American Revised Version* and *English Revised Version*.

[6] "The spirit itself testifies together with our spirit, that we are children of God. And if children, also heirs; heirs, indeed, of God, and joint-heirs with Christ; if indeed, we suffer together, so that we may be also glorified together."—*Diaglott*.

[7] "The spirit himself [(*Greek*) itself] bears witness, along with our own spirits, to the fact that we are children of God; and if children, then heirs too—heirs of God and co-heirs with Christ; if indeed we are sharers in Christ's sufferings, in order that we may also be sharers in his glory."—*Weymouth*.

[8] "For the spirit himself [(*Greek*) itself] giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also; heirs indeed of God, and joint heirs with Christ: yet so, if we suffer with him, that we may be also glorified with him."—*Douay* (Catholic).

[9] "The spirit itself beareth witness together with our spirit, that we are children of God; and if children heirs also, heirs indeed of God, but co-heirs with Christ, if at least we are suffering together, in order that we may also be glorified together."—*Rotherham*.

[10] "And this spirit testifieth to our spirit, that we are the sons of God. And if sons, then heirs; heirs of God, and participators of the inheritance of Jesus Messiah; so that, if we suffer with him, we shall also be glorified with him."—*Syriac Edition*.

[11] The words "our spirit" appearing in all the foregoing versions of this text, manifestly mean that invisible, moving power within us, that is, within those to whom the text is addressed, and which spirit God has sent into our hearts whereby we recognize that Jehovah is our Father, and so cry unto him. The relationship of the creature to the Creator, as indicated in this text, is that of son to father. "A man of understanding is of an excellent [(*margin*) a cool; (*Rotherham*) thoughtful] spirit." (Proverbs 17:27) One who appreciates his relationship to God is of a thoughtful spirit, gives serious consideration to what God has to say to him. If then one has this testimony of the spirit that he is a son of God, it follows that he is God's heir and joint participator with Christ Jesus in the inheritance of Christ Jesus provided by his Father; and a condition is added thereto, that 'we must suffer with Christ'. The vitally important part of this text is that the creature has the testimony of the spirit that he is God's son and therefore of the "little flock", and not of the great multitude.

SUFFERING

[12] Before examining the testimony as to how the spirit bears witness with our spirit it seems well to consider the context to ascertain what part, if any, of the inspired words of that scripture relate to the great multitude. A condition of ultimate joint-heirship with Christ Jesus is that of suffering with him. But mere suffering for the Lord's sake, even unto death, for a vindication of his name, is not the deciding element or word which serves to determine whether or not one is a son of God and a joint-heir with Christ Jesus in his spiritual or heavenly inheritance. Holy men of old suffered all manner of punishment, and even cruel death, because of their faith in God and faithfulness to him and in his coming kingdom under the Messiah. (Hebrews 11th chapter) Those men did not receive any evidence from Jehovah that they were his sons, nor did they pray to God addressing him as "Father". The words of Isaiah 63:16 and 64:8 with reference to "our father" are prophetic words that do not apply to the faithful prophets who lived and died before the coming of Christ Jesus. Mark the inspired words of the apostle Peter that those faithful prophets, who prophesied before the coming of Christ Jesus concerning the sufferings of Christ and his glory to follow, sought diligently to know the significance thereof, but that God did not reveal it unto them because said suffering and glory is not for them, but for the spirit-begotten, elect ones, and no others. "Concerning which salvation those prophets, who prophesied concerning the favor towards you, sought out and investigated, examining closely to what things, or what kind of season, the spirit which was in them was pointing out, when it previously testified the sufferings for Christ, and after these the glories; to whom it was revealed, that not for themselves, but for you, they ministered those things, which now were declared to you through those who evangelized you

with holy spirit sent from heaven; into which things angels earnestly desire to look."—1 Pet. 1:10-12, *Diaglott*.

[13] The joint-heirship with Christ Jesus was not for those faithful men of old, but for those whom Christ Jesus gathers unto himself and makes members of his body, the little flock. (Heb. 11:39, 40) With like or stronger reasoning, after the return of Christ Jesus and his coming to the temple in 1918, and particularly after revealing the new name to God's people in 1931, the giving of testimony to the name of Jehovah and his kingdom, and the suffering reproach by reason thereof or in connection therewith is not necessarily any proof of spiritual sonship. It would not necessarily show that such are God's sons who will participate in the heavenly inheritance with Christ Jesus as heirs of Jehovah. In addition thereto there must be 'the testimony of the spirit with our spirit', as stated in the text. All who now serve God and Christ Jesus suffer reproach at the hands of the enemy, but that alone is not the means of determining one's status with the Lord Jesus and in his organization.

"SPIRIT" AND APPLICATION

[14] The words of the chapter immediately preceding verses sixteen and seventeen of Romans eight illuminate the matter, and these we consider in advance of verses sixteen and seventeen. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:1, 2) God's spirit or power is that of life. That spirit in a creature operates according to God's law, and not according to passion of the flesh. Those mentioned in verse one as being in Christ Jesus first by inheritance from Adam receive sinful or dying bodies, because they were born sinners under conditions over which they had no control. In the body of the flesh is the inherited law or rule of action, that is, the rule to act according to sin, which brings death. (Rom. 7:23) But the spirit of God is stronger than said 'law of sin and death', and hence those "IN CHRIST JESUS" have been set free from the law of sin and death by the spirit of God. But since 1931 or 1935, when the Jonadabs began to be gathered by the Lord and identified, have not all such truly consecrated ones, that is, the active Jonadabs, been at least conditionally set free from 'the law of sin and death' by the spirit of the Lord God? The answer must be in the negative. True they must all 'abide in the city of refuge', as a condition to receiving life ultimately, but only to the anointed in Christ Jesus do the words apply that "there is . . . now no condemnation to them which are in Christ Jesus"; whereas if the Jonadabs take themselves outside of the bounds of the city of refuge, that is, God's organization under Christ, they will bring upon themselves destruction.

[15] Those consecrating themselves to God must thereafter "walk . . . after the spirit"; as stated: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." (Rom. 8:4) The inherited flesh has that law, as stated, that "law of sin which is in my members", says the apostle. (Rom. 7:23-25) Those that walk after the flesh walk according to the law of the flesh and serve "with the flesh the law of sin". Those who do not so walk, but who walk after the spirit of God and walk or pursue the course of action as anointed spirit creatures, begotten of the spirit of God, thereby fulfill God's righteousness. Now also the Jonadabs, although human for ever, must walk according to God's spirit rather than according to the flesh, because the Lord can receive only those who pursue that course of righteousness. The same course of action must be pursued both by the anointed remnant and by the Jonadabs according to the law of righteousness.

[16] By the word "flesh", as used in this scripture, is meant to devote the mind and course of action to the things of this world, of which Satan is the invisible ruler, and to follow and practice the things that the world follows and practices, and that are contrary to the will of Jehovah God. "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit."—Rom. 8:5.

[17] Those who are of the anointed and who are therefore sons of God must and do set their minds and affections upon things pertaining to God and his kingdom. Likewise, the Jonadabs, having taken their places on the side of Jehovah and his kingdom, must also set the mind and affection on God and his kingdom rather than on the things of this world and to which the inherited flesh is drawn to serve the law of sin. "For to be carnally minded is death; but to be spiritually minded is life and peace."—Rom. 8:6.

[18] The Jonadab, being in the city of refuge, is no longer in the direct way of death, that is, carnally minded or given to the things of the fallen flesh and the Devil's organization; but the Jonadab is in the way of life because of having taken refuge in God's organization under Christ Jesus, and thereafter sets his mind on the things of the kingdom, although he is not begotten of the spirit. The desire of the true Jonadab is for the kingdom of God, and there is his heart devotion, and he refuses to mind the things of this world. But as with the faithful men of old, his desire is for the kingdom and he sets his heart upon the kingdom.

[19] As Satan is at enmity with God and Christ, he is at enmity with every one who is on the side of God and Christ; and all who are on the side of Satan are carnally minded, and certainly Jonadabs cannot be on the side of Satan and at the same time have the favor of Jehovah. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. 8:7.

[20] Those of good will toward God and who put themselves wholly on God's side by consecrating themselves to do the will of Jehovah cannot be at enmity with God. In this respect the Jonadabs and the remnant are in the same situation. "So then they that are in the flesh cannot please God."—Rom. 8:8.

[21] Then immediately follows the text which is addressed specifically to those who are spirit-begotten and who have been baptized into Christ: "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his."—Rom. 8:9.

[22] One must have the spirit of Christ if he is in Christ Jesus. Those who are spirit-begotten and anointed are in Christ and hence in the spirit, although they operate and serve in an organism of human flesh. They are guided by and act in harmony with the spirit of Christ. A fully consecrated Jonadab may have the Lord's spirit, yet not be in the spirit as a spirit creature, in whom the spirit of God dwells as in a spiritual temple. The Jonadabs have the spirit of Christ in this, that they are devoted to doing the will of God in vindication of his name, but they are not members of the body of Christ and hence not of the "little flock", but they are of the "other sheep" of the Lord.

[23] Then the apostle, addressing specifically the spirit-begotten ones, says: "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." (Rom. 8:10) This text does not apply to the Jonadabs, because the bodies of such are not accepted for sacrifice and hence are not dead, even though they walk not after the flesh. The spirit of the Lord possessed by the Jonadabs, who are consecrated to do God's will, causes them to live unto righteousness, to seek righteousness, and do it. They diligently endeavor to do the will of God, which is righteous, and which is a vindication of Jehovah's name. A human creature that is justified and is offered as a part of the sin offering must be dead to all human hopes and prospects and must be alive in Christ and have his affections set upon heavenly things. Concerning such it is written: "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." (Rom. 8:11) The body of the Jonadab is not thus quickened, because not being dead as a part of the sin offering. The Jonadab in his body walks merely after the spirit, but is not quickened as a new creature in Christ Jesus. He is in the flesh, and his hope is earthly, and not heavenly. Jesus was actually put to death for a sin offering and was resurrected to fullness of life, but his disciples were dead first in sins, because of inheriting death through Adam, and thereafter they were dead as human creatures with the right to live as such, in order that they might be a part of the sin offering, and hence, after being spirit-begotten, their mortal or fleshly bodies were quickened by the spirit of God or energized to serve God. Being dead toward sin is different from being dead sacrificially with Christ Jesus, as stated in 2 Timothy 2:11, 12. The Jonadab, not being received as a part of the sin offering, and not being in the covenant by sacrifice with Christ Jesus, is not in Christ; but the Jonadab must follow a course that is dead to or contrary to the sinful world. He must seek righteousness and follow it.

[24] One consecrated to do the will of God cannot live after the flesh; as it is written: "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13) Certainly this is true with reference to the new creature anointed of God. Nor may the Jonadabs "live after the flesh", that is, according to the law of sin and death, which, as Paul stated, "is in my members" (Rom. 7:23), or by doing the works of the flesh. (Gal. 5:19-21) But the Jonadabs, as well as the anointed, may, with the help of God's spirit, put to death the deeds of the flesh, that is, the inherited body of sin, and to which said body is committed. The Jonadabs must live, not in heaven, but forever on the earth, whereas the anointed little flock sacrifice everything earthly and their lives are hid in Christ and they must live, if at all, in heaven. They that are in Christ have crucified the flesh with the affections and lusts thereof.—Gal. 5:24.

[25] Who, then, are the sons of God mentioned in this inspired writing of the apostle? "For as many as are led by the spirit of God, they are the sons of God." (Rom. 8:14) Those words were strictly true and limited to the spirit-begotten ones before the coming of the Lord Jesus to the temple in 1918 and when the holy spirit as a comforter was still functioning and before Christ Jesus began bringing his "other sheep", who shall form the great multitude. Although the Jonadabs must now follow the lead of the Lord's spirit, yet they are not begotten of God as his sons. They have not been acknowledged by Jehovah as his sons. They are in line for sonship on the earth ultimately, such as Adam was at the time of his creation and before he sinned. (Luke 3:38) They must remain in the city of refuge until the due time for Jehovah God, through Christ Jesus, to justify them and to give them life. The anointed, however, have been 'begotten again unto a living hope'. (1 Pet. 1:3, 4) Concerning such spirit-begotten ones it is written: "Beloved, now are we the sons of God." (1 John 3:1, 2) Those of the "little flock" become sons of God from the time they are begotten, but those of the great multitude will be the earthly sons of God only after they are given life everlasting on the earth.

[26] As to the Jonadabs, whose hope is of life on the earth for ever, "the creature [creation (*Diaglott*)] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children [sons] of God." (Rom. 8:21) Not until the coming of the

Lord Jesus to the temple for judgment in 1918 were the spiritual sons of God made manifest by the gathering of them unto the Lord at the temple. "For we know that the whole creation groaneth and travaileth in pain together until now." (Verse 22) That mentions a time certain in which they are waiting; and waiting for what? The apostle answers: "For the earnest expectation of the creature [creation (*Diaglott*)] waiteth for the manifestation of the sons of God [that is to say, the spiritual sons, approved and brought into the temple in 1918 and thereafter]." (Verse 19) After that the Jonadabs have seen the manifestation of such spiritual sons, just as Joseph was manifested to his brethren in Egypt; and having seen and appreciated that the King, Christ Jesus, has come and gathered his approved ones to the temple, the Jonadabs have ceased their groaning and now ignore the pain because they see the day of deliverance is at hand. Their earnest expectations have been realized to that degree. Then the apostle adds these words: "And not only they [those people of good will, before they became Jonadabs or the 'other sheep' of the Lord], but ourselves [the body members of Christ] also, which have the firstfruits of the spirit [that is, the foretaste, the surety, the pledge of spirit life in heaven], even we ourselves [until the coming of the Lord to the temple in 1918, and particularly to the pouring out of the spirit in 1922] groan within ourselves, waiting for the adoption, to wit, the redemption [deliverance] of our body." (Rom. 8:23) This scripture does not say, "our bodies," singly or collectively, that is, of each spirit creature, but "our body", meaning the body of Christ, of which the faithful little flock are members. Such deliverance of the *body of Christ*, that is, "our body," in which we are anointed and to which we belong, began in 1918, at the coming of the Lord to the temple, when the resurrection took place of those faithful sons who had slept in death until that time, and concerning whom it is written: 'They are sown a natural body, and raised a spiritual body.' (1 Cor. 15:44) The remnant of "the body of Christ", that is, "our body" yet on the earth, have been 'caught up to meet the Lord Jesus in the air', that is to say, in the condition where it is impossible for the natural eye to see that which is present. (*The Watchtower* 1934, page 24) The anointed remnant are gathered to the temple with the Lord. How do they know that they are at the temple? Because they have the witness of the spirit. They know and appreciate that they have been delivered from subjection to human ruling powers, wrongfully called the "higher powers"; that they have been delivered from religion and religious formalism and have their garments, that is, their identification, made white and clear, plainly identifying them as the children of God and members of Christ's body, and therefore they have quit groaning and have entered into the joy of the Lord and rejoice, regardless of what comes to pass toward them and regardless of their treatment by the agents of Satan. The Jonadabs have seen that the kingdom is here, and they also have ceased to groan, and they too rejoice with the anointed; and, as companions, the "little flock" and the Jonadabs dwell together in peace and joy and serve together joyfully. One flock of the sheep are spirit creatures in Christ Jesus, and the "other sheep" of Christ Jesus are in the flesh, walking with the anointed on earth and serving with them as companions; and that is a joyful state for all thus engaged in serving the Lord.

[27] Prior to the time when the spiritual class realized that they were taken to the temple and anointed they were fearful. But how is it now? The apostle answers: "For ye [the anointed] have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." —Rom. 8:15.

[28] Early Christians, such as Paul, were for a time in bondage to "the Jews' religion", and many since have been in bondage of fear to the so-called "Christian religion", which causes them to stand in slavish fear before others. They were brought under the yoke of bondage to religious forms and ceremonies and requirements, and therefore were enslaved unto selfish creatures, such as the clergy or elective elders, by reason of their fear of the traditions brought about by the Devil. But now they have a Godly fear and have been anointed and illuminated, and they joyfully cry "Abba, Father". As to the Jonadabs, they also have that filial or sonly feeling, attitude, and regard toward God. They pray the prayer which Jesus taught his disciples and address Jehovah as Father, but they do so because there is before them the prospect of being fully and completely brought into the fold of God and hence of becoming his earthly sons, just as the disciples of Jesus were taught to address God as "our Father", and which they did do before the descent of the holy spirit at Pentecost.

[29] Before the ascension of Jesus into heaven not even the faithful disciples nor the prophets received "the spirit of adoption", and this is shown by the words of the inspired apostle, to wit: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we [that is, the true followers of Christ] might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son [the spirit of Christ Jesus, God's beloved Son] into your hearts, crying, Abba, Father. Wherefore thou art no more a servant [that is, serving, being ignorant of God's purposes (John 15:15)], but a son [now brought into Christ Jesus and hence no longer needing a pedagogue over him]; and if a [spiritual] son, then an heir of God, through Christ."—Gal. 4:4-7.

[30] The Galatians had fallen into the error of formalisms of the Jews' religion, and to them the apostle said: "But now, after that ye have known God, or

rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." (Gal. 4:9-11) Not all the Jews, by any means, became the sons of God, but, as it is written, this privilege is given only to those who receive, believe upon, and obey the Lord. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:11-13) This shows that the law of God proclaimed by Moses did not testify or bear witness to the Jews, not even to the faithful prophets, such as causing them to see themselves as children or sons of God; which they were not.

31 The question may arise: Can God put his spirit upon an earthly class of persons without begetting them by his spirit? He did that very thing in times of old, and, of course, he could do it again: "And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and he [Jehovah] hath filled him [Bezaleel] with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass. And in the cutting of stones to set them, and in carving of wood, to make any manner of cunning work. And he [Jehovah] hath put in his [Bezaleel's] heart that he may teach, both he and Aholiab the son of Ahisamach, of the tribe of Dan."—Ex. 35:30-34.

32 Bezaleel was not begotten of God's spirit nor anointed in the way the members of the body of Christ are begotten and anointed, yet God 'filled him with his spirit'. Of course, God's dealing with Bezaleel was typical of how God anoints his great Craftsman, Christ Jesus, who builds his church, the temple of God, and teaches those who are of the temple. If God did such a work with a consecrated man before the time of Jesus, he will likewise put his spirit upon the earthly consecrated ones today who seek and serve Jehovah, and may do so without begetting them of His spirit. Such he does to the persons of good will who now become the "other sheep" mentioned by the Lord Jesus Christ.

33 Similar reasoning would be correct in the case of King David, concerning whom it is recorded, to wit: "Now these be the last words of David. David the son of Jesse [not the son of God] said, and the man who was raised up on high, the anointed [the one literally anointed with oil] of the God of Jacob, and the sweet psalmist of Israel, said, The spirit of the Lord spake by me, and his word was in my tongue."—2 Sam. 23:1, 2.

34 In like manner God put his spirit upon the earthly Moses, and upon the seventy who were made judges with him, and upon all upon whom God puts his spirit. (Num. 11:16-29) In further support of this it is written: "Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst." (Neh. 9:20, 30) Being used by God or for his purpose is different from his manner of using those who are consecrated to do the will of God. This distinction is shown in the manner in which he used the king of Persia, as set forth in the Scriptures, and who said: "Now, in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he [God] hath charged me to build him an house in Jerusalem, which is in Judah."—2 Chron. 36:22, 23.

35 Jehovah did not put his spirit upon Cyrus, but merely "stirred up the spirit of Cyrus", and this because Cyrus was not consecrated to God nor of his covenant people. As to the Jonadabs, however, they come from all nations and are consecrated to do God's will, and God puts his spirit upon them as well as stirs up their spirits to do his work.

"THE SPIRIT"

36 What is meant by the words used by the apostle in Romans 8:16, to wit: "The spirit itself beareth witness together with our spirit." (*Roth.*) To whom do the words apply? In the preceding verse of that chapter the words are used, "Ye have received the spirit of adoption." (Verse 15) It could not mean that it is the spirit of adoption that beareth witness. When Jesus was with his disciples he instructed them in the way they should go. He was about to take his departure, and he said to them, "I go [away] to prepare a place for you," thus revealing to them that he would be absent from them; and then he added these words: "I will not leave you comfortless." How would they receive comfort? The words of Jesus answer that question: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. These things have I spoken unto you, being yet present with you. But the Comforter, which is the holy [spirit], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:16, 17, 25, 26.

37 Therefore "the spirit", as that term is used by the apostle in Romans 8:16, manifestly means the holy, invisible power of God proceeding from and

acting for and representing God, the great Spirit, being by and through the Lord Jesus Christ, "that Spirit." "The spirit" more specifically means, therefore, "the comforter," "the spirit of truth," which was promised by the Lord Jesus Christ, and which God sent to the faithful disciples and was promised to "bring all things to your remembrance". According to the *Diaglott* rendering of the text: "The Father . . . will give you another helper, that he may be with you to the age." Continuing to act in that capacity, and serving until Christ Jesus should return and come to the temple and gather unto himself the little flock, the comforter was thus sent and performed the function assigned by Jehovah. Christ Jesus did return and come to the temple in 1918; and since that time, the Lord being with his own people at the temple, there will be a more direct operation of the Lord toward them by illuminating the minds of the anointed temple company with an understanding and appreciation of the prophecies. This God does by and through Christ Jesus. It appears that this *witness of the spirit applies only to those who are spirit-begotten,* as Jesus states: "The spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." (John 14:17) Therefore it is the comforter or helper 'which is the holy spirit, which the Father will send in my name'. The holy spirit "itself beareth witness". This specific, definite pronoun "itself" shows that the matter of understanding the testimony is not left just to us, the spirit-begotten, or anything within us, to determine or prove that we are the sons of God, such as our outward feelings, sentiments or emotions. Such things could not be depended upon, because too changeable. God's spirit or holy power, invisible to human eyes, is not sentimentality, nor subject to change, nor to anything that may affect our health, feelings or mental state.

[38] According to another version of the text, "The spirit itself bears witness at the same time to our spirit." (Parkhurst's *Greek and English Lexicon,* Second Edition, pages 589, 590) Clearly these words mean that at the same time that the "spirit of adoption" is sent into the heart of the consecrated, spirit-begotten one, that same one receiving the spirit of adoption begins to have the witness or testimony of the holy spirit that he is God's son, and he cries "Abba, Father", thus appreciating that the relationship of son to Father exists. No one who does not occupy that relationship of a spiritual son to Almighty God could have the witness of the spirit mentioned by the apostle.

[39] For three and one-half years Jesus was frequently with his disciples and he taught them and was toward them as a father is toward children. He taught them in the name and by the authority of his great Father, Jehovah God. When Jesus went away his disciples would be left as orphans and be in that condition until the second coming of the Lord Jesus. And so he gave to them the promise: "If I go and prepare a place for you, I will come again, and receive you unto myself . . . I will not leave you comfortless; I will come to you." (John 14:3, 18) While Jesus is away 'preparing a place' for his faithful followers, he does not leave them without a comforter, but at his request Jehovah sends the holy spirit to operate, and operating in the capacity of a comforter and a helper to the faithful followers of Christ Jesus. That divine provision is specifically for the "little flock", and for none other. It therefore must be that it is the little flock that has the testimony of the spirit that they are the sons of God, and no others have that testimony. There is no reason to conclude that the Jonadabs would have such witness of the spirit.

[40] It would not follow that everyone who makes a consecration and is spirit-begotten before the coming of the Lord to the temple would have the witness of the spirit, but those who have been invited to share with Christ Jesus in the kingdom and who have responded to that invitation. To such the spirit bears witness that they are the sons of God, heirs of God and joint-heirs with Christ Jesus in his kingdom. At the coming of the Lord Jesus to the temple and the gathering unto himself at the temple of those who have responded to the invitation for the kingdom, and who upon examination have been found approved and been brought into the temple, such occupy an intimate relationship to the Lord Jesus Christ. No longer is it necessary for the advocate, the holy spirit, to testify to them, but the Lord Jesus himself is their strength and guide, because he is with them. Those gathered into the temple are made a part of the 'elect servant of God', and the angels of the Lord Jesus Christ that serve him at the temple minister unto the temple company: "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31) "For he shall give his angels charge over thee, to keep thee in all thy ways." (Ps. 91:11, 12) It is only the "little flock" that is gathered to the temple, and it is such "little flock" to whom 'the spirit beareth witness' that such are the sons of God. When did this witness of the spirit begin? and how is it given by which one may determine his call and selection to the kingdom with Christ Jesus?

(To be continued)

QUESTIONS FOR STUDY

¶ 1. Why has the human race been committed into the hand and power of Christ Jesus? For what purpose? How is that purpose being carried out? and to what end?

¶ 2. What took place in this connection from Pentecost until 1918? From 1918 to 1935? What facts should be kept in mind, as an aid in reaching a Scriptural conclusion upon the questions here for consideration?

¶ 3-11. To whom do the words of Romans 8:16, 17 apply? and how is this shown? What important point becomes manifest upon comparing different translations of this text? What other points of importance are seen in this text?

¶ 12, 13. Explain whether suffering for the Lord's sake serves

to identify one as a son of God and joint-heir with Christ Jesus.

¶ 14. To what does the word "spirit", in Romans 8: 1, refer? How does it operate that those in Christ Jesus are thereby made free from 'the law of sin and death'? What of the Jonadabs in this respect?

¶ 15. To whom does Romans 8: 4 apply, and how?

¶ 16, 17. What is meant by 'minding the things of the flesh'? By 'minding the things of the spirit'?

¶ 18-20. What is the position of the Jonadabs in point of Romans 8: 6? Why does this so apply to them also?

¶ 21, 22. Explain verse 9, and whether it applies also to the Jonadabs.

¶ 23. Verse 10 applies to whom? and how is this determined? Verse 11?

¶ 24. How does verse 13 apply? and with what distinction, in the light of Galatians 5: 24?

¶ 25. Who, then, are the sons of God here mentioned by the apostle, and again referred to in verse 14? What distinction in this connection is seen at 1 Peter 1: 3, 4 and at 1 John 3: 1, 2?

¶ 26. When and how do verses 21, 22, 19, and 23 have application or fulfillment? Also 1 Corinthians 15: 44? How do the anointed remnant know that they are at the temple?

¶ 27-30. What is meant by 'the spirit of bondage to fear', mentioned in verse 15? Who have been freed therefrom, and how? What is the evidence of their having been freed? What information in this connection is seen at Galatians 4: 4-7 and 9-11, and at 1 John 1: 11-13?

¶ 31-35. With scriptures, show whether God can put his spirit upon an earthly class of persons without begetting them by his spirit. Also whether only those consecrated to do the will of God have been used by him or for his purpose.

¶ 36, 37. With scriptures, explain what is meant by the words "the spirit itself", in verse 16.

¶ 38. What is meant by the words "beareth witness at the same time to our spirit"? To whom, then, do the words of verse 16 apply?

¶ 39. Account for and apply Jesus' words at John 14: 3, 18.

¶ 40. Explain whether all who make a consecration and are spirit-begotten have the witness of the spirit and are included under Matthew 24: 31 and Psalm 91: 11, 12. Who are gathered to the temple and have 'the witness of the spirit' that they are the sons of God?

LAODICEA

THE way before Jehovah has been prepared and the Lord Jesus has come to his temple for judgment when the message to the Laodicean church applies, as follows:

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 3: 14-22.

That the first work of the Lord would then be that of taking account with his servants is shown from the Scriptures. (Ps. 11: 4, 5; Mal. 3: 1-4; Matt. 25: 14-29) This is further shown by the fact that the message is to the angel of the church of Laodicea. The word *Laodicea* means "judgment of the people". The Scriptures expressly state that judgment must begin at the house of God. (1 Pet. 4: 17) It is at the door of this house that Jesus stands and knocks and says: "If any man hear [obey] my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Vs. 20) This language shows that he is at the temple, or the house of the Lord.

Jesus is described in this message as "the faithful and true witness"; and now he has come to arouse those in the covenant with him to the importance of being witnesses of Jehovah, and he commits unto the approved ones his testimony which God has given him and these are commissioned to go forth as God's witnesses. Jesus is the Head of the witness class, and all who would receive God's approval must follow his example. Other scriptures show that just about the time the Lord came to his temple God's covenant people were drowsy and were not living up to their privileges as the witnesses of the Lord and therefore he was angry with them; as written at Isaiah 12: 1: "In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." Isaiah 6: 5-8: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King: the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Their being aroused, and their lips cleansed by the coal of fire, is another proof that the fault was with God's covenant people relative to the witness work.

There appears a conversation between Jehovah and his Chief Executive and the inquiry is made (Isa. 6: 8, 9): 'Who shall be sent as the witnesses?' The zealous and faithful ones of the church respond to the invitation of the Lord and say: "Here am I; send

me"; and the Lord sends them forth as his witnesses. (Isa. 43:10-12) At the same time there are others in the covenant, and in the church, who are yawning and drowsy and stretching themselves and who have a desire for further slumber and ease. To such the Lord by his angels says: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." —Rev. 3:15.

The time of the Lord's coming to his temple when he began to take account with his servants, to whom he had committed the kingdom interests, is pictured by the parable of the talents. Shortly following that time there was a second outpouring of the holy spirit upon God's covenant people regardless of sex or previous condition of service, as had been foretold by the prophet Joel and by Peter the apostle. (Joel 2:28-30; Acts 2:16-21) Then the vigorous, active, alert ones, pictured in the said prophecies as "young men", began to "see visions", that is to say, to have a clearer understanding of the truth. They became zealous and active in obedience to the commandments of the Lord. At the same time there was another class in the church, pictured as 'old men dreaming dreams', because of being languid and inactive, with little or no zeal for the Lord. They were dreaming of the good and easy time they would have when taken to heaven, and were subsisting upon the spiritual food received years prior thereto. They have not had a clear vision of the truth since the opening of the temple (Rev. 11:19) as the zealous ones of the Lord have.

These dreamers have claimed to do some work, but have not been doing it according to the way God commanded. They have never seen and appreciated the clear distinction between Satan's organization and God's organization, and hence refuse to say anything concerning Satan's organization and neglect to be zealous witnesses for the Lord. Their works consist of meditation, attending some class studies on the Bible and again going over matters that the Lord gave the church years ago, and in doing what they say is the development of the graces and fruits of the spirit and a beautiful character. They do not understand or realize that "the fruit of the spirit is love", which means an unstinted devotion to God and activity in his service accordingly. They fail to see that "the fruit of the spirit" can be manifested only by joyfully doing the will of God in obedience to his commandments. (Gal. 5:22; Matt. 7:20, 21; 1 John 5:3) They have not denied the Lord, therefore have not become entirely cold. Because Jesus loves those in the covenant by sacrifice he rebukes them and warns the lukewarm ones of the necessity of a change of course of action by becoming earnest and zealous in the service of the Lord.—Rev. 3:19.

The work of the church foreshadowed by the prophet Elisha began shortly after the coming of the Lord to his temple. That has been and is a vigorous, earnest, zealous campaign carried on by God's faithful people as witnesses to the name and purpose of Jehovah. To do this work it is necessary to see and appreciate God's organization and magnify Jehovah's name. The zealous or "hot" ones do this, and they continue such work with joy. Zeal means heat; and the zealous, earnest ones are therefore described as being hot, while the others are lukewarm. It is a well-known fact, however, that since the coming of the Lord to his temple, in 1918, there have been a good-sized number in the church who have attended conventions and meetings but who have not been active, and many who have in substance said this: 'All the light upon God's Word was published prior to 1917; we have that truth and will continue to feed and meditate upon it; the Lord appointed one man as his "faithful and wise servant", and even though he has passed from the earth, in 1916, he is still doing God's work in the earth and is in charge of his church, and since we are of God's favored ones and have these things we enjoy great riches of feeding and meditating upon what he wrote before 1916; we have developed sweet and beautiful characters; we have a past record for zeal for the Lord and we rely upon our riches gained, and therefore we have need of nothing but will rest upon our laurels and wait to be taken into glory. There is no reason why we should bring reproach upon ourselves by going from house to house; by telling the people of the organization of Satan and that of God. We are really better than others. Let them do it.' As God foretold they would, such say: "I am holier than thou."–Isa. 65:5.

The above fairly well describes the condition that existed in the church particularly after 1917, and in a more marked degree from and after 1918. Hence the message that the Lord sends to those is: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—Rev. 3:17.

Being blind because of their lukewarmness and lack of real love for God, they cannot see the fulfillment of God's prophecy and the unfolding of his purposes and have no vision of the future. (2 Pet. 1:2-9, *R.V.*) They are described as naked. God's law prohibited nakedness in the temple. The garments worn identified the wearer as a servant of God if he did hold that place. (Ex. 20:26; 28:42, 43) "Where there is no vision, the people are made naked." (Prov. 29:18, marginal reading) Not having an understanding of present truth they expose themselves as naked before the Lord and those who have his spirit. Evidently Jesus referred to the indifference of their service at the time he comes to his temple when he said: "Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15) The approved ones who have on the "garments of salvation" are also under the "robe of righteousness" (Isa. 61:10), having on the wedding garments, and thus identify themselves with

the Lord and his service. They enter into the joy of the Lord and participate gladly in the service.

How different the lukewarm! They are wretched and miserable, hence very uncomfortable and unhappy; because they have no joy in the Lord they do not understand what the joy of the Lord is and they have no appreciation of the kingdom. Thinking they are rich, they are in fact poor, because they do not know the value of true riches which they do not possess. No one in this day can be rich in the Lord who tries to avoid the reproach of Christ. 'The reproach of Christ is greater riches than all the treasures of the world.' (Heb. 11:26) "A good name [with Jehovah] is rather to be chosen than great riches [of the world], and loving favour [with God] rather than silver and gold." (Prov. 22:1) A good name with the Lord, and his favor, can be had only by doing his expressed will, and those who love him will do so. (Matt. 24:13; 1 John 5:3; John 14:21-23) Those who suffer privation, tribulation, poverty and reproach that they may be witnesses to the name of God and his kingdom are rich, as Jesus told the congregation of Smyrna, to wit: "I know thy works, and tribulation, and poverty, (but thou art rich)."—Rev. 2:9.

JEHOVAH IN HIS TEMPLE

JEHOVAH the Supreme One, the King of eternity, began to be appreciated by the true church after the coming of the Lord to his temple. The faithful ones then began to see that the period of time of 'preparing the way before Jehovah' dates from 1879 on down to 1918; that the Lord came to his temple in 1918, after casting Satan out of heaven, and from and after that time till the battle of Armageddon is "the day of *his* preparation", as foretold at Nahum 2:3. Because he reigns through his beloved, "the Prince of life," Jehovah is really The Kingdom. Chapter four of The Revelation gives a picture of Jehovah at his temple; chapter five pictures his glorious Representative, "the Lamb." The pictures revealed are sublime and thrilling. The facts which have actually come to pass since A.D. 1914 are fitting to the fulfillment of this prophecy. The Bible record (Revelation 4) should carefully be read.

The "faithful servant" class of Jehovah God is the remnant on earth and is represented in the faithful apostle John. He looked and, "behold, a door was opened in heaven," and he hears an invitation to "come up hither". (Rev. 4:1) This indicates that the time has come to have a clearer vision of spiritual things. The "door" is the way of entrance into or discernment of spiritual things due to be understood. Those responding to the invitation are permitted to enter heavenly realms and to receive the most glorious heavenly sight, that is to say, to discern Jehovah the great King of eternity. The opening of the door synchronizes with the outpouring of the holy spirit upon all flesh, as foretold at Joel 2:28, 29, because it is written that God hath revealed these things to us by his spirit, even the deep things of God, and which he has prepared for them that love him. (1 Cor. 2:9, 10) These things are not seen by natural eyes, of course, but are discerned by those who have the spirit of the Lord God.

John, representing the remnant, hears a voice like a trumpet talking to him. A trumpet-toned voice was very appropriate because great things were about to come to pass. The King Eternal was to be shown to his faithful ones more clearly than before and they were to say more concerning his kingdom preparation. Events of greatest importance were about to take place, hence the sounding of the trumpet. As stated at Psalm 47:2, 5: "For the Lord most high is terrible; he is a great King over all the earth. God is gone up with a shout, the Lord with the sound of a trumpet." —See also 1 Kings 1:34; 1 Thessalonians 4:16.

It was the voice of the Lord Jesus, Jehovah's great Announcer or Word. The remnant, pictured by John, was then told: "I will show thee what must occur after these things." (Verse 1, *Diag.*) Immediately spiritual things began to be revealed and to appear to the remnant. The door to the temple of God being opened to them, they begin to have visions of glorious things. One may well imagine that he is being invited to look into the most gorgeous and glorious temple that could exist. He beholds a throne set in heaven and One who sits upon the throne. As written at Psalm 103:19: "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." At Psalm 11:4: "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." The prophet Ezekiel, in the first chapter (verse 26) of his prophecy, also describes the throne over all of the divine organization. It is the throne of Jehovah the Most High.

The One upon the throne is not pictured as being like a son of man, but is pictured as like the most precious gem stone, glorious in reflection of light, transparently pure, and inflexible in righteousness. It is God's house, and he is the glory thereof and is that which would first be seen. His organization is elsewhere described as "having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal". (21:11) Then to John appears "a rainbow round about the throne", which, according to God's everlasting covenant with Noah after the flood, represents the sanctity of life and pictures Jehovah's life, because he "only hath immortality, dwelling in the light which no man can approach unto". (1 Tim. 6:16) From that glorious light there descends rain of blessings; as Ezekiel (1:28) describes it: "As the

appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." The beauty and glory of the eternal King began to dawn upon those of the remnant only after the temple in heaven was opened to their vision. No man had anything to do with opening this temple nor with giving to God's creatures a vision thereof. It all came by the grace of God through Christ Jesus his beloved One.

The vision to John discloses twenty-four seats or thrones round about The Throne, Jehovah's throne. Upon these twenty-four lesser thrones were seated a like number of elders who were clothed in white raiment, and they had crowns of gold upon their heads. The number of elders being twenty-four or twice the number of the "apostles of the Lamb", it suggests that these not only represented the twelve apostles but pictured all the faithful who were made members of the body of Christ. These are heavenly elders, and, if not so in age, they are elders of all heavenly creatures because of being members of the body of Christ. The number mentioned would represent those who died faithful and who have been resurrected to glory, and also those on the earth who continue faithful, who are under "the robe of righteousness" and "in the secret place of the Most High", and who are spoken of as being "joyful in glory" when the Lord is at his temple. (Ps. 149:5) It is those that are faithful at the appearing of the Chief Shepherd that "receive a crown of glory that fadeth not away". (1 Pet. 5:4; Rev. 3:21) Psalm 21:3 declares: "Thou settest a crown of pure gold on his head." No man can take the crown of the faithful remnant. Only the Lord could do that. (Rev. 3:11) Being "clothed with white raiment" as the twenty-four elders were identifies such as being members of the glorious organization of Jehovah. The faithful God, according to Ephesians 2:6, 'hath raised them up together, and made them to sit together in heavenly places in Christ Jesus.'

The record at Revelation 4:5 then says that "out of the throne proceeded lightnings and thunderings and voices". God alone can make lightnings and thunders, and this is further proof that it is God's throne here described. (Job 38:35; 40:9; Jer. 10:13; Zech. 10:1; Ps. 18:13) The voices that proceed from the throne are definitely official messages because they come from the seat of all authority. "Seven lamps of fire" were burning before the throne, picturing the divine light given by the spirit of Jehovah for the benefit of the servant of God. They "are the seven spirits of God". As "seven" symbolizes completeness concerning the King Eternal, the suggestion is that God gives to his temple class a complete vision of his purposes as his written Word sets it forth. "The seven spirits" picture God's complete, unlimited and infallible power; and his "lightnings" disclose the dark places of the enemy organization and light up the dark sayings of his Word, that his faithful ones may see.

Continuing the marvelous description it is written that a sea of glass as clear as crystal was before the throne. In Solomon's temple at Jerusalem the largest laver therein was called "a molten sea". (1 Ki. 7:23) The laver in the typical tabernacle service in Moses' day was made of metal mirrors. The things pertaining to God's typical people foreshadowed greater heavenly things. (Heb. 9:1-9) 2 Chronicles 4:6 says: "The sea was for the priests to wash in." Proverbs 30:5 reads: "Every word of God is pure." The glassy, crystal appearance of the "sea" before the throne pictures the purity of the Word of God and how clear he, in his own due time, will make it appear to his faithful remnant of the priestly order.

The "seven lamps of fire" shining upon the sea shows that only those 'cleansed by the washing of the water of the Word of God' are pleasing to Jehovah. (Eph. 5:26) These having received and fed upon his Word, and devoting themselves wholly to him, are holy. Without holiness, or pure, unadulterated devotion to God, no man can see the Lord. So says Hebrews 12:14.

"Four beasts" or living creatures, living ones (*Diaglott*), are shown in the midst of and round about the throne. These are separate from Jehovah's person, and therefore would not, as once thought, picture his inherent qualities or attributes. Jesus is "in the midst of the throne" with the Father and also in the midst of the living ones. (Rev. 5:6) He is the first of God's organization, and all other creatures therein operate around his throne. The four living creatures, or living ones, therefore represent the four-squareness or completeness of God's organization. These living ones were "full of eyes before and behind", showing that those of God's organization are ever on the alert beholding his hand that they may do his will, and hence are guided by divine wisdom.—Ps. 123:1-3.

The description of the four living creatures, that is, God's organization, follows in verses 7 and 8. The first is "like a lion", denoting courage and royal justice. (Ps. 89:14) As stated at Psalm 9:4: "Thou satest in the throne judging right." Justice holds the place of first importance. This was foreshadowed by God through his prophet. (2 Sam. 17:10; 1 Ki. 7:29-36) The second living creature resembled a "steer" (*Diag.*) or ox. In Solomon's temple the "sea" rested upon twelve copper oxen. The 'ox' denotes power and strength. The symbol seems to say: 'Almighty power and strength supports the divine organization, and God will accomplish his purposes by and through his organization.'

The third living one or creature had the face of a man, which depicts love as the motive of action. "God is love," and man is described as being made in the image of God. The man Christ Jesus said, "He that hath seen me hath seen the Father," because he was perfect in love. Every action in God's organization is prompted by love. Nothing else could be in harmony with him or pleasing to him. It therefore shows that

those who are privileged to have any part in his organization must be prompted wholly by unselfishness.

The fourth living creature or beast was "like a flying eagle", which depicts far-sightedness, exalted wisdom and swiftness in action. "Swifter than the eagles of the heaven," according to Lamentations 4:19. "They fly away, as an eagle toward heaven." (Prov. 23:5) "Wisdom is too high for a fool." (Prov. 24:7) The eagle flies high. Wisdom is never dimmed by age. This agrees with Psalm 103:5, reading: "Thy youth is renewed like the eagle's." Every part of God's organization is swift to obey his commandments, and they are guided by divine wisdom.

The four living creatures had each six wings. One of the prophets gives a picture of Jehovah in his throne for judgment by and through his beloved Son the Judge, and gives a description of the attending seraphim winged like the four living creatures. (Isa. 6:1-3) The three pairs of wings had by each would suggest that the possessor can fly and provide protection at the same time, therefore that the creatures of God's organization move swiftly without hindrance in the performance of Jehovah's purposes and at the same time full protection is provided for the members of God's organization which are on the earth. The protection, of course, is provided by invisible members of the organization. These creatures are described as never resting (Rev. 4:8), showing that the organization of Jehovah is always alert and on the move. The angels continuously behold the face of Jehovah. (Matt. 18:10) Nor do those of the organization keep silence lest they should disturb the peace of some of Satan's organization. (Isa. 62:6, 7) Continuously they sing praises to the name of the eternal King, saying: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." They thus announce the four names of the great Creator. This vision began to be had by the remnant only after their being admitted to the temple. Isaiah's prophecy also shows that the time when some of God's creatures on earth begin to have the vision and take up the shout of holiness unto Jehovah is in the day of preparation for the great battle of the day of God Almighty. It is the time when the Lord's judgment is at the temple. Then, as declared at Revelation 22:11, "he that is holy, let him be holy still."

John announces that when "the living creatures", that is, God's active organization, begin to sing the song of glory and honor to Jehovah, the twenty-four elders, representing those of the 144,000 faithful overcomers with Christ, including the remnant on earth, "fall down before him that sat on the throne, . . . and cast their crowns before the throne," thereby reverently acknowledging the supremacy of Jehovah and that all authority, including that of every member of the organization, comes from Jehovah. "There is no power but of God," and "the head of Christ is God". (Rom. 13:1; 1 Cor. 11:3) This shows that every one of the organization joyfully recognizes and willingly obeys Jehovah's method of carrying out his purpose. The faithful sing: "Thou art worthy, O Jehovah." Not that these could add anything to the glory and honor of Jehovah, but thereby they acknowledge that all power and authority and honor and goodness proceed from Jehovah. (Eph. 3:9) Then they say: 'For thou hast created all things by reason of thy will.' (*Rotherham*) What a stupendous insult and farce is the doctrine of the evolution of man which the clergy teach! It is from the Devil and is proof that its teachers are the Devil's representatives. Those of God's organization are thrilled with the glory and beauty revealed from his temple, and delight to continuously sing the praises of the Most High. The vision of the temple further discloses the glory of Jehovah.

JEHOVAH *also will be a high tower for the oppressed, a high tower in times of trouble; and they that know thy name will put their trust in thee; for thou, Jehovah, hast not forsaken them that seek thee.*—Psalm 9:9, 10, *A.R.V.*

SERVICE IN GREAT BRITAIN

THE service work in Great Britain is being reorganized. The city of London is organized into one company with a number of units. The old Tabernacle, as such, is passed away and in its place is now Kingdom Hall. This has been effected by removing the religious pulpit and ecclesiastical benches, putting in a modern platform, seating the place with chairs, and renaming the place Kingdom Hall. Recently Brother A. D. Schroeder has been assigned as the Society's branch servant at London. Similar organizations are being put in operation throughout Great Britain. As to the manner in which the London company is co-operating with this reorganization the following letter by the company and also the one addressed to the president of the Society, below, speak for themselves.

To the Publishers of the
Greater London Company
of Jehovah's witnesses.

DEAR BRETHREN:

Kingdom Hall, formerly known as the London Tabernacle, has been closed for the past several weeks for alterations. These alterations are now completed and Kingdom Hall is ready for the opening assembly to be held Sunday, January 16, at 3 p.m.

We are pleased to further advise that Brother Rutherford has approved certain new service arrangements for London in furtherance of the kingdom interests committed to our care in this great city.

A united meeting of all the London brethren is called at Kingdom Hall for Sunday, January 16, at 3 p.m., when full details will be announced. We hope you will make every effort to be present at this very important meeting and also bring with you any persons of good will with whom you are in contact. This meeting will be a Kingdom service rally in order that as one greater company of Jehovah's people we may intelligently embrace and act upon the new organization instructions for this city. At 6: 30 p.m. on the same day at Kingdom Hall there will be a united *Watchtower* study; so please bring with you the issue of January 1, which you will have previously studied.

As your present residence is in the east section of London, please have this letter with you at the united meeting, where full instructions will be given you concerning the district in which you are located.

May Jehovah richly bless your continued efforts in giving the good news of the Kingdom to the people of good will and in forwarding the interests of the kingdom.

Your brethren and fellow servants of Jehovah,
GREATER LONDON COMPANY OF JEHOVAH'S WITNESSES.

DEAR BROTHER RUTHERFORD:

As a united company of Jehovah's people assembled at Kingdom Hall, London, we send you our warm love and greetings assuring you of our great appreciation for the arrangements which have been made for us in connection with the Kingdom Hall and the new service organization for London, and that we are resolved to care for, protect and advance the kingdom interests as our dearest treasure. In co-operation with you our service is set for the vindication of Jehovah's name and against the great enemy. We are determined to fight against devil religion headed by the Hierarchy with all our might and help the people of good will to take their stand on the side of Jehovah and his glorious King. We ask for you at all times Jehovah's blessing and protection in the forefront of the battle, while we say to each other, 'Be not afraid: the battle is God's.'

Unanimously sent by a thousand of your brethren assembled at Kingdom Hall, London, at its reopening Sunday, January 16, 1938.

HAVE MADE PHONOGRAPH OUR INTRODUCTION

DEAR BROTHER RUTHERFORD:

We are certainly very pleased and thankful for the care you have of us pioneers, but we know that to just feel like that is not showing our full appreciation without sending you a letter; hence our trespass on your valuable time.

We are determined to use all our time for the advancement of the kingdom interests by all the methods, phonograph, books, back calls, etc.

We have consistently for many months made the PHONOGRAPH our introduction at the doors, very seldom missing a setup, especially in the rurals.

It is a grand work, also having had the joy of the "Exposed" series meetings, through the loan you made to the pioneers of the "Exposed" and the "Religion and Christianity" lectures.

For many a week we had every night except Saturday booked, and had the pleasure of seeing some come along as a result.

We know we cannot serve God and mammon; as it says, "Therefore take no [anxious] thought for the morrow"; we have not done so, and the Lord has provided wonderfully for us.

Now again another proof of the Lord's love through your generous concessions to the pioneers, so that we may boldly say, "The Lord is my helper."—Heb. 13: 5, 6.

May we all continue to stand shoulder to shoulder for the defense of the good news and for the vindication of His name.

The Lord bless you, and all dear ones devoted to Him.

Yours by his grace,
ARTHUR BURROWS
ROBERT FLETCHER, *Pioneers, England.*

INTERESTING LETTERS RE PHONOGRAPH

WONDERFUL BLESSINGS WITH PHONOGRAPH

DEAR BROTHER RUTHERFORD:

I am out on a trip with Brother West, whom Brother Dey has sent along for a series of local conventions at this season of many so-called "holidays". At one of these places it was in very deed a Jonadab convention: besides Brother West and myself and another brother from the office there was just one of the anointed; all the rest were Jonadabs and others, who had just recently come in contact with the Truth. Total attendance was 28, and 22 went out in the work in spite of the cold (40 degrees frost—Fahrenheit) and placed 306 copies, 21 of which were "big". There were three Jonadab pioneer brothers and one who is going to become a pioneer presently. You may rest assured that nobody there was doubting whether the "great multitude" had begun to show itself. It was a real joy to be among them. The same is true of a gathering yesterday at Kalmar, where 68 attended, and about two-thirds of them were Jonadabs, remarkably many young ones. Fifty-eight were out in the work, and placed 337 copies (50 "big"), although that town is very thoroughly worked regularly. The enthusiasm and joy of the brethren was really catching.

The phonograph work is progressing nicely, and as I thought it might be both interesting and encouraging to you to see some of the happy reports received, I have translated one page of letters which appeared in the Swedish December 15 issue of *The Watchtower*, which please find enclosed. Another experience reported later: A brother went on his first visit with the phonograph, being a little bit shy because of his unacquaintance with the machine. He began at the house of a man who had agreed to take the *Consolation* magazine for a year to test out this message. When he had heard "God's Kingdom", the man stated: "I must have some more reading matter about these things"; and before the brother left there were 14 books in his hands. Another brother met a couple who had no interest at all, they said. But they agreed to listen to a record. Result: They took five books and subscribed for the *Consolation* magazine. And so I could go on telling about the wonderful blessings experienced. A pioneer brother writes that listening to the records produces in himself a more worthy conduct and more graceful words than he had been used to. During December 229 phonographs were used in Sweden and played 9,897 lectures, to 11,265 people.

On December 23 there was an attack made on us in many local papers that published a dispatch from Budapest where the chief of police there stated they had caught several Jws and International Bibelforscher who were proved to be agents of Moscow, etc. In some papers the headlines read: "Jehovah's witnesses Uncovered as Bolshevists." We sent letters to all editors, giving the facts and showing the old harlot's tactics, and most of them published it in full; some abbreviated, and some nothing at all, though those were only a few. We are going to publish all of this information with some more in an article in February *Consolation* and spread it all over the country, thus letting the Devil pay damages and making his wiles known to even those who did not read the dispatch itself. A number of public meetings are also being arranged where this matter will be taken up, too. And so we trust that, by the Lord's grace, a good witness will be given on account of that dirty attack.

In concluding I beg to thank you very much for the *Year Book*, with all its many encouraging features.

With warm love, and all good wishes for a blessed 1938 in the service of our lofty Monarch and His King, I am

Your brother and fellow soldier in His army,
J. H. ENEROTH.

PRAISE JEHOVAH FOR NEW WEAPON, THE PHONOGRAPH

DEAR BRETHREN:

How much praise ought we not to render to Jehovah for the new weapon he has placed in our hands. I was out in the field with the phonograph last Sunday. It was extraordinarily joyful to observe how well the lectures were received. Amongst others I came in to an elderly couple. They at once manifested that they had no desire to hear the message. The man said that he

had obtained a book in the summer but the schoolteacher of the place had told him that the books were not good. I told him that one should think for oneself. Then I asked him if he would hear a lecture—"I have a phonograph with me and records with lectures." "No, it is not necessary," he answered. Then I told him that it took only five minutes and that it did not cost anything to hear. I then put up the phonograph and put on "Resurrection". (He had just come back from a funeral.) Both he and she listened very attentively, and when the lecture was finished they thanked me most heartily, took a booklet without any hesitation, and admitted that it was best to think for oneself.

So forward we go with joy in the service of Jehovah under his great Commander. My wife joins me in sending the heartiest greetings to you all.

Your fellow soldier

R. OHRN.

SPREADING HAPPINESS WITH THE PHONOGRAPH

MY DEAR BROTHER ENEROTH:

I cannot refrain from expressing my appreciation of the privilege I have, with the assistance of the phonograph, of spreading happiness to others who will gladly listen to the message of truth concerning the kingdom and God's greatness and power. I was out yesterday with the phonograph, and at the first family I visited the husband had died, in the prime of life, after a short sickness. They were thankful that I would play for them and, after one lecture, I asked if they would like to hear about the dead. Yes, that they would, provided it was not making too great a claim on my time. I took out the bound books and of these they took one and also subscribed for *Consolation*. At another place I played four lectures for five persons; one of them took five booklets, and all the others took one booklet each.

With heartiest greetings from your affectionate

KARL AND CAROLINE LINDEBORG.

PHONOGRAPH WONDERFUL HELP AND COMPANION

DEAR BRETHREN:

We hereby convey our deepest thanks and give expression of our appreciation of the wonderful help and companion that the Lord has given us in the service—the phonograph. On the 22d of November, at half past nine, we received them, and were anxious to try them and to hear the lectures. At one o'clock we were in the first house inviting the people to listen. It was not the least bit difficult to go out with the phonograph; on the contrary, we were glad of this instrument. None seemed to be surprised, but all listened and, at least in two homes that day, it was the phonograph that opened the way to the heart and mind so that the people took the literature. One lady especially was blunt and sullen and certainly would not have a book, but when she heard "Truth" she was visibly moved and pulled out the money for a book and thanked us.

I have not been able to use my phonograph yet by reason of eczema on the hands; so my daughter and I have worked together. It has worked quite well with one going in advance and showing the books and asking if they would like to hear a phonograph lecture. Until now none has refused. Often we have both gone in at the same time, and this has proved better because it takes less time. One can set up the phonograph while the other speaks about the books. We would think that this method would be ideal in those companies where not everyone as yet has got his phonograph.

We listen to a lecture every morning, before going out, for this inspires and gives joy and power to continue, and we want to continue and are glad to be able to use our limited powers in Jehovah's organization.

Accept our mutual greetings through

Your little sister

BATSEBA JOHANSSON (Pioneer).

INTERESTING TO SEE HOW PEOPLE LISTEN

DEAR BRETHREN:

While sending in the monthly report I will mention something about the phonograph work. It is a little strange before one really gets in swing. It is with this work as with the spreading of the literature: people are both for and against. To use the phonograph and records at every home is not convenient—some have no time, some do not want to hear, some have children who are asleep when we call, and quite a few are sick—so we have to first inquire whether it is convenient. When using the phonograph it is interesting to see how the people of good will listen to the various lectures. Most people think that the voice is clear and distinct; and that it is, too. One of the advantages of the phonograph work is that the message of God's kingdom is presented in a uniform and harmonious manner, even though some have a smarting sensation when they listen. I have always three records in the phonograph, so if anybody wants to listen to all three it becomes quite a long talk. I have had a cover made for the phonograph, of impregnated material; so now there is no necessity to break off in the work by reason of rain or snow.

With heartiest greetings,

EMIL LARSSON (Pioneer).

ICE IS BROKEN WITH TALKING MACHINE

DEAR BROTHER ENEROTH:

Now the ice is broken with the glorious talking machine. One has such a feeling of security when one uses it as occasion presents itself. One lady was against her husband's taking the books *Light*. Then she heard the record about "God's Kingdom". It was really touching to see how eager she was after hearing that record. She immediately took out the money. In six minutes *Light* came to that home. What a wonderful arrangement the Lord has made!

With hearty greetings!

HUGO WALHEIM (Pioneer).

PHONOGRAPH AN EFFECTIVE WEAPON

DEAR BRETHREN:

I just must say a few words about the phonograph. First, thanks for the terms upon which I could obtain it, and also many thanks for the public lecture. This phonograph surpassed all my expectations, and the sound is much clearer than in the radio. All that Jehovah gives expression to is wonderfully clear and consistent, and there is just one desire that moves me—to be faithful in the use of this effective weapon.

Affectionately,

ARTHUR FALK.

MANY INTERESTING EXPERIENCES WITH PHONOGRAPH

DEAR BRETHREN:

I can tell you we have already had many interesting experiences with the phonograph. One who had already read much of the truth literature evidently felt conscience-smitten; for he said, after hearing one lecture, "If we are silent the stones will speak." He is amongst the silent ones. We have for the most part been on back-call work and we have received everywhere a friendly reception.

Your little sister,

PHONOGRAPH GIVES WONDERFUL EXPERIENCES

DEAR BRETHREN:

I will briefly express our joy over the new weapon which we have received in Jehovah's service and say how the phonograph gives wonderful experiences when we visit the people.

I will relate three interesting happenings. In one "high church" family it was said, "According to the records, the priests lie." Answer: "It is either the priests or the Bible." The family saw the truth of it, which doubtless they would not have done had it not been for the phonograph. They took a *Vindication* book.

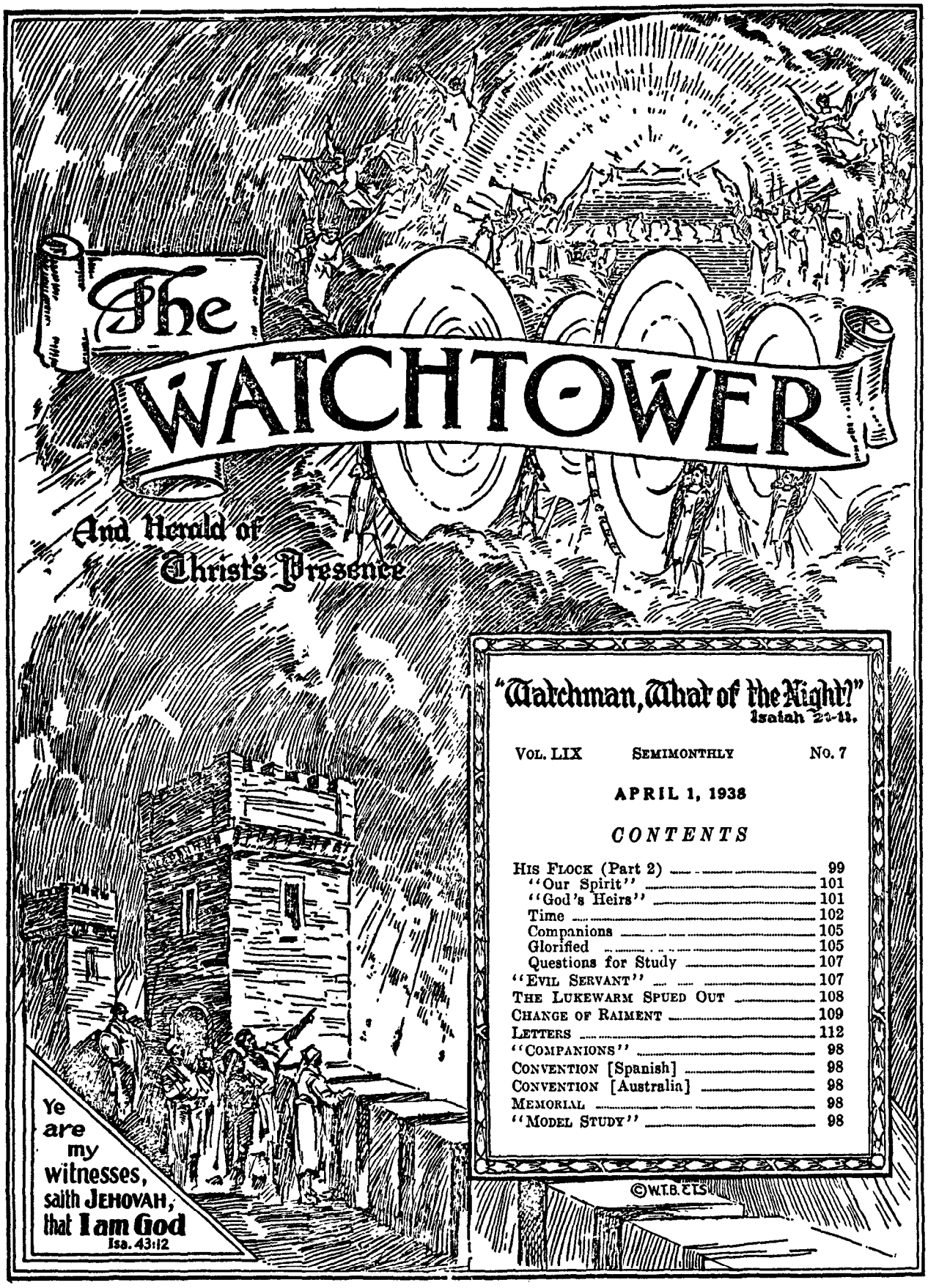
Another lady said, after two lectures, "That is just how it is. I have never liked religious hypocrisy." This lady had formerly had opportunity to get the books but had not done so, but now there is a *Riches* in her home.

One subscriber for *Consolation* went around to his near-by acquaintances and came home with eleven people who thus had the opportunity of hearing the records. Two of those present expressed a desire to hear something more on another Sunday, and this has now taken place and it was very interesting to be present.

May we all as one man go forward in the power of Jehovah!

Greetings!

A. KLING.



"Watchman, What of the Night?"
Isaiah 21:11.

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APRIL 1, 1938

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The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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

"COMPANIONS"

The Memorial season this year will be marked by the testimony period named "Companions", from April 9 to 17, inclusive. The name indicates that all that are companions in Jehovah's service, to wit, the anointed remnant and the Jonadabs, will signalize this period by intense united activity throughout all the world. The campaign strategy will offer the unusual combination of a year's subscription for *Consolation* together with the book *Enemies* (or *Riches*) and the new booklet *Cure*, all on a $1.00 contribution. This announcement has been supplemented by much detailed information in recent issues of the *Informant*. The magnitude and scope of this campaign calls for careful planning and advance arrangements, losing no time. A faithful report in the regular way will be awaited from you at the close of the testimony.

CONVENTION

A convention of Jehovah's witnesses and companions will be held at San Antonio, Texas, April 15-17 inclusive. Both the Spanish and English-speaking people of the Lord will be served at that convention. The convention will open at the meeting place, 323 Matamoros Street, at 8:30 a.m. on Friday the 15th. All brethren should bring their phonographs, with the necessary records. Those desiring accommodations will please address J. D. Carter, 517 Stonewall St., San Antonio, Texas. A joint meeting of English and Spanish will be held on the evening of the 15th to celebrate the Memorial.

CONVENTION

Jehovah's witnesses will assemble in convention at Sydney, Australia, April 22-25 inclusive. This convention will serve both Australia and New Zealand. The public address of the president will be radiocast. All who love and serve Jehovah will be welcome.

MEMORIAL

The date for the celebration of the name of Jehovah God and to the sacrifice of his Vindicator, Christ Jesus, in 1938 is Friday, April 15, after six p.m. After six p.m. on April 15 let each company of the anointed assemble and celebrate the Memorial, their companions the Jonadabs also being present. Let the emblems be unleavened bread and real red wine. The Lord and his apostles used real red wine in symbol of His blood, and the anointed should follow their lead.

"MODEL STUDY"

This new 64-page booklet, though plainly bound, is of great value to all engaged in the service in conjunction with the latest phonograph series of recorded speeches on "Hypocrisy Exposed" and "Religion and Christianity". The booklet contains specially prepared questions and answers, in logical order and based on the above-mentioned series of recorded speeches, and is an indispensable aid to everyone who would conduct or participate in a study of said series at gatherings of newly interested people. The booklet is obtainable at 5c a copy.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX APRIL 1, 1938 NO. 7

HIS FLOCK

PART 2

"I am the good shepherd, and know my own, and my own know me, just as the Father knoweth me, and I know the Father; and my life I lay down for the sheep. And other sheep have I, which are not of this fold: those also I must needs bring, and unto my voice will they hearken, and there shall come to be one flock, one shepherd."—John 10: 14-16, Roth.

JEHOVAH raised up Jesus out of death, exalted him to the highest place next to Jehovah, and clothed him with full power and authority to gather the "little flock", and later to gather his "other sheep". Within a short time after the exaltation of Christ Jesus, and while the disciples were waiting at Jerusalem for the fulfillment of his promise that he would pray Jehovah, who would send them another comforter, there came the power of God's spirit upon them. It was then and there that "the spirit itself" began to bear witness, as recorded by the apostle. The manifestation and operation of the holy spirit in, upon, about and through the faithful disciples, and for them, was the way the spirit bore witness of their being the sons of God and heirs together with Christ Jesus. God had sent to them the "helper" and "comforter", as Jesus had promised, and the testimony or "witness" was beginning to be given to them and thereafter came upon all who are called to share in the kingdom, as Jesus had invited his faithful disciples to share in the kingdom when he was with them.

2 From the day of Pentecost until the coming of Christ Jesus to the temple in 1918, the holy spirit taught the Lord's true followers: "But the Comforter, even the holy spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." (John 14: 26, *A.R.V.*) The spirit testified to the apostles of and concerning Jesus, as he had told them: "But when the comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15: 26) The spirit guided them into all truth and showed them the things to come: "Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."—John 16: 13-15.

3 The operation of the holy spirit upon the disciples was not arbitrarily guiding them automatically, but, as the Scriptures show, there was much searching, discussion and controversy between the disciples and the spirit directed them in the right way, because they sought to do God's will. They were not men learned in many languages, but the holy spirit gave them the power to preach the Lord's message intelligently in many languages. (Acts 2: 4) In the companies of the consecrated there were many teachers, but the "holy spirit" separated Barnabas and Saul (Paul) to do pioneer work in the name of the Lord. "As they ministered to the Lord, and fasted, the holy [spirit] said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they, being sent forth by the holy [spirit], departed unto Seleucia; and from thence they sailed to Cyprus."—Acts 13: 2, 4.

4 When the apostles were assembled at Jerusalem to give consideration to the work which the Lord had committed into their hands, "the spirit" guided them into the proper discernment of God's will. Then they sent chosen men to do the work and gave them letters of instruction, which read: " . . . For it seemed good to the holy [spirit], and to us, to lay upon you no greater burden than these necessary things."—Acts 15: 23-28.

5 Paul and Barnabas were forbidden by the "spirit" to operate in certain localities: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the holy [spirit] to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the spirit suffered them not."—Acts 16: 6, 7.

6 Certain men who had mature minds and who were devoted to God were made elders or overseers in the church at Ephesus, not by election conducted by members of the company or congregation, but by the

"spirit" they were 'made overseers'. " . . . Take heed therefore unto yourselves, and to all the flock, over the which the holy [spirit] hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:17-28.

7 When Paul went about preaching the gospel, 'the holy spirit witnessed in every city, saying that bonds and afflictions abide me.' (Acts 20:23) "The spirit" operating in one named Agabus testified to Paul of coming persecutions. (Acts 21:10, 11) Through the apostles Peter and John "the spirit" was imparted to others who were consecrated and baptized. (Acts 8:14-18) "The spirit" operated in the same way through Paul toward others at Corinth who were consecrated and baptized, and thereafter by operation of the spirit "they spake with tongues, and prophesied". (Acts 19:1-6) The same was true with like consecrated ones of the Galatians and the Thessalonians. (Gal. 3:5; 1 Thess. 1:5, 6) It is written that Jesus first began to declare the good news to the disciples, who heard him, and "God also bearing . . . witness, both with signs and wonders, with divers miracles, and gifts of the holy [spirit]".—Heb. 2:3, 4.

8 "The spirit" manifested itself in various ways, but always the same spirit: "Now there are diversities of gifts, but the same spirit. But the manifestation of the spirit is given to every man to profit withal." (1 Cor. 12:4, 7) The spirit is given to bear witness to every man who is consecrated and baptized into the body of Christ. "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member, but many."—1 Cor. 12:13, 14.

9 Spiritual gifts and the witness of the spirit are only to those who are "in Christ", being baptized into his death and therefore prospective members of the "little flock", and these God sets in the body as it pleases him. (1 Cor. 12:18, 28, 31) All who receive the gift of the holy spirit, and who have the testimony thereof, must exercise such spiritual gifts in love, that is to say, unselfish devotion to God. (1 Cor. 13:1, 2) One might make a consecration to do the will of God, but the holy spirit would not operate through such person unless love or unselfish devotion to God is the moving cause for his action. If one seeks to glorify himself, such would be contrary to the spirit of God. So it is written to those who are baptized into Christ, and who are moved by unselfishness: "That in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."—1 Cor. 1:5-7.

10 Until the second coming of Christ Jesus "the spirit" searches all the deep things of God and the spirit teaches those in Christ Jesus the things which God has given to such. "But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the holy [spirit] teacheth; comparing spiritual things with spiritual." (1 Cor. 2:10, 12, 13) Since the coming of Christ Jesus to the temple all such teaching and instruction is subject to his direction and he instructs those of the temple company.

11 Before the ascension of Christ Jesus into heaven and the coming of the holy spirit the apostles did not know and understand the mystery of God, but by the testimony and operation of the holy spirit that mystery was revealed to the apostles in due season. (Col. 1:26, 27; Eph. 3:4, 5) "The holy spirit" testified or bore witness to the apostles and other saints through the Scriptures, which God had caused the faithful prophets to write. (Heb. 3:7-10) The tabernacle arrangement and the typical sacrifice were made clear to the apostles, and so Paul testified; as it is written: "Whereof the holy [spirit] also is a witness to us; for after that he [(*Diaglott*) it] had said before [through the prophet Jeremiah (31:33, 34)], This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them."—Heb. 10:15, 16.

12 John, the inspired witness of the Lord, addressing those in Christ Jesus, wrote: "And it is the spirit that beareth witness, because the spirit is truth." (1 John 5:6) The "comforter" or "helper" is the holy spirit. (John 14:16, 17) It is "the spirit" that bears testimony or witness to the church, but not to the world. "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. 14:13; 2:7, 11, 17, 29.

13 "The spirit" operated through the faithful apostles after they were spirit-begotten and wholly devoted to God: "He [God] saved us, not on account of those works in righteousness which we did, but according to his own mercy, through the bath of regeneration, and a renovation of the holy spirit, which he poured out on us richly through Jesus Christ our Savior." (Titus 3:5, 6, *Diaglott*) "But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you a firstfruit for salvation, in sanctification of spirit [renovation of the holy spirit] and belief of truth." (2 Thess. 2:13, *Diag.*) The begetting of the spirit, and therefore the testimony of the holy spirit, are not the experiences which Jonadabs have; only those who are begotten of the spirit and called to the high calling have such experiences.

"OUR SPIRIT"

14 The apostle wrote of himself and those "of like precious faith" who are of the "little flock": 'The spirit beareth witness at the same time to our spirit,' "to our spirit" (*Syriac* and *Douay* Versions). That does not mean that the spirit of God is co-operating with our spirit in testifying to ourselves that we are his children, as though God needed our spirit to confirm or support his testimony; but the spirit of God that bears witness "to" our spirit, that is, to the spirit of adoption which God has sent into our hearts crying, "Abba, Father" (Rom. 8:15); and thus the spirit of God bears witness at the same time to our spirit (that is, to those who are in Christ) that we occupy the relationship with God that justifies us in addressing him as "Father", because we are his spirit-begotten sons. No one could have that testimony except the spirit-begotten ones.

15 What is "our spirit"? It is that invisible, propelling or moving power within us, there residing and operating since having been begotten by Jehovah God as spiritual children or sons. It is not natural with us, that is to say, it is not inherited from Adam, but Jehovah put such spirit in his begotten sons, and it makes use of all of our natural powers, faculties and endowments in doing the will of God our heavenly Father, and causes us to perform unselfishly and in an unselfish manner show our devotion to God. It is "our spirit", that is, the spirit possessed by and given to all the members of the body of Christ, and each one who is a member of the body of Christ should and must possess it.

16 The spirit of the body of Christ is "saved" and preserved by and to God's faithful remnant who continue faithful and completely devoted to God and his kingdom up to and in the day of the presence of Christ Jesus at the temple of God. (1 Cor. 5:5) "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. 5:23) To those who have received "the spirit of adoption" into the body of Christ the admonition is given, to wit, 'Glorify God . . . in your spirit, which is his.' (1 Cor. 6:20) "Be holy both in body and in spirit." (1 Cor. 7:34) 'Have the spirit of faith.' (2 Cor. 4:13) 'Worship God in spirit.' (John 4:23, 24) 'Pray in the spirit.' (Eph. 6:18) "Love in the spirit." (Col. 1:8) "Renew a right spirit within me." (Ps. 51:10) 'Be of a faithful spirit.' (Prov. 11:13) 'Have fellowship [partnership] in the spirit.' (Phil. 2:1) 'Be an example in spirit.' (1 Tim. 4:12) "Fervent in spirit." (Rom. 12:11; Acts 18:25) Be "bound in the spirit" to go in God's service. (Acts 20:22) 'Serve God with your spirit.' (Rom. 1:9; 7:6) 'Be stirred in spirit to testify.' (Acts 17:16) 'Pressed in the spirit to testify.' (Acts 18:5) 'Stand fast in the spirit.' (Phil. 1:27) 'Be circumcised in the spirit, inwardly.' (Rom. 2:29) 'Let your spirit rejoice in God.' (Luke 1:47) Such spirit of a sound mind God gives to his spirit-begotten ones who are faithful. (2 Tim. 1:7) All of this is different from the natural man: "The spirit of man, which is in him."—1 Cor. 2:11.

17 The witness and operation of the holy spirit to the spirit-begotten ones, such as set forth in the foregoing scriptures, is the stamp or "seal" of identification and is therefore the prior proof and "earnest" or foretaste to those who have it of their future inheritance after being clothed with a spirit body in the kingdom. (2 Cor. 1:22; 5:5; Eph. 1:13, 14; 4:30) It is only the spirit-begotten sons who compose the "little flock" that have such seal or proof. Those who will compose the "great multitude" and who are now called "Jonadabs" do not have that seal with the holy spirit, because they are saved not to a spiritual inheritance and do not look for such inheritance.

"GOD'S HEIRS"

18 "The spirit" testifies or bears witness at the same time to our spirit of adoption "that we are the children of God: and [that] if children, then [we are] heirs; heirs of God, and joint-heirs with Christ [Jesus]." It is the spirit-begotten, anointed little flock of the Lord's sheep that have this witness. But how do they have such testimony of the spirit at this day, when the Lord is gathering the great multitude, and in such a way that the Jonadabs do not have it? How may the Jonadabs determine that they are without or lacking in such testimony of the spirit and therefore are not in line for the heavenly kingdom? If they are not in a covenant for the kingdom they are not to partake of the memorial of the death of Christ Jesus; and therefore how may the Jonadabs know this important fact? It is important that they should be able to determine; and by what means will they determine the question?

19 As it appears in the Scriptural testimony hereinbefore considered, the witness of the spirit had a definite beginning, and that definite time was marked at Pentecost time. The testimony of the apostles of the Lord given at that time is proof of such, at which time many were amazed at what they saw take place and hearing what these apostles said. At that outpouring of the holy spirit was the first fulfillment of the prophecy long before uttered by the prophet Joel, at 2:28, 29. That time or operation of the holy spirit was foreordained and predestinated. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us [a predestinated time also] unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. . . . In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. 1:4, 5, 11.

[20] This is proof that God did not adopt the holy prophets as his sons and they never had the witness of the spirit. God predestinated the time for the beginning of the adoption through Christ Jesus, his beloved Son, who was the first and head of the house of sons. Even John the Baptist, the last of the prophets, the forerunner of Christ Jesus, and who followed Christ Jesus until he suffered martyrdom at the hand of Herod, was not adopted and has no heavenly inheritance. (Matt. 11:11) John the prophet did not teach his disciples to pray "Our Father".—Luke 11:1, 2.

[21] God having foreordained and predestinated and marked the time for the beginning of the witness of the spirit, is it to be expected that God would mark the time when the gathering of the earthly company or "other sheep" of the Lord Jesus would begin, and the time when the witness of the spirit by and through the "comforter" would cease to be given? Also, would the mere having a manifestation of the spirit of God as the holy prophets had in the past and as manifested by them, and as the Jonadabs may now have, be any proof that one was or is adopted into the family of God and therefore a joint-heir with Christ Jesus? Or would additional proof be required upon examination to show that one is in line for the kingdom? These questions must be properly considered and answered as we proceed.

TIME

[22] Jehovah carries out his purpose exactly according to the time fixed by him; and after an event has come to pass, it often pleases the Lord to make known the importance of that specific time when the event did come to pass. A.D. 33 marked the time when spiritual adoption began. A.D. 1918 marked the time when Christ Jesus finished his work of preparing the way before Jehovah and when he came straightway to the temple. (See *The Watchtower* August 1, 1926.) A.D. 1922 marked the second outpouring of the holy spirit as prophesied by Joel. (See *The Watchtower* November 15, 1925.) 1931 marked the time when Jehovah revealed to the anointed the new name, which he had given to them. (See *The Watchtower* October 1, 1931.) 1935 marked the time when Jehovah revealed to his people the identity of the "other sheep", or the "great multitude". (See *The Watchtower* August 1, 15, 1935.) All of these dates are therefore important. The outpouring of the holy spirit at Pentecost in A.D. 33 being the beginning of spiritual adoption, there the understanding of spiritual things began, and hence was the beginning of the "witness" of "the spirit" to the spirit-begotten ones and marked the dividing of the spiritual class from the "natural man" class. (1 Cor. 2:13-15) Now we observe the Scriptural proof that the Lord Jesus is gathering his "other sheep", who will compose the great multitude; and now spiritual understanding is not decreasing, but rather increasing, because the antitypical Pentecost began after the Lord's arrival at the temple and reached a climax in A.D. 1922, when the Lord's people understood as never before their relationship to the kingdom and what they must do to bear witness or testimony concerning Jehovah and his King and kingdom.

[23] Is there Scriptural proof that the time for the exercise of spiritual discernment is here and that the adoption of the spiritual or royal sons is about over or is no longer the general work of the Lord? Yes; and it is the fact that the prophecies and the types relating thereto, to the other sheep, the Jonadabs, the great multitude, are being revealed by the Lord to his people and understood by them. The spiritual remnant, according to the known and proved rule of action by which Jehovah discloses his prophecies, are now understanding; and that rule is that such understanding would not be given unless the prophecy or the types were fulfilled or beginning to be fulfilled or were in course of fulfillment. Therefore the disclosing of the fulfillment of the prophecies, and the meaning thereof, is proof that the time for the adoption of the spiritual or royal sons is about over and is no longer the general work of the Lord. In 1918, when the Lord came to the temple, the announcement was made, "Millions now living will never die," and the spiritual sons did not then understand that such relates to the "great multitude" class. At that time their understanding was that the great multitude was a spirit class, and in that conclusion they were not correct. The opening to them of the understanding in regard to the Jonadabs, or great multitude, 'men of good will toward God,' must be proof marking the time that the gathering of the "other sheep" had begun or is beginning. The giving of the "new name", and the revelation thereof, constitutes the giving of the spiritual "penny", which is important to the Lord's vineyard laborers, the spiritual class, and coming as foretold, at the closing days of the work. (See *The Watchtower* November 15, December 1, 1933.) It was in 1931 that the Lord revealed to his spiritual sons that they must go throughout the land and mark the people in their foreheads, that is, those of the earthly class who have the desire for righteousness and the kingdom. (*The Watchtower* September 1, 1931) It was in 1935 that the Lord revealed to his people the identification of the class thus marked, and disclosing them, that such constituted the great multitude. (See *The Watchtower* August 1, 15, 1935.) This proves that the Lord was beginning to gather the class or company other than those who were spirit-begotten, which earthly class would not and could not have the witness of the spirit. (Rom. 8:16, 17) John the Baptist was the last of the prophets, selected before spirit-begetting began, and, speaking of Christ's body members, he announced this rule: "He [Christ, or the spiritual class] must increase, but I [the earthly faithful class, of which John was a part] must decrease." (John 3:30) But with the ending of the

selection of the spiritual class and the beginning of the gathering of the great multitude, that announced rule is exactly reversed in its application. It reasonably follows, therefore, that the majority gathered by the Lord to himself since 1931, and particularly since 1935, would be and are of the earthly class or great multitude, which "other sheep" would not have the witness of the holy spirit, which is given to the spiritual sons. (Rom. 8:16, 17) That would not necessarily mean that after such dates there would be none spirit-begotten. If one who was once in line for the kingdom becomes unfaithful and falls out or is cleared out (Matt. 13:41, 42), then surely the Lord would bring in another one to fill that vacated place in the body of Christ. (Matt. 22:1-14) In line with this conclusion the Lord said: "Hold that fast which thou hast, that no man take thy crown." (Rev. 3:11) It follows that the one who is brought in to fill such a vacated place would have the witness of the spirit and that witness of the spirit will enable such a one to see and appreciate that he is a spiritual son of God.

[24] How would such, who is brought in to fill a vacated place, know and recognize 'the witness of the spirit'? He could not know by what some other person tells him, but he must know it for himself from the witness of the spirit. When did he hear the message and accept it? would not be the deciding point. Whether this occurred before or after 1931 would not be the point of determination. But this is the important thing, to wit: When did he devote himself without condition unto the Lord, and what thereafter did God's spirit guide him to see and to appreciate as open for him and his place? If he saw and appreciated the heavenly things and the great privilege of being dead with Christ Jesus and thereafter forever living with Christ in the spirit, and he responded joyfully to the service under the conditions set before him, that would be testimony. Did he set his heart on heavenly things, and not on things in the earth? One cannot properly be indifferent to the reward set before him; and one who sees that the reward is to be with Christ in heaven and who then joyfully responds and follows where the Lord leads, if he is called to the heavenly calling he will see and appreciate it, and therefore have the witness of the spirit that he is a prospective joint-heir with Christ Jesus.

[25] Striking examples of the same are given in the experiences of Moses and Paul. Moses saw that his future reward set before him by the Lord was earthly; as it is written: ". . . For he had respect unto the recompence of the reward." (Heb. 11:24, 26) Paul saw that God had fixed his future reward with Christ Jesus in heaven and that he could not serve the Lord forever except in that place, and therefore he set his heart wholly on the kingdom, and he wrote to his fellow followers of Christ Jesus these important words: "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:8-14) Then the apostle admonishes others who have set their heart and hope on the kingdom to be of like mind: "Let us therefore, as many as be perfect [who are mature believers (*Weymouth*)], be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you."—Phil. 3:15.

[26] Evidently the witness concerning one's status or place is not dependent on what any man or organization or society may say. It is of the spirit, and each one must come to know it for himself, whether he is of the spirit or not, and must be convinced and prove it by his course of action. No real Jonadab strives for or looks forward to a reward of the high calling in heaven, as did the apostle Paul, for the reason that God by his spirit does not implant such an impulse or hope in his heart. It is Jehovah God who does the calling, and it is Jehovah who sets the members in the body of Christ as it pleases him. (1 Cor. 12:18; 1 Thess. 2:12; 5:24; 2 Thess. 2:14) Addressing the spirit-begotten ones who have the witness of the spirit, and who are anointed of the Lord, the apostle says: "And you have an anointing from the holy one; you all know it [you know the issue and what is Jehovah's purpose and your relationship to him]. I have not written to you because you do not know the truth, but because you know it, and because no lie is from the truth." (1 John 2:20, 21, *Diag.*) If one does not have the witness of the spirit, that of itself is strong and persuasive evidence that he is not of the spiritual class, but he is of the earthly class if he has devoted himself to God.

[27] The opening of life to the Jonadabs or "other sheep" certainly could be no reason for any consecrated person to be indifferent as to the outcome of his own course. All of the consecrated and spirit-begotten ones must become men of understanding, that is, they must come to have an appreciation of their being called to the high calling and therefore of their relationship to Jehovah and Christ Jesus. Jehovah, through Christ Jesus, has opened or revealed the meaning of his prophetic pictures concerning those who are "of good

will", that is, the Jonadabs, or "other sheep", and this he has done particularly since 1931; and such a consecrated and true Jonadab can see and appreciate the Lord's provision for him and the Lord's rules of gathering his "other sheep", and so doing he falls in line therewith and joyfully adapts himself to the Lord's provisions. Says the apostle: 'Examine yourself, whether you be in the faith; prove your own selves,' as to whether Christ be in you and you in Christ, or whether you are of the "other sheep" of the Lord. (2 Cor. 13:5) Thus it is seen that each one must make his own examination in the light of the Scriptures, together with the facts well known to him, and thereby determine whether or not he has the witness of the spirit, whether or not he is begotten and anointed of the spirit, and therefore in line for a place in the heavenly kingdom of Christ Jesus, the heir of all things; and, if he has not this spirit and loves and serves God, whether or not he is in line for a place in the other company of the Lord's sheep, to wit, the great multitude.

[28] Some of the laborers in the Lord's vineyard were brought in or 'hired' at the beginning of the last "hour", to wit, 1930 and 1931. (See *The Watchtower* November 15, December 1, 1933.) If prior to that time one fully and unconditionally consecrated himself to do God's will and that consecration was accepted and acted upon by the Lord, then, reasonably and in the light of the Scriptures, there could be but "one hope" or calling for such consecrated one, and that would be "the high calling". Addressing only the called ones, begotten of the spirit, the inspired writer of the Word says: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. 4:4-6.

[29] That one hope in which all such are called is the hope of being joint-heirs with Christ Jesus in his heavenly inheritance. Such a hope means that the consecrated ones with great pleasure and joy look forward to and expect in God's time to receive a heavenly place with Christ Jesus the King. As Christ Jesus, the elect servant of Jehovah, when on earth was blind to everything save the doing of his Father's will concerning the kingdom, so likewise those who have the hope of being with him in that kingdom must be blind to everything else and refuse to compromise with or let anything of the Devil's organization or this world interfere with the full performance of duty and obligation, which the Lord lays upon those who are running for the prize of the high calling.

[30] If one has the hope of the high calling and his expectation is that he will be for ever with Christ Jesus in heaven, then he must be dead to everything earthly; as it is written: "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. 3:2, 3) "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" (Col. 2:20) Such is the hope of the "little flock"; but the Jonadabs, or "other sheep", do not have that hope. The Jonadabs do not expect to die; their hope is to find protection during the expression of God's wrath at Armageddon and that they may live for ever upon the earth, and that means that they would do violence to God's Word and put themselves in jeopardy by partaking of the Memorial emblems. Those of the little flock look upon all things of the earth as temporary and upon the things of heaven as everlasting, and there their heart and affection are set. They know they must be dead with Christ Jesus in order to live with him, and therefore they are duty-bound to observe the Memorial by partaking of the emblems; and thus the clear distinction is marked between two portions of the Lord's sheep.

[31] Both those of the little flock and those of the great multitude, by being baptized in water, thereby outwardly testified that they are fully consecrated to do the will of God. Those of the little flock go much farther than that. All who will live with Christ Jesus in his kingdom must be baptized into the death of Christ, and it is only the sheep of the little flock that are so baptized into Christ's death. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:3-5.

[32] One who is begotten of the holy spirit, and who has received the adoption of sonship into the body of Christ, and who has the witness of the spirit that he is a son of God, has been reconciled to God and is a new creature now, even while sojourning in an organism of flesh. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."—2 Cor. 5:17, 18.

[33] The Jonadabs, or "other sheep", are in a different condition. The Jonadabs have fled to the Lord and there found refuge. They are still human creatures, not even justified, because the receiving of life everlasting depends upon their faithful obedience within God's organization and faithfully abiding there until the wrath of God is passed at Armageddon. It follows, therefore, that a Jonadab would not have the witness of the spirit that he is a son of God. The Jonadab must show his appreciation of the goodness of God by faithfully obeying the commandments of the Lord, and continue to seek meekness and righteousness and

to joyfully await the time when he shall be fully ushered into the flock of the Lord and receive life everlasting on earth.

84 As to the consecrated, spirit-begotten ones of the little flock, the Lord deals with them as one body, and as a class or company they receive an increase of knowledge and understanding, and to them as a company are committed the kingdom interests of the Lord in the earth. (Matt. 24:47) Some of the individual members of the little flock may by reason of physical weakness or like hindrances be handicapped or limited in their service, but each one must be faithful to the Lord in doing what he can do to perform his covenant. He must not be governed or discouraged by physical weakness, sickness or disabilities of organism, but must hold fast with confidence in the Lord and continue to rejoice in the hope of being with the Lord, and that even unto the end. "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6) He must be governed or controlled in his action by the witness of the spirit, and not by temporary passion or feeling. His hope is based upon faith, and not upon feeling. Such new creatures are born not alone of the truth (symbolized by water), but also by the spirit. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit."—John 3:5, 6.

85 It is those who are spirit-begotten and brought into Christ as new creatures that have received the spirit of adoption, whereby they cry unto God, addressing him, "Abba, Father"; and it is those only who have the witness of the spirit that they are the sons of God and joint-heirs with Christ Jesus.

86 Those who have received the spirit of adoption have a spirit of love for God, because only those who have a true and sincere love for God would sincerely cry and address him as Father. (2 Tim. 1:7, 8) Those of the little flock have the spirit of subjection unto the Father of spirits at the time 'of chastening of his sons'. (Heb. 12:9) Such Jehovah 'begat by his own will with the Word of truth', and not according to any man's will, and therefore such begotten sons have the spirit of truth. (Jas. 1:18) When their eyes of discernment are open, such are free from religion and have the testimony of the spirit of such freedom. (Gal. 4:9, 10) Such of the little flock appreciate their great privilege of dying a sacrificial death with Christ Jesus, because they know and realize that such is the condition precedent to their entering into his life and glory. "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him; if we deny him, he also will deny us." (2 Tim. 2:11, 12) The Scriptures show a clear distinction between those of the little flock, who have a witness of the spirit, and those of the "other sheep" or "great multitude", who have not the witness of the spirit. But such distinction is no excuse or justification for the remnant of the "little flock" to become heady, austere, and to lord it over those of the "other sheep". "Let no man glory in men," not even in himself. (1 Cor. 3:21) One who glories in himself or who attempts to lord it over others, boasting of his own position, is a foolish person. The true followers of Christ Jesus who have the witness of the spirit glory in the Lord: "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth."—2 Cor. 10:17, 18.

COMPANIONS

87 Those who are of the "other sheep", or great multitude, are the companions of the sheep of the little flock, and the sheep of both flocks must love each other and dwell together in peace and joy. (Psalm 122) One who is of the little flock, and who therefore has the witness of the spirit, will be guided by the Word of God and will not have a desire to boast of his superiority over others now, nor to make those of the "other sheep" feel abashed in his presence. In the service the anointed remnant should take the lead and the Jonadabs should joyfully serve with them, but the motive or moving cause of each one must be an unselfish devotion to God and his kingdom. The Lord is gathering his sheep, and he will judge them according to his own perfect wisdom. All the sheep must be harmless, and each one must render good unto others as opportunity is afforded, and especially to those who are serving God and his King. Christ Jesus loves his sheep that he gathers into the fold, and all the body members must love them also; for "if any man have not the spirit of Christ, he is none of his". (Rom. 8:9) The anointed remnant will be diligent to help the "other sheep", and they will do so unselfishly, and the "other sheep", or Jonadabs, will joyfully cooperate with the remnant, and all will move forward together in giving a witness to the kingdom. In the Lord's due time all will be of one joyful fold.

GLORIFIED

88 The body members will be glorified together with Christ Jesus, because such is the promise of Jehovah. But the individuals who receive such glory must perform the conditions imposed upon them prior to entering into glory. Upon what conditions does the spirit continue to bear witness to those begotten of the spirit? The Scriptural answer is: "If so be that we suffer with him, that we may be also glorified together." According to another version of this part of the text it reads: "If at least we are suffering together, in order that we may also be glorified together." (*Rotherham*) That means that Jehovah, Christ Jesus, and all the body members are subjected to a like reproach at the hands of the enemy. The Devil has constantly reproached God; and, said the Lord Jesus:

"The reproaches of them that reproached thee are fallen upon me." (Ps. 69:9) The apostle applies those same words to the members of the body to whom the spirit bears witness. (Rom. 15:3; 2 Tim. 2:11; Col. 1:24) Necessarily all the members of the royal house must prove their integrity toward Jehovah and must participate in the vindication of his name; therefore, of necessity, they will suffer persecution at the hands of Satan and his agents. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."—Heb. 2:10.

39 Those of the little flock could not be made perfect without suffering with Christ Jesus, and participating 'in such suffering' is what constitutes a part of the witness of the spirit. For this reason the apostle said: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1:24) Because of his complete faithfulness to God the apostle suffered at the hands of the enemy, and concerning himself and his fellow followers of Christ he said: "We must through much tribulation enter into the kingdom of God." (Acts 14:22) It is those who endure suffering and hardness as good soldiers of Christ Jesus, and who continue faithful unto death, that shall enter into his glory.—Rev. 2:10.

40 Do not the Jonadabs now suffer reproach? and is not that a testimony to them that they are God's children? They do suffer reproach because of their faithfulness in testifying to the truth, and such suffering is a testimony to them, in that they are companions of God's anointed sons and therefore serving in God's organization. The faithful men of God from Abel to the last of the prophets suffered great reproach because of their devotion to God, but such suffering did not bring them into the relationship of sons of God in heaven. Suffering results to all of God's sheep, because they are opposed by the Devil. Christ Jesus is the author of salvation to all them that obey him, some of whom are made perfect on the earth, and some perfected in heaven, and all must suffer at the hands of the enemy, and do so suffer. (Heb. 5:8, 9; 11:1-40; 10:33) God marks out the steps that must be taken by his spiritual sons, and Christ Jesus has led and blazed the way that all such must travel. (Rom. 8:29, 30) Jonadabs are not conformed to the image of the likeness of Christ Jesus. They are not of 'the seed of Abraham according to the promise', because they are not justified by faith and are not baptized into the death of Christ. (Gal. 3:7-29) Jonadabs must learn obedience by the things which they suffer for righteousness' sake, because they cannot learn it in any other way. Such is a condition put on them of faithfulness to God under stress.

41 Those who are of good will toward God and who devote themselves to God by making a consecration to do God's will 'are no longer natural men' of Satan's organization, because they have taken their stand on the side of the Lord and are in the way of life. Therefore the preaching of God's Word to such is not foolishness, but it is wisdom and gives them joy. (1 Cor. 2:14, 12) They are not like other human creatures, because the Word of God to them is life and it points them the way to everlasting life.—1 Cor. 1:21, 25; John 17:3.

42 Christ Jesus and his body members are spiritual. The Jonadabs or "other sheep" are human or earthly, and therefore the Jonadabs could never be joint-heirs with Christ Jesus, and such Jonadabs do not have the "firstfruits of the spirit". (Rom. 8:23) While they cease from their groaning because of the abominations done in Satan's world, they patiently await their deliverance from bondage and their ushering fully into the liberty of human sons. (Luke 3:38) This relation they will enjoy at some time, when all are brought into one fold. The great multitude was predestinated as a company of the Lord's sheep, and not as a definite number. They are not called and sealed as members of the royal house of sons (Revelation 7:3-8), but they do receive 'the mark in their foreheads', being given an understanding of Jehovah's purpose toward them, and they identify themselves by taking their place with the Lord's anointed organization. It is true that the Jonadab is commanded to say, as set forth in Revelation 22:17: "Come," that others who hear may become Jonadabs. But that is not the giving of the mark in the forehead, because it is God's anointed organization that is commissioned to deliver the message that marks those who are marked in the forehead. It is the Lord's message that does the marking, which message or kingdom interest is committed into the hands of the anointed servant.

43 The baptism of the Jonadabs is the baptism in water and signifies that they have devoted themselves to God and his organization, similarly to those who had John's baptism. (Acts 8:14-18; 19:1-3) The sheep of the little flock are in the covenant with Christ Jesus for the kingdom, which his Father will give them. The Jonadabs are not in that covenant. When Christ Jesus established the memorial of his death, he invited his disciples to enter into a covenant for the kingdom, and commanded that they should keep the memorial of his death, thereby testifying that they were in the covenant to be dead with him and, if faithful, would be glorified with him. Only those who are spirit-begotten and in the covenant for the kingdom, and who are therefore dead with Christ Jesus, can properly partake of the memorial of his death. It is to such, and such only, that his words apply, to wit: 'Except ye eat of my body and drink of my blood, ye have no life in you.' Only such have the promise of immortality, or 'life within themselves'. Only such are partakers with or partners in the sufferings of Christ and his glory to follow. The "other sheep", or Jonadabs, composing the great multitude, the Lord gathers to his

organization, and there they must 'abide until the death of the high priest', that is, the completion of the royal priesthood, and then they must continue to fully obey, and in due time shall receive justification unto life and receive life through Christ Jesus, the anointed Son of God.

"And now we see that the Lord Jesus at Pentecost began the gathering of the little flock, which flock is taken out of the world and anointed with Christ Jesus to be witnesses to the name and kingdom of Jehovah. That work continues to the coming of the Lord Jesus to his temple and the gathering of the faithful little flock into the temple. Then he begins the selection of his "other sheep", who compose the great multitude; and when this flock is gathered and completed, the "little flock" of sheep will be for ever with the Lord in his throne, because he so promised, and the great multitude or "other sheep" serve before the throne. Their hearts will be filled with endless joy, and all of the Lord's own, redeemed by his precious blood and gathered unto himself, will constitute one fold under the leadership and ownership of Christ Jesus, the Good Shepherd, and all will be under Jehovah God, the Great Shepherd. All the gathered ones will prove that Satan is a liar, and that God is truth and righteousness, and all will have their part in the vindication of Jehovah's name.

QUESTIONS FOR STUDY

¶ 1. What provision did Jehovah make for gathering the "sheep" into his fold? Since when, and how, has "the spirit itself" been bearing witness as stated at Romans 8: 16?

¶ 2. How has the ministry been performed as promised by Jesus and recorded at John 14: 26? At John 15: 26? At John 16: 13-15?

¶ 3-7. Point out examples of the operation of the holy spirit upon the disciples of Jesus in the time of the apostles.

¶ 8. Show that "the spirit" is always the same spirit though manifest in various ways.

¶ 9. To whom are spiritual gifts and the witness of the spirit given? and for what purpose?

¶ 10, 11. What service is seen in the manifest operation of "the spirit" as stated at 1 Corinthians 2: 10, 12, 13? At Colossians 1: 26, 27 and Ephesians 3: 4, 5? At Hebrews 3: 7-10?

¶ 12, 13. Show further, with scriptures, that "the spirit" bears witness only to those who are spirit-begotten.

¶ 14, 15. What is "our spirit", in the statement at Romans 8: 16? How, and of what, does "the spirit" 'bear witness to our spirit'? Who, then, have the testimony of "the spirit"?

¶ 16, 17. Quote other scriptures showing this spirit to be different from "the spirit of man". To what does the apostle refer as our being 'sealed with that spirit' and now having "the earnest of our inheritance"?

¶ 18-21. Show that the element of "due time" is involved in this matter. Point out some facts showing that the witness of the spirit had a definite beginning.

¶ 22. In this connection point out the importance of the dates A.D. 33, 1918, 1922, 1931, and 1935.

¶ 23. What is the proof (a) that the time for the exercise of spiritual discernment is here? (b) That the adoption of spiritual sons is about over? (c) That the time is here for the gathering of the "other sheep" and that the work in connection therewith is in progress? Explain whether that would mean that after 1931, and particularly after 1935, there would be none spirit-begotten.

¶ 24. How would one who is brought in to fill a vacated place know and recognize 'the witness of the spirit'?

¶ 25, 26. Point out some examples, and further scriptures, showing how one may know whether he is of the spirit-begotten or is of the earthly class.

¶ 27-30. Apply 2 Corinthians 13: 5 as serving to enable one to determine whether he is in line for a place in the heavenly kingdom or is one of the other company of the Lord's sheep. Also Ephesians 4: 4-6. Colossians 3: 2, 3 and 2: 20.

¶ 31. Explain the baptism of those of the little flock and that of those of the great multitude.

¶ 32, 33. As to justification, how does the condition of those who are spirit-begotten differ from that of the Jonadabs?

¶ 34. Does the Lord deal with the little flock as a class or as individual members thereof?

¶ 35, 36. Apply other scriptures showing a distinction between those who have the witness of the spirit and those who have not that witness.

¶ 37. How are the sheep of the two flocks related to each other, as shown at Psalm 122? How in their conduct toward each other, and in the service?

¶ 38, 39. Upon what conditions will the spirit-begotten continue to have the witness of the spirit and ultimately enter into the promised glory? How, and why, is suffering a requirement?

¶ 40. Do the spiritual sons and the Jonadabs suffer the same things? and for the same reason? and to the same end?

¶ 41, 42. Why is it a matter of wisdom and duty to preach God's Word to those of good will toward Him? How are their condition and position affected thereby?

¶ 43. What is the position of the Jonadabs, and that of the little flock, in relation to the covenant for the kingdom? How is this related to partaking of the Memorial?

¶ 44. What, then, is seen to be the time and order in which the little flock and the "other sheep" are gathered and there ultimately "come to be one flock, one shepherd"?

"EVIL SERVANT"

THAT the Lord's people may be informed of some of the activities of the "evil servant" class the following is published:

One Anderson has "spilled over" and talked out of turn in so far as his coconspirators are concerned. He talked in the presence of reliable witnesses and, among other things, said the following: That the Roman Catholic Hierarchy sold to the Museum in London a correct writing of the entire Bible for $550,000.00, and that they expected to show by this newly discovered Bible manuscript that the Watch Tower publications are all wrong; that one Salter together with certain clergymen or priests of the Roman Catholic organization in Canada and elsewhere is preparing to publish certain things which they think will be derogatory to the Watch Tower publications and to the Society in general. He reports Salter as being exceedingly active with Catholic priests in preparing their ammunition for a joint attack at an early date. This is to advise that all who are devoted to the Lord and his kingdom interests should in no wise be disturbed, regardless of what the "man of sin", made up of the clergy and the "evil servant" class, may publish. The Lord has informed his people that the battle is his.

Our business is to proclaim his truth, and he will take care of the result. Let everyone be of good courage and press forward in the work that the Lord has given us to do.

THE LUKEWARM SPUED OUT

THE message to "the church of the Laodiceans" (Rev. 3:14-22) describes a condition in the church of a number who desire to avoid the reproach that falls upon the faithful witnesses of the Lord. Not doing the Lord's will according to his command they are in bad repute with him and have not a good name, and for this reason they are poor and blind and wretched and miserable and naked. As such the Lord says to them: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

The lukewarm ones who claim to have received all the truth prior to 1917, their leader having passed from the earth in 1916, fail to discern the two great organizations, of Satan on one side and of Jehovah on the other. They have followed the course of speaking easy concerning the religious clergy and other portions of the Devil's organization. They especially avoid saying anything against oppressive Big Business and militarism and other parts of the Devil's organization that oppress the people. They prefer to take the course of least resistance, that they may not receive any reproach but rather have the approval of the peoples of the world. God foreshadowed this condition in his record concerning the tribe of Ephraim, which mixed itself with the Devil's organization and of which it is written: "Ephraim is joined to idols." Then Ephraim is likened unto a cake half baked or underdone, and who says: "I am become rich."—Hos. 4:17; 7:8; 12:8.

The Lord is long-suffering with these, but he gives fair warning and says to them: 'Because you are neither hot nor cold, I will spue [literally, vomit] you out of my mouth [as a detestable thing].'

The Lord gives counsel to these, evidently for the purpose and benefit of awakening some of the lukewarm ones that they might repent and become zealous, and get in line for the kingdom. He tells such that the way for them to become rich is to go and buy of him gold tried in the fire, and white raiment that they may be attired, and obtain ointment and anoint the eyes, that they may see. Thus he shows them that the true riches in Christ come to those who actually go through the fiery trials and receive the reproaches resulting from faithful service unto God. The reproaches that fell upon God and upon Christ Jesus must of necessity fall upon all those who receive the Lord's approval. (Rom. 15:3) "When he hath tried me, I shall come forth as gold."—Job 23:10.

"White raiment" (Rev. 3:18) identifies the wearer as one of the Lord's approved ones, and this he buys by faithful devotion to the Lord and his service. The "eyesalve", eye ointment, evidently means the spirit of the Lord, which is an unselfish devotion to God made manifest by joyful obedience in keeping or doing the commandments of God. "The commandment of the Lord is pure, enlightening the eyes." (Ps. 19:8) "Open thou mine eyes, that I may behold wondrous things out of thy law." (Ps. 119:18) Those who get the eyes open see visions, even as the prophet Joel foretold. That is to say, they discern the truth now due to be understood. (Joel 2:28, 29) "Thine eyes shall see the King in his beauty." (Isa. 33:17) Such, with the eyes open, see that the kingdom has come. They see that "The Stone", which is God's anointed King, and which Stone others have rejected, has become the head of the corner, and they rejoice to say: "This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." (Ps. 118:23, 24) The faithful ones of Laodicea Jesus permits to share in his meal of joy, saying: "I will come in to him, and will sup with him, and he with me." The time has come to vindicate his Father's name, and he invites those who really love him, and who have proved it, to enter into his joy. The kingdom service is now meat and drink to such faithful ones.—John 4:34.

Those who refuse or fail to heed the warning given to them must of necessity be cast away or spued out, and then they become members of the "evil servant" class, concerning which the Lord Jesus prophesied, saying: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken: the lord of that servant shall come in

a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."—Matt. 24:48-51.

The great hour of temptation is now upon the world, and Jesus encourages those who are with him by saying: 'I overcame the world: be ye of good courage now. To the faithful overcomers I will grant to sit with me in my throne, even as I am set down with [or by] my Father in his throne.' Jehovah placed his beloved Son upon his throne in A.D. 1914. (Pss. 2:6; 110:2) Now those in and of the temple, and who continue faithful and devoted to the Lord God and on his side to the end of the way, shall share with Christ Jesus his throne. Let all those who have made a covenant with the Lord hear the spirit of Jehovah speaking to them by his anointed King. "He that hath an ear, let him hear what the Spirit saith unto the [seven] churches." (Rev. 3:22) It will be the earnest, zealous ones who love God supremely that will joyfully respond to his commandments, continue faithfully in his service even unto death, and be permitted to sit with the Lord in his throne.

According to The Revelation, chapters one to three, concerning the messages to the seven churches in Asia, Jesus Christ, the Chief Officer of Jehovah God, sends a message from Jehovah, and by his angel, to those who have made a covenant to do the will of God. The message is conveyed in God's own way during the period of time when the way is being prepared before the Lord God, and before "the Messenger of the covenant" comes to the temple; as it is written: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." (Mal. 3:1) And the physical facts, viewed in the light of the Scripture prophecies, prove that he (Christ Jesus) did come to the temple in the spring of A.D. 1918.

The Lord's message is sent by his angels; concerning whom it is written: "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches. Unto the [angels] of the [churches] write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." (Rev. 1:20; 2:1) These angels are not men, as messengers, but are "the holy angels of God" under the commandment and direction of Christ Jesus, and are therefore his invisible angels who accompany him as his retinue of deputies when he comes to his temple for judgment; as written at Matthew 25:31: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

The Revelation states that the message is sent to the apostle John, representing the Lord's servant class on earth during the period of time of 'preparing the way before the Lord'. The message could not be understood until the Lord has come to his temple and the temple is open; as described at Revelation 11:19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings [flashes of revealed truth], and voices, and thunderings, and an earthquake, and great hail." Thereafter, and while some of the true church are yet on earth, the message must be understood and published; for so Revelation 1:11 says, to wit: "What thou seest, write in a book, and send it unto the seven churches which are in Asia." Those who hear and obey shall be greatly blessed with increased light from Jehovah. They shall behold his increasing beauty in his temple, and continue to search out the great riches of wisdom and knowledge, in his temple.—Psalm 27:4.

CHANGE OF RAIMENT

JEHOVAH'S Priest is his beloved Son Christ Jesus. He acts in the capacity of a sacrificing priest to offer up the members of his body, in which capacity he was foreshadowed by the Aaronic priesthood of the nation of Israel. He is the royal priest, and in this office he was foreshadowed by the ancient king of Salem, Melchizedek, "a priest upon his throne." (Gen. 14:18-20) In due time Jehovah sends forth his Son, the great Priest and Judge, to rule in the midst of his enemies, and at that time says to him: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath." (Ps. 110:1-5) Christ Jesus acts in the capacity of a sacrificing priest in offering up his body members or members of his church, and acts in the capacity of the Melchizedek priest in preparing the members of his body for the great war in behalf of the Kingdom and the vindication of the name of Jehovah.

"Joshua" is the Hebrew name for Jesus, by whom salvation comes from Jehovah, and about this much is said in the third chapter of Zechariah's prophecy, and which relates to God's anointed people. The third chapter of Zechariah's prophecy is explained at some length in *Vindication*, Book Three, pages 139-152. In this chapter of the prophecy Joshua represents those who have been called to the kingdom, who have re-

sponded to the call, and who stand in the presence of Christ Jesus for trial and preparation for the battle of the great day, that the approved ones thereof may have a place in the temple. "Joshua the high priest" represents Christ Jesus, the sacrificing priest, who has brought these who are in a covenant with God by sacrifice up to this point of judgment. Christ Jesus is also in that same picture represented as "the angel of Jehovah", that is to say, "the Messenger of the covenant" and Judge, and who as Jehovah's Priest after the order of Melchizedek must and does conduct the trial of the covenant people of Jehovah, separating the disapproved and bringing into the temple the approved ones and anointing them in order that these approved ones may offer unto Jehovah an offering in righteousness.—Mal. 3:1-3.

The angel that talked with Zechariah (1:9) explained the vision to Zechariah, in these words: "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The LORD [Jehovah] rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel."—Zech. 3:1-3.

In this prophecy "Joshua the high priest" means Christ Jesus, who has brought "Joshua", his prospective body members, to the temple before "the angel" of Jehovah, who is the great Judge representing Jehovah and who there judges "Joshua", the people of God, and determines who shall be made a part of the temple. (Rom. 14:10, 12) The adversary, Satan, is shown as the opposer in the vision; and the facts show that those who had not a proper heart condition yielded to his influence, were disapproved of the Lord, and turned aside to join Satan. (Matt. 13:41; 24:48-51) From that point on "Joshua" pictures in particular the remnant which are approved and anointed with God's spirit. The Lord, as the representative of Jehovah, rebukes Satan and tells him that these who have been faithful up to this point are the remnant and, as such, are as "a brand plucked out of the fire", that is to say, have withstood the refiner's fire of purification and have come through sound and purified. (Mal. 3:1-3) It was a decided rebuke to Satan when he saw Christ Jesus, the great Judge, had judicially determined that some in the covenant with the Lord had maintained their integrity toward Jehovah and thereby had proved Satan to be a liar.

Joshua had been in Babylon, where everything was 'filthy', and necessarily his garments would be spoiled. (Isa. 28:8) At the time of the vision Joshua had escaped from Babylon and was at Jerusalem as a temple builder. In this vision, at this point, Joshua is shown as clothed in filthy garments, and which filth must be taken away at the time he was approved. (Isa. 4:3, 4) The "refiner's fire" and "fullers' soap", as symbolically referred to in Malachi 3:2, 3, did this cleansing work. "The angel of Jehovah," Christ Jesus, the great Judge, now speaks and says: "Take away the filthy garments from him. And unto him [Joshua] he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." (Zech. 3:4) Thus is shown the purification of those on trial before the Lord at the temple; and such were given a "change of raiment", showing that they were approved for the temple work and brought in and made a part of Jehovah's organization.

In the vision a miter is brought forth. The miter is an ornamental headdress, and the same Hebrew word is translated elsewhere "diadem". Placed upon the head it would denote that the wearer was assigned to some official position in the organization of the Lord, and hence that he had been anointed. Now quoting verse 5: "And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by." This shows that at the temple judgment the approved remnant are brought into the temple, anointed, and assigned to positions of service in the organization of Jehovah. (Job 29:14; Isa. 62:3) The remnant's being now 'clothed with garments' pictures their being brought under the "robe of righteousness" and identified as members of the capital organization of the Most High. (Isa. 61:10; Ps. 45:8) The Messenger of the covenant, God's angel, "stood by," and this indicates his approval of those whom he brings into the temple, and signifies that he stands as their shield and support; and this is a rebuke to Satan. Those now brought into the temple, the remnant, need instruction and enlightenment. So it is indicated in verse 6: "And the angel of Jehovah [Christ Jesus] protested unto Joshua," testified to and instructed the remnant class.—*A.R.V.*

Those at the temple must now be wholly obedient to Christ, the Greater Moses, and hence Jehovah of hosts speaks to them by his Chief Representative, his Angel: "If thou wilt walk in my ways, and if thou wilt keep my charge [(*margin*) ordinance; that is, thing to be watched], then thou shalt also judge my house, and shalt also keep my courts; and I will give thee places to walk among these that stand by."—Zech. 3:7.

In this part of the prophecy the remnant class at the temple receive instructions preparing them for service in the organization of Jehovah. These must follow in the footsteps of Christ Jesus, that is to say, be entirely devoted to Jehovah God. The 'things to be watched' are, as expressed at Acts 3:22, 23, "whatsoever he shall say unto you" that you must do. Such is the condition precedent that must be met and performed by those that will have part in the judgment, that is to say, in declaring the judgment of Jehovah against fraudulent "Christendom" and other parts of Satan's organization. It is this honor that Jehovah

gives to his faithful ones. (Ps. 149:9) The faithful, therefore, must participate in declaring the judgments of Jehovah against the enemy. Furthermore, Jehovah says to the remnant: "And [thou] shalt also keep my courts"; if they continue faithful. The faithful ones shall never go out of the temple, but 'shall come near to me to minister unto me in my sanctuary, and they shall come near to my table, and shall keep my charge'. (Ezek. 44:15, 16) Psalm 65:4 expresses it: "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple."—Pss. 84:10; 92:13; 135:2, 3.

Then says the Lord to the remnant: "And I will give thee places to walk [(*R.V.*) a place of access] among these that stand by"; that is to say, with Christ Jesus and his holy organization. Such is the final and everlasting reward of the faithful ones.

Jehovah now speaks to the temple organization, including Christ Jesus, and his body members with him, and the faithful remnant on the earth, and says: "Hear now, O Joshua, the high priest, thou and thy fellows that sit before thee: for they are men wondered at; for behold, I will bring forth my servant, The BRANCH." (Zech. 3:8) These things being written aforetime for the aid and comfort of the remnant while on earth, it is a special privilege to now learn and understand this prophecy. An announcement of special importance is now made; hence attention is specifically directed to it. This very special announcement is that the kingdom of Jehovah is born and that he has brought into the temple Christ Jesus, "my servant, The BRANCH." This, in brief, means that Jehovah has presented Christ Jesus, the Messenger and great Executive Officer, to his temple, and it is therefore "the glorious appearing of the great God and our Saviour Jesus Christ". (Titus 2:13) Those who were once in the covenant for the Kingdom but who became heady and self-important have never seen that the Lord Jesus has appeared at the temple of Jehovah. They have rejected this great announcement made in this prophecy by Jehovah, and have allied themselves with Satan and gone into the "evil servant" class. (Matt. 24:48-51) They hold to the traditions of men, and their garments remain filthy; and concerning such the Lord says: "He which is filthy, let him be filthy still."—Rev. 22:11.

"The BRANCH" is Christ Jesus, the glorious Son and offspring, that is to say, the firstborn, the only begotten Son of Jehovah; and as High Priest he is The BRANCH of Jehovah. (Isa. 55:3, 4) The members of the body of Christ are "branches" of The BRANCH.—John 15:1-8.

Christ Jesus, the anointed and installed King of Jehovah, is The Stone now mentioned by the prophet, in verse 9, to wit: "For, behold, the stone that I have laid before Joshua: upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." This is the Foundation Stone for the temple, the headstone of the capital organization of Jehovah God. Jehovah brings forth The BRANCH and lays The Stone at the coming of the Lord Jesus to the temple. (Hag. 2:15; Isa. 28:16; Zech. 4:7; Ps. 118:22; Dan. 2:44) The opposers 'dash the foot against this Stone', and the Stone crushes them; but the faithful remnant class (Joshua) joyfully 'come unto the Stone'. (1 Pet. 2:4-8) The laying of this Stone before the Joshua class was done in 1918 by Jehovah, but his faithful people were not informed of it until 1922. (See *The Watchtower*, 1922, pages 324, 332; 1926, page 310.) When informed of the laying of the Stone it behooves the Joshua class, which is the remnant, to carefully scrutinize it, to "behold thy King". (Zech. 9:9; Matt. 21:5) Hebrews 3:1 says: "Consider the Apostle and High Priest of our profession, Christ Jesus." Jehovah calls attention to it because of its great importance to his people in particular, and to all creation in general.

All eyes shall gaze upon this Stone, which Stone abundantly testifies that Jehovah is the Almighty, the Most High, whose name endures eternally. This is pictured by the words "upon one stone shall be seven [symbolic of all] eyes". The eyes of Jehovah behold that Stone because the Stone is entrusted with the greatest of all tasks, to wit, the vindication of Jehovah's name, which will be done by him at the battle of the great day of God Almighty. Unto Jehovah that Stone is "precious"; and the fact that his eyes are upon it shows that it has his approval and is fully supported by him. (Zech. 4:10; Ps. 110:5) Jehovah is the one who 'engraves the inscription on the Stone'. (Ex. 39:6) As Christ Jesus is designated Jehovah's High Priest for ever, he is the Head of the capital organization of the Most High.

Jehovah uses his beloved "Stone" to remove all lawlessness from the universe. "I will remove the iniquity of that land in one day," and that day is the day which Jehovah has made. (Ps. 118:22-24) In that day and before completely removing all iniquity Jehovah prepares his remnant as a people "for his name" and sends them forth to declare his name and his purpose and thus to inform the peoples of the earth. He first removes all iniquity or workers of lawlessness from his covenant people, thereby cleansing his sanctuary. This he began to do upon the coming of Christ Jesus to the temple, and that must continue until the sanctuary is cleansed and all his servants offer unto him an "offering in righteousness". Then he sends forth his clean sanctuary class to offer unto him a continual offering of praise and testimony in righteousness, and when this work is done Jehovah the great God of battle will destroy all iniquity in the earth by the hand of his mighty Executive Officer. "That land," as mentioned by the prophet, means primarily the condition

of God's covenant people, and from these he removes iniquity and brings them into his sanctuary and under the robe of righteousness.

As a result of removing all iniquity from his covenant people they enter into prosperity. According to verse 10: "In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree." Those who abide in the land, or condition cleansed from iniquity, call to one another to encourage one another in engaging in the offering of the continual sacrifice of praise to the Most High. (Isa. 12:4; Heb. 13:15) "In that day, saith Jehovah of hosts, shall ye invite every man his neighbor under the vine and under the fig-tree."—*A.R.V.*

The timid and lukewarm will specially need such invitation and encouragement. The vine and fig tree are here used as a symbol of peace, security, rest and joy in the favor of the Lord. (1 Ki. 4:25; Joel 2:21-23) The fig tree particularly pictures sweetness and good fruit. In the parable, at Judges 9:11, "the fig tree said unto them, . . . my sweetness, and my good fruit." The vine more fully pictures kingdom service, which makes glad the heart: "my wine, which cheereth God and man." (Judg. 9:13; John 15:1-8) The Lord is prospering his kingdom service work more since the cleansing of the sanctuary, because the true and faithful ones trust in the Lord and are not offended. 'Under his vine and fig tree' no one shall make them afraid. (Mic. 4:4) Abiding in this condition they are prepared for the battle of the great day of God Almighty.

LETTERS

GRATITUDE TO JEHOVAH AND HIS VINDICATOR

DEAR BROTHER RUTHERFORD:

When we received the good news that we were to have a special period of almost three months bombarding the "Hierarchy" with *Consolation, Enemies* and the new booklet *Cure*, we were overjoyed. Immediately the branch servant called a meeting of over twenty mature brethren so that these might be instructed in how to effectively assist in organizing local companies in preparation for the campaign.

After receiving these instructions the brethren unanimously agreed that we should write you, expressing our appreciation because of your bold and fearless stand in exposing religion. The letter which follows (and which has the endorsement of the entire company) is the result of this unanimous request.

We hereby express our gratitude to Jehovah God and his Vindicator, Christ Jesus, for having revealed to us, through the medium of *The Watchtower*, the truth concerning religion, and that the mask is torn away, showing it to be (in the language of *The Watchtower*) 'the meanest, crookedest, most damnable racket that has ever afflicted the peoples of earth'. We expressly desire to mention and to thank Jehovah for the fearless and conclusive way in which you have exposed "religion" in the articles "Song of the Harlot" and "Racketeers" and in *Uncovered* and *Protection* and the series of studies on the prophecy of Jeremiah, which show, as nothing else has ever shown, our privilege and responsibility in joining with you in its exposure.

The method of conducting the *Watchtower* study as demonstrated at the Columbus convention has been a real help to us; far in advance of anything we have ever attempted. We especially appreciate the questions on the leading article, in the back of *The Watchtower*.

The *Model Study* booklet, with its avalanche of Scriptural proofs (from the Catholic Bible at that), disproving the statements of the Hierarchy as made by their chief spokesmen, is a gem, a gracious provision by Jehovah for his people, a real help in leading the "great multitude" to "fountains of living waters".

We are overjoyed at the prospect of having a share in the three months' campaign just ahead, and assure you that we do appreciate your bold and fearless stand against the enemy; that we resolve to spend and be spent in carrying on the "strange work" in vindication of Jehovah's name; that following your lead exposing the "harlot" and tanning her old hide is a job dear to the heart of everyone in the Greater Toronto Company of Jehovah's witnesses.

Assuring you of our prayers continually on your behalf, and with much Christian love, we are

TORONTO COMPANY OF JEHOVAH'S WITNESSES.

IT'S GRAND! THIS NEW METHOD

DEAR BROTHER RUTHERFORD:

May I encroach on your time in the Lord's service to say that the 'Wake Up, Britain' *Informant* has spurred some of your British brethren on to more zealously caring for kingdom interests? It was what we needed; and four sisters in this local company have wakened up, and are resolved to show the American brethren our mettle is as good as theirs!

First of all, the five-hour day suggestion—it's grand! What greater joy is there than putting in whole days at a time in the Lord's service? We rise at 7 a.m., bustle around the house preparing breakfast, making beds, and leaving all as tidy as possible in the 2½ hours till 9:30 a.m., when we meet and set off for our territory. We make the first call by 9:45 or so, and start work in earnest. Some of our householders are still having breakfast; but as so often proves, "the early bird catches the worm," and we get in a setup before the man or woman leaves the house.

We work till noon, when we break for half an hour to eat our sandwiches; and by 12:30 we are "bell ringers" once more. If we have not had a "good day" by 3:30 p.m., both in lectures given and placements made, well—it's impossible!

Since trying this five-hour day for three days a week and using the setup method, our hours have increased by leaps and bounds; and as for homes accepting lectures—well, I never dreamed of thirty in one day; seven was my peak before, and I was '*proud*' of it! Truly this new method is of the Lord, used to break down prejudice and divide the people. We see it every day; and we now await an even better "Brooklyn Model", one in which there will be no need to take the sound box from its mooring.

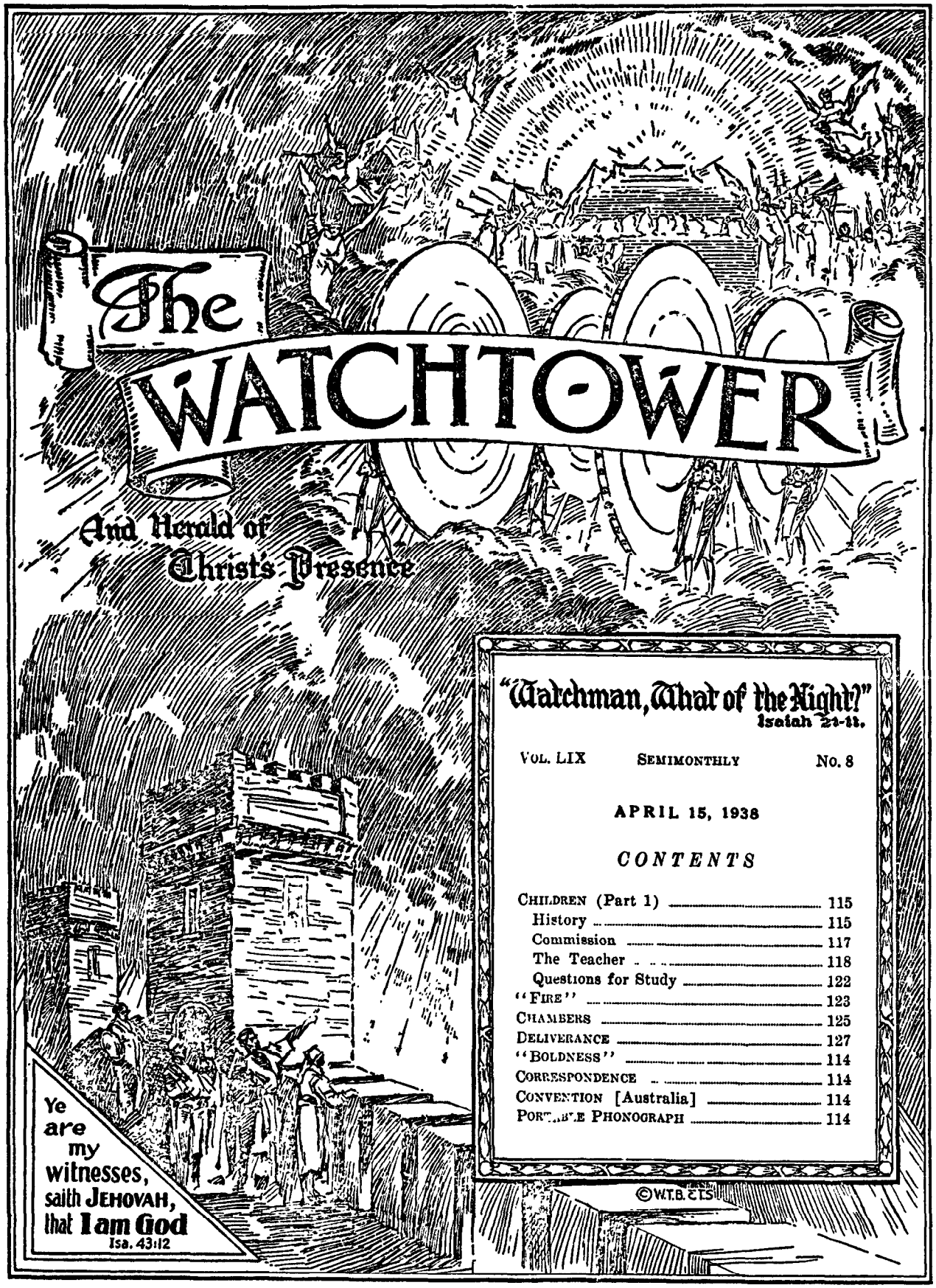
I would like other company publishers to try this five-hour day. It is truly wonderful to feel and know Jehovah's blessing on it. I have found since trying it out that when I arrive home tired and thirsty at 4 p.m., and have to set to lighting fires and preparing an evening meal, everything seems to get itself prepared and cooked almost immediately. I cannot explain how wonderfully evident is the Lord's care. He knows we have left home and home duties (which, given a chance, can always be an excuse for "Well, only one hour on the work today") to share in the only duty worth while; and his blessing is evident on our work in the house when we return, tired? maybe, but joyful? I'll say.

So, wake up, Britain! Only 12½ hours a week to be an auxiliary and help bump up those much-needed hours for 1938. Why let America have top place?

With Christian love, and ever praying Jehovah's blessing on your work,

Your fellow witness,

Sister E. F. WALLIS, *England*.



"Watchman, What of the Night?"
Isaiah 21-11.

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APRIL 15, 1938

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The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Postal or Express Money Order or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International* Postal Money Order only.

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Please address the Society in every case.

(Translations of this journal appear in several languages.)

All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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

"BOLDNESS"

June 4-12, inclusive, the period set aside and named as "Boldness" Testimony, comes near the climax of the current world-wide campaign which began last April 9. During this special period there will be no change in procedure except as to intensity in effort. Continue offering the excellent combination of a year's subscription for *Consolation*, the book *Enemies* (or *Riches*), and the new booklet *Cure*, on a $1.00 contribution. Many not already kingdom publishers may find "Boldness" period a favorable time to start exercising boldness by arranging to then begin taking part in the house-to-house witness, offering the above splendid combination. Those not already receiving copies of the *Informant* with detailed instructions on this campaign and its procedure, either through a local organization or direct from here, should get in touch with us. All assistance will be gladly rendered. All publishers should duly report in the regular way the results of the witness during this "Boldness" period.

CORRESPONDENCE

All brethren should write to the Society in English whenever possible. Letters written in foreign languages, such as Italian, Greek, Polish, etc., require extra time and work to handle. The suggestion is offered that foreign-speaking companies select as secretary some young brother or sister who speaks and writes English as well as the foreign language. This person can then write all letters to the Society in English at the dictation of the company servant, and when written the company servant can sign the letters. This will result in more prompt handling of your orders and letters.

Brethren who live in countries outside of the United States and in which countries there are branch offices of the Society should write to such branch offices rather than to Brooklyn.

CONVENTION

Jehovah's witnesses will assemble in convention at Sydney, Australia, April 22-25 inclusive. This convention will serve both Australia and New Zealand. The public address of the president will be radiocast. All who love and serve Jehovah will be welcome.

PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph, being 14 by 13 by 5½ inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces. With three phonograph discs it can be carried with tone arm in position and weighs 12 pounds 6 ounces. It can, however, accommodate ten discs. Volume of sound is strong, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This model, including three discs, is offered on a contribution of $10.00; without the three discs, $8.00. Remittances should accompany orders. Also specify the particular discs wanted.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX APRIL 15, 1938 No. 8

CHILDREN

PART 1

"Suffer the little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven."—Matt. 19: 14, A.R.V.

JEHOVAH'S law and commandment must be our guide. Some human reasoning may seem good, but that aside from the Word of God cannot be relied upon. To his people Jehovah says: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3: 5, 6) The promises of Jehovah never fail, and we may be sure this one will be fully performed toward those who love and serve him.

[2] Recently there has been much discussion concerning the children and what shall be done concerning the study classes that are to be organized and conducted, especially for them. Every sane person loves children and desires to do what he can to aid them. Is it according to the will of God that children be segregated and that separate classes be organized and conducted for the benefit of the "little folk" and that someone of the anointed remnant be assigned to teaching such study class? Is it the duty of the anointed of the Lord to organize and conduct what is generally known as a 'Sunday school for the benefit of the younger children'? Must the children have instruction now of and concerning the kingdom of God? and, if so, by what means and in what manner shall that information be imparted to them? If the Word of Jehovah God answers these and related questions, then, to be sure, all of the anointed desire to be guided and will be guided by the Word of God giving answer thereto. The words of Jehovah's inspired prophet all of his anointed ones adopt, to wit: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119: 105) God's Word is his law, which his anointed love. It is their lamp, and now God has caused that lamp to be lighted for the benefit of those who love him, and the light of that lamp makes the way clear in which the anointed are to walk. The lamp without a light shining therefrom would be of no aid to those who have the Scriptures, but with the light of the Lord, which he has revealed by and through that lamp, the true and correct guide is had. In this day of Jehovah he has built up Zion, and there the light of his glory shines in the face of Christ Jesus and which light is reflected upon those of Zion and hence they are enabled to see the way to go, and to these Jehovah says: "I have ordained a lamp for mine anointed." (Ps. 132: 17) When in doubt about how we are to decide a question, we must look to the Lord God and carefully consider his Word and therein find the answer, and not rely upon human reasoning, however plausible the latter may appear. "For thou art my lamp, O Lord; and the Lord will lighten my darkness." (2 Sam. 22: 29) To the anointed the Lord says: "My son, keep thy father's commandment, and forsake not the law of thy mother. For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life."—Prov. 6: 20, 23.

[3] Not only are the children dear to the heart of the anointed, but there is a certain responsibility upon the anointed towards the children, which no one who loves God would wish to avoid. The duty of the anointed toward the children is set out in the Scriptures. The foregoing questions will not be here answered dogmatically or according to man's opinion, but the Scriptures bearing upon the matter are here presented that all anointed may clearly see what is the proper course for them to take and in what way they can meet their responsibility.

HISTORY

[4] It is worth while to consider the origin and use of Sunday schools. If it appears that such are religious, then the anointed of God will be sure to examine the matter with great care to the end that they may not fall into a religious trap. In this connection due consideration must be given to the words of Jesus relative to the little children coming unto him. The Roman Catholic religionists have long followed the practice of gathering all children possible together and instructing them in the Catholic catechism, proceeding therein upon the theory that if a child can be trained in this Catholic doctrine until he is seven years of age he will not depart from that teaching; and in support of their course of action the Roman Catholic religionists cite the following scripture: "Train up a child in the way he should go; and when he is old,

he will not depart from it." (Prov. 22:6) The question necessarily arises: "Is the course of action taken by the Roman Catholic organization in harmony with the Word of God, and particularly with reference to the words of Jesus set forth in the first text here quoted?" The Protestant organization came into existence, and in due time that organization became very religious and organized Sunday schools, into which the children were gathered and instructed in some things. A well-known authority concerning the history of Sunday school appears in the following language: "In the teaching of Sunday-schools, it is not difficult to determine, from the history of the times, who was probably more instrumental than any other man in establishing and diffusing the system of gratuitous [free, unhired] instruction in those schools. It was the Reverend John Wesley, who, for more than thirty years prior to the first Sunday school of Raikes, had been in the habit of assembling children in various parts of England for the purpose of religious instruction. It was he who, having recorded in his journal, July 18, 1784, that he found Sunday schools springing up wherever he went, also recorded these . . . words: '. . . Who knows but some of these schools may become nurseries for Christians?' "

[5] It was in the "Elijah period" of the church that another devoted servant of the Lord wrote the following concerning the Sunday schools, and that publication appeared fourteen years before the coming of the Lord to the temple in 1918, and which words are, to wit: "It [the first Sunday school] began as a 'ragged school' in Gloucester, England, in 1781, A.D. Robert Raikes, editor of the Gloucester *Journal*, a Christian man, employed four Christian women to teach the children of from ten to fourteen years of age reading, writing, sewing, etc., from 10 A.M. until noon every Sunday; and on Sunday afternoon to teach them the catechism and take them to church. From that small beginning the great Sunday-School work of the present time has developed."—*Studies in the Scriptures*, Volume 6, page 547.

[6] It was about the year 1878 that the "Elijah work" began, in which God's consecrated people had a part. It was in that period of time that the Lord was doing the work of preparing the way in advance of his coming to the temple in 1918. During that period of time Jehovah was taking out a people for his name. Such people were taken out from the various nations, and the Lord was preparing them for future service of being his witnesses in the earth to others. During that period of time Sunday schools were not had and maintained amongst Jehovah's consecrated and devoted people. There was no effort made for the separate instruction in the Scriptures of the children of the consecrated or unconsecrated, but, on the contrary, such separate classes for the instruction of the children in the Bible was not approved. That position was taken not so much on Scriptural grounds as upon social and domestic grounds. Volume Six (published 1904), of *Studies in the Scriptures*, pages 544 to 547, discussing this matter, among other things, says: "(1) The Sunday Schools have been injurious to Christian parents, in that they have led them to consider themselves relieved of the parental responsibility placed upon them by the Lord. . . . (2) The Sunday-School is a decided disadvantage to the children of Christian parents, because they do not get from the Sunday-School teachers the kind of instruction which the intelligent and conscientious parent could and should give. (3) The Sunday-School arrangement is reacting disadvantageously upon both parent and child from another standpoint: it is causing the children to lose respect for their parents, and is cultivating thus a lack of parental dignity on the one hand, and of filial reverence on the other."

[7] *The Watchtower*, however, did (and somewhat inconsistently with the foregoing) recognize Sunday schools, in this, that for a number of years each issue of *The Watchtower* contained comments on the International Sunday School Lessons, which were regularly chosen by religionists. Even after 1918, on the editorial page of *The Watchtower* there appeared these words: "Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable."

[8] It was hoped that in this manner *The Watchtower* would find its way into classrooms and Sunday schools of religionists and thereby the truth would be presented and the religionists would be made acquainted therewith and some of them would accept it. In 1927 it was seen to be the Lord's will to discontinue treatment of the International Sunday School Lessons in *The Watchtower*, and that was done.

[9] It must be said here that the holding of Sunday schools by the companies of the Lord's people has served to segregate or separate the younger from the older ones, and the children from the parents, affecting both. It has kept back capable ones from going into the field service at proper times, and they have excused themselves by putting in the time teaching children, thus resulting in numerous cases of slacking the hand by such would-be children's instructors. Not only have such slackers seized the excuse to put the teaching of the children above their definite commission to go from house to house in the witness work, but even service committees and others have divided their attention with the instruction of children, and hence to that extent turned aside from a full and undivided, concentrated effort in bearing testimony in obedience to God's commandment.

[10] Progressing in the study of God's Word, the anointed have recently been blessed with the information received at Jehovah's hand that the time for the incoming of the great multitude is here and that therefore there are millions of persons on earth who, now taking their stand on the side of God and his kingdom, may never die. Since Jehovah has been pleased to re-

veal to his people the meaning of his prophecies uttered by Ezekiel with reference to the marking of the people of good will in the forehead, and that those obedient ones may be spared slaughter at Armageddon, it has seemed good and very appropriate to many of the anointed that such class study for the younger children should be set up, that is to say, Sunday schools, and that the children should be taught separately, while the grown-ups are having their study in a separate hall or while the publishers are out in the field going from door to door with the kingdom message. The argument advanced by those in favor of and who advocate such separate Sunday-school class for the children is in substance this, to wit: It furnishes instruction for the youth while their elders are occupied in the field witness work; it provides public instruction in such a form within the grasp of the children; it educates them in things pertaining to God's Word and his kingdom, and prepares them to be of the millions on earth who will never die; it equips the children for the field service; it keeps little children away from worldly things; therefore the children of the unconsecrated should also be invited to these separate meetings and instruction given to them, to the end that they might interest their parents; and, the children enjoying such separate meetings and studies, the elders should make provision for such, whether the children be of the consecrated or not. A further argument in favor of the Sunday school, or junior classes, is often advanced that, if Jehovah's witnesses give time and attention to the people of the world by carrying the message of the kingdom to the Jonadabs or prospective "great multitude", then certainly provision should be made for the children of the consecrated and others who might be pleased to meet together with them; that such instruction, being given by some competent person of the anointed company as leader, is a form of witnessing and is on a par with holding a series of sound-machine discourses and studies in the homes of the people newly interested. Again, it is said by others: "The little ones are heartbroken that they do not have an opportunity of meeting together in a separate study class." All of those arguments are persuasive, but are they Scriptural?

[11] Against the foregoing arguments in favor of Sunday schools are these: That the Sunday school or separate class study for children separates the younger from the elder ones, and the children fail to see and learn exactly the course of action their elders are taking. It has held back capable ones of the anointed from active field service of going from door to door at convenient times. It has furnished an excuse for those who teach the children or junior classes to omit field service, as they claim, in order to make preparation for the children's studies, and has therefore, without a question of doubt, resulted in producing an excuse for some to slack their hands; and the would-be instructors of children have seized upon this as an excuse for their failure to engage in the door-to-door witness work. Even service committees have given much attention to this separate Sunday-school work and to that extent have neglected to give their undivided attention to the field work as the Lord has commanded they should do.

COMMISSION

[12] The anointed must not permit human reasoning or kindly sentiments to interfere with the performance of their God-given commission. Such commission is specifically set forth by Jehovah's prophet and makes clear the duty of the anointed. (Isa. 61:1, 2; 43:8-12) That the education of the children in the Bible is good and wholesome, and is commanded by the Lord to be given, is true beyond controversy. But the question is, Whose duty is it to instruct or teach them? and under what conditions is such instruction to be given? Has Jehovah God laid the obligation upon his consecrated and anointed people to segregate the children of the consecrated and of the unconsecrated from their parents or other grown-ups and to provide for them special instruction at specific times? Should each company, acting by and through its servants, provide for such children's separate study, and appoint someone of the anointed to lead such study class for the children? Or should the individual witnesses, anointed by Jehovah for the purpose of bearing testimony before others, take it upon themselves to set up or establish a separate study class for children? The correct answer to these questions will be found in the Scriptures; and any answer that is not fully supported by the Scriptures must be wrong.

[13] Jehovah has definitely stated his commission granted to his anointed witnesses, to wit: "Ye are my witnesses . . . that I am God"; that these are 'anointed to preach the good news to the meek [teachable]; to bind up the brokenhearted; to proclaim liberty to the captives, the opening of the prisons to them that are bound; to proclaim the acceptable year of Jehovah and the day of vengeance of our God, and to comfort all that mourn'. There is nothing in that commission which commands separate class studies for the children, usually called "Sunday schools". It is true that this is "the day of Jehovah", when the antitypical feast of tabernacles is being celebrated and when the Lord is gathering to himself his "other sheep"; but the divine commission says nothing about providing special study classes for the children of the consecrated or unconsecrated to accomplish Jehovah's purpose. Some will advance the argument that there is nothing in the terms of the commission that is against such separate Sunday-school studies. The soundness or unsoundness of that argument must be measured by the words of the commission and other scriptures that relate to the preaching of this gospel of the kingdom to the nations.

[14] Some proponents of the Sunday school for children cite the words of Jesus as fully sustaining their argument and position, to wit: "Suffer the little chil-

dren, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven."—Matt. 19:14, *A.R.V.;* Mark 10:13, 14.

[15] The *American Revised Version* of the last-cited text and context is as follows: "And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not; for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them."—Mark 10:13-16.

[16] The circumstances under which the words of the Lord were uttered were these: The people were bringing their children to Jesus, and his disciples sought to interfere with the children's being presented to the Lord, and in that they were wrong. Therefore Jesus said: "Suffer [that is, permit] the little children to come unto me; . . . for to such belongeth the kingdom of God." Plainly his meaning is that the kingdom is for those who *seek him* and that it is necessary to *seek him* with full and complete confidence in order to receive the blessings of the kingdom. He did not say that those who enter into the kingdom must become children, but that they must seek him and serve him with full and complete confidence, even as a child looks upon and accepts one whom the child loves. Let it be noted that Jesus did not state that a Sunday school should be set up, nor did he instruct his disciples or others to form separate class studies for the children. 'He laid his hand upon them, and blessed them.' He did not say: "The kingdom of heaven is for little children"; but he did say that the kingdom of heaven is for those *who come unto him.* Thus the Lord showed his purpose to bless all who diligently and confidently seek and obey him. "But 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) The displeasure expressed by Jesus because his disciples were interfering was because they were holding back the parents from bringing their children to Jesus. But that displeasure was not because of their failure to set up a Sunday-school class for the children. Jesus knew the law of God, and he knew of his own commission from Jehovah, and if that commission would warrant the segregation of minors and a separate study class for them he would have so intimated. He let the children's instruction remain in its proper place. He did not start something new or substitute something in the place of Jehovah's expressed provision. As to the anointed followers of Christ Jesus, they must do likewise. They are the commissioned witnesses of the Lord and must follow strictly his instructions.

[17] Satan uses divers and numerous subtle means to divert the attention of mankind and turn men away from the Almighty God. Satan has employed religion more effectively than anything else to turn men away from Jehovah and to bring reproach upon his holy name. Satan organized religion and in due time brought into action what is commonly known as the "Christian religion". It sounded fairly good to hear the more pious and sanctimonious men setting before the people, in substance, this: "We must organize a special Sunday school for the children and educate them in the way and doctrines of the church." To be sure, that would be an effective way to keep the children in line with the religious practices and get them into the church organization. The position thus advanced by the clergy was so seductive, subtle and alluring that the people with a good heart fell readily into the trap. Since the organization of Sunday schools the teaching thereof has been left to a few religionists who have sought to lead all children in the way of certain religious organizations, and the children have been taught little or nothing about Jehovah God and his King and his kingdom under Christ. The indisputable fact remains that the Sunday school is a part of the religious system, and to follow in the way that the religionists lead would mean that we are being diverted from the true path marked out by the Lord and led into the path of the enemy. Thus the parents are working an injury to themselves and an injury to the children.

THE TEACHER

[18] Jehovah God is the great Father of all those who live. He is the great Teacher of those who are of his household: "Of whom the whole family in heaven and earth is named." (Eph. 3:14, 15) Those who love God will be diligent to follow in the way Jehovah has pointed out and will refuse to be guided by human reasoning, however plausible and sweet that reasoning may appear to be. God used Abraham to mark out the proper course. Early after the deluge Jehovah called Abraham and made him the "friend of God". He used Abraham as a type, picturing God himself as the Father of the seed, in whom all the families of the earth that obey shall be blessed. Abraham was a provider of his own household, and that is shown by the testimony of Jehovah himself. Thus God revealed the proper course and designated the ones who shall teach the children. For the purpose of revealing his rule by which his people shall be properly guided Jehovah caused to be recorded the following: "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. 18:17-19.

[19] Here Abraham correctly pictured Jehovah, the great Father and the One in which the household of

those who love God shall be taught. "Zion" is the name Jehovah gives his organization, which is pictured by a good woman who gives birth to the children of God, and in the foregoing text Jehovah sets forth the proper way that those children should be instructed, and this is supported by the following: "And all thy children shall be taught of the LORD; and great shall be the peace of thy children."—Isa. 54:13.

[20] The children must be taught, and there is a proper time and place to teach them in the Word of God; but it does not appear from the Scriptures that such duty and obligation is laid upon a company of the anointed people of God, for them to arrange a separate class study for children. The responsibility for the birth of children, their maintenance and education, devolves upon the parents. Sunday schools have furnished an excuse for parents to entirely neglect their own duty, and that of itself is sufficient to show that the separate Sunday school for children does not have God's approval. The faithful father will instruct his children concerning the Lord God and his kingdom, and the child properly trained will honor the earthly parent for so doing. In the Scriptures God refers to himself as the great Father, and to his "woman" as the mother of his children, and which is his organization, and to the children he says: "Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." (Ex. 20:12) That command applies to all the household of God. It also sets forth the proper precedent by which the earthly father and mother of children who are devoted to God are to be guided. They should instruct their children in the right way, that the children may honor and obey them; concerning which it is written: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:1-4) "Children, obey your parents in all [spiritual] things: for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged." (Col. 3:20, 21) These texts definitely fix the responsibility upon the parents as to what they shall do for their children. The responsibility is placed upon those who have brought children into the earth to teach them. That responsibility is not placed upon a mixed company of Jehovah's consecrated people, to provide for the private, intimate and special instruction of children in general. If a company of anointed ones is charged with the responsibility of instructing the minor offspring of others, then surely some precedent or command to that effect should be found in the Scriptures. Mark well the rule of action Jehovah sets forth for the government of his covenant people.

[21] Jehovah had sent Moses into Egypt, there to act in behalf of the Israelites, whom God had chosen for himself. God caused Moses to perform certain signs and wonders before Pharaoh and made it obligatory upon the Israelite parents of children to tell these facts to their children: "And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them: that ye may know how that I am the Lord." (Ex. 10:2) All who are of the household of faith are made witnesses for Jehovah God to bear testimony before their own children. To this rule there is no exception.

[22] In Egypt Jehovah instituted the passover, which in type showed forth the death of Christ Jesus, "The Lamb of God," the Savior of man and the Vindicator of Jehovah's name. The passover was celebrated in the private home of each family or of two neighboring families where the members of each household was small. (Ex. 12:3, 4) At the time of the passover it was made obligatory upon the parents to instruct their children in the meaning of the passover, even as God, through Christ Jesus, instructed his faithful apostles, the children of Jehovah, at the celebration of the last passover. The children would naturally inquire of the parents the meaning of the things that they saw done by the parents on such occasion, and therefore Jehovah commanded, to wit: "And it shall come to pass when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head, and worshipped."—Ex. 12:26, 27.

[23] That obligation laid upon the head of each household was to be and is perpetual, thereby showing upon whom the responsibility devolves for informing children. (Ex. 13:8, 14) When Jehovah gave instruction to his consecrated people he laid the obligation upon them to inform their children as to the meaning thereof: "That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off; and these stones shall be for a memorial unto the children of Israel for ever."—Josh. 4:6, 7.

[24] The person who devotes himself to Jehovah God must watch to keep himself in the faith and to prove his integrity toward God, and it is also his duty to look well to the care and instruction (in spiritual matters particularly) of his minor children and to inform them of their proper course of action toward God and his kingdom. At the time the covenant of faithfulness and obedience was announced in Moab by Moses, the obligation of the parents toward their children was again emphasized, to wit: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest

they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."—Deut. 4:9, 10.

25 God does not change, nor does he nullify his commandments once given to his covenant people. Each one who covenants to do the will of God thereby becomes a witness to the name and purpose of Jehovah God, and such testimony he must give before all as opportunity offers, and surely that opportunity to give testimony before the children of his own household is always with him.

26 The Devil uses all possible means to cause the parents to neglect their duty to their children, and one of the effective means so used is that of religion. The Roman Catholic Hierarchy, taking the lead in religious matters, acts as the agent and instrument of the Devil. That devilish institution insists on gathering the children into that religious organization, and particularly into parochial schools, and there giving instruction to them contrary to the Bible. The children are instructed in the catechism and doctrines and traditions of the Roman Catholic organization. The purpose of the Hierarchy is to get control over the people, and the purpose of the Devil is to divert the attention of the people from Almighty God and his kingdom. Under the influence of the Devil's agent, the Roman Catholic Hierarchy, which organization is denounced by the Lord as "the great whore", the courts of the land are used to punish parents who faithfully teach their children to obey the commandments of Jehovah. An example in point is that of compulsory flag-saluting. Jehovah God specifically commands that those who covenant to do his will shall not bow down to others, nor attribute protection and salvation to any creature or thing, because all protection and salvation come from God alone. (Ex. 20:1-5) God also commands that the parents shall teach their children these vital commandments: "That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee; thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged." "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand."—Deut. 6:2, 7, 20, 21.

27 When consecrated parents obey Jehovah and thus teach their children, the religionists, as the Devil's agents, induce the law-governing power to punish the parent and the children; and this of itself is conclusive proof that God's commandment is right, and that the religionists are wrong and are following the lead of the Devil.

28 The children that are properly cared for in the home often inquire of the parents: "What is the meaning of the expulsion of other children from schools because of flag-saluting ceremonies?" The consecrated parents must give true and faithful answer to such questions propounded by their children, and which answers are set forth in the Scriptures, for the reason that God commands them so to do. They must not leave such matters to would-be teachers, who are wholly ignorant of the Word of God. Concerning this there can be no doubt as to the proper course of the parents, because it is written concerning God's covenant people: "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." (Deut. 11:19-21) Keep this in mind that religionists instituted the Sunday school, and the same religionists are the ones who persecute the truly consecrated children of God because they teach their own offspring the Word of God as he has commanded. The children are therefore properly instructed by the parent to always obey God's commandment, because he is the Giver of protection, salvation and all the blessings of life.

29 The children, when properly instructed according to the Scriptures, and who obey the instructions thus delivered by their parents, are in these modern times expelled from school, and then the parents are arrested and persecuted for "failing to send their children to school". Such is an indirect means of forcing both child and parent to disobey the Almighty God's commandments, and this should only tend to draw parents and children closer together and closer to the Lord God. Those who really love God will not be deterred from doing right and in teaching their children according to the Word of God because of persecution. All who are devoted to Jehovah will, as did the apostles, say: 'We must obey God rather than men.' (Acts 5:29) When dutiful parents suffer because of properly teaching their children as commanded by him, then such is suffering for righteousness' sake, because it is suffering according to the will of God and furnishes the opportunity for both parent and child to maintain their integrity toward the Most High.—1 Pet. 4:12-14.

30 A parent who is in a covenant to do the will of God must obey God's will concerning his children, and therefore "bring them up in the nurture and admonition of the Lord". (Eph. 6:4) Such is the parental

duty and responsibility toward the children, which cannot be avoided. Parents cannot relieve themselves of that responsibility by sending their children to Sunday schools or children's separate class studies established and maintained and taught by others away from their parents, whether that study class be set up by a company or by individuals. Instruction in the Word of God must be given in the manner which the Lord has directed. By "nurture" is meant training and discipline in order to develop the child and bring it up as God has commanded. By "admonition", as stated in the foregoing text, is meant counsel, advice, teaching and instruction, and thus to make the child acquainted with the will or commandment and law and purpose of Jehovah. That is the very best heritage that the parent can give to his offspring, and in doing this the parent is discharging his own peculiar responsibility toward the Lord in behalf of his children. There can be no substitute for the parent, and therefore the company of Jehovah's witnesses, or one individual selected from that company, cannot discharge the parental obligation. An attempt to do so is expending energy and time in the performance of a work that is not embraced within the commission which Jehovah God has given to his anointed people.

[31] If the parent instructs his child, as the Scriptures direct, that parent is most likely to have the joy of seeing his child, when grown up, give honor, praise and glory to Jehovah God and also properly respect and honor his earthly father. Following the Scriptural course is conducive to willing obedience of the child in the home. When the child reaches the age of individual responsibility, then that child becomes personally responsible for his course of action; and if the earthly parent has followed the Lord's instruction concerning his child, the parent has thereby relieved himself of further responsibility concerning his offspring. Disobedience of children in the home has greatly increased in the latter days, and without doubt much thereof has been and is due to the failure of the parents to instruct their children at home. Leaving their instruction in spiritual matters entirely to some other than the parents induces a lack of respect on the part of the child to the parent. It has become proverbial in these latter days that the children of clergymen are the worst in the land. Without doubt this is largely due to the fact that the religionists have neglected the proper home training of their children and left all instruction concerning the Bible to Sunday-school teachers, who know nothing about the Bible and who have no respect for God and his kingdom and who therefore give no proper instruction, and hence the child suffers. The duty of the parent to teach his child is further emphasized by this scripture written by the apostle of the Lord, to wit: "One that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?)"—1 Tim. 3:4, 5.

[32] The earthly father who faithfully brings up his child in the nurture and admonition of the Lord may have the joy of having his child join him in the service of the King by going from door to door and engaging in the witness work of the kingdom by carrying a portable phonograph or sound machine to reproduce the gospel message of the kingdom or by presenting the testimony in printed form to others. It is often true that the children, properly trained, give an effective witness for the kingdom, eliciting interest of others that the parents are unable to interest. The teaching of the youth by the parent, and the result, is shown with reference to Timothy, concerning whom Paul said: "As a son with the father, he hath served with me in the gospel." (Phil. 2:19-22) The great and important question now before God's people is the vindication of Jehovah's name, which is accomplished by and through his kingdom under Christ Jesus. Therefore the kingdom should claim the attention of all who love righteousness. In this hour of great stress upon the world and of persecution of Jehovah's witnesses, many children make glad the heart of the parent by going into the field service and there actively engaging with their parents in the work of preaching this gospel of the kingdom. If the parents fail to spend time and effort in the proper instruction of the children and in the encouragement of children to support the kingdom of God, the parent thus misses a great opportunity of doing what is his privilege and duty in maintaining his own integrity toward God. The anointed should keep in mind that their commission is not to convert the world, but to bear testimony before the people of the world, informing them that Jehovah is God, and that his kingdom is the only hope of the world. Charity or love properly begins at home toward those who are of a household, and this specifically applies to the relationship between parent and child.

[33] Suppose the father of the child is an unbeliever and is opposed to this gospel of the kingdom, and that the wife and mother of his child is a believer and servant of the Lord, what shall be done about the instruction of the child? Shall the mother undertake the child's instruction under such conditions? The duty devolves upon the believing parent to instruct the child or children of the household, and if the mother is devoted to God she cannot escape responsibility upon the grounds that the father of the child is opposed to the kingdom. She should find time and occasion to instruct the child or children concerning God, the King and his kingdom. A striking example of this, and a precedent for us to follow, is found in Timothy, whose service and activity in the kingdom work is preserved in the Scriptures, manifestly to bring this question properly before us. Timothy's father was a Greek, and there is no evidence that he had ever believed on the Lord. (Acts 16:3) But Timothy's mother Eunice and his grandmother Lois assumed the responsibility of teaching Timothy and faithfully performed

their obligation, as shown by the words of the apostle addressed to Timothy: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." (2 Tim. 1:5) That the faithful mother and grandmother taught the child is shown by these words recorded in the Scriptures: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3:14, 15.

34 It is certain that those faithful women, the mother and grandmother, in teaching the child Timothy, did not use baby talk, nor did they resort to some so-called "primer instruction" written about the Bible, such as would-be teachers do in the present day. They instructed the lad out of the inspired Holy Scriptures and showed him the law and the prophets, testifying concerning Jesus Christ and his kingdom. Their faithful work resulted in splendid spiritual fruit. Timothy was quite a young man when Paul chose him as an assistant in the Lord's work. (Acts 16:1-3) Sending him forth to the service, Paul said to Timothy: "Let no man despise thy youth; but be thou an example of the believers." (1 Tim. 4:12) The training of that faithful young servant was no doubt due to the efforts put forth by his consecrated mother and grandmother in line with this scripture: "Train up a child in the way he should go; and when he is old, he will not depart from it." "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." "He that soweth iniquity shall reap vanity; and the rod of his anger shall fail." (Prov. 22:6, 15, 8) It is a well-known fact today that many young men who have received proper parental training in the Scriptures are actively engaged in the King's service, working together with their parents.

35 The Scriptures make it clearly to appear that a company of Jehovah's witnesses should not feel obligated to discharge the parental duty and responsibility toward the young children by setting up separate study classes for them. God has laid upon the company of Jehovah's witnesses specific obligations, which each company as a unit is duty-bound to perform, and therefore the company and individual members thereof who take time and energy to step aside to give instruction which should be given by parents are to that extent negligent in the performance of the terms of their commission. The parent who has covenanted to serve God cannot shirk the responsibility of teaching his child by pushing that responsibility off onto the company or individuals of the company of God's consecrated people. All the scriptures support that conclusion.

36 But what shall be done for the children of the consecrated who desire instruction and who do not receive it at home? What shall be done for children of the unconsecrated who have a yearning desire to learn the truth of God's Word? Shall these children be neglected or denied the opportunity because of negligence of their parents? Should not a Sunday school or junior Bible study class be arranged for such by the members of the anointed company?

(*See next issue of The Watchtower*)

QUESTIONS FOR STUDY

¶ 1-3. Those who love and serve Jehovah will use what as their guide? With scriptures, show why. Why should the matter here under consideration receive careful attention at this time?

¶ 4, 5. Point out the origin, purpose and use of Sunday schools.

¶ 6-9. When was the "Elijah work" done, and of what did it consist? Were Sunday schools maintained during that time, and for what reasons? Why, later, did *The Watchtower* carry comments on the International Sunday School Lessons? When thereafter, and for what reasons, were these discontinued?

¶ 10, 11. Describe the situation giving rise to the question of setting up separate study classes for the younger children. What, in substance, are the arguments advanced by those in favor of providing such separate study classes? What are the arguments against it?

¶ 12. In considering this matter, what definite questions call for answer? Where will the correct answer to these questions be found, and why there?

¶ 13. What light on this matter is seen in the definitely stated commission granted by Jehovah to his anointed?

¶ 14-16. Describe circumstances under which Jesus spoke as recorded at Matthew 19:14 and Mark 10:13, 14. What did Jesus there mean?

¶ 17. How has religion served the purpose for which it was organized? How is the Sunday school related thereto?

¶ 18, 19. What instruction hereon is seen in Jehovah's dealing with Abraham, and the statement concerning him as recorded at Genesis 18:17-19? Compare therewith Isaiah 54:13.

¶ 20. Show that both circumstances and scriptures definitely lay upon the parents the responsibility for the care and instruction of the children concerning God and his kingdom.

¶ 21-25. Apply Exodus 10:2 in this regard. Exodus 12:3, 4 and 12:26, 27. Joshua 4:6, 7. Deuteronomy 4:9, 10. How do we know that the foregoing commandments apply at the present time?

¶ 26, 27. What means has the Devil used to cause parents to neglect their duty to their children? Give examples of methods employed for that purpose. Compare the commandments at Exodus 20:1-5 and Deuteronomy 6:2, 7, 20, 21 with the usual attitude and conduct of parents and children and of religionists, to show whether the Devil has succeeded in diverting the attention of the people from the Almighty God and his kingdom.

¶ 28, 29. What present conditions particularly call for proper instruction of the children? What light on this matter, as to where this instruction should be given, and by whom, is seen in Deuteronomy 11:19-21? What especially should the children be taught, and why should that be so strongly emphasized? What may be expected to result from such proper teaching?

¶ 30. Explain the commandment, at Ephesians 6:4, "Bring them up in the nurture and admonition of the Lord." To whom is it addressed, and why are they so commanded?

¶ 31, 32. What further favorable results may be seen to follow the earthly father's instructing his child as the Scriptures direct? Account for the greatly increased disobedience of children in these latter days. Apply 1 Timothy 3:4, 5 in this regard. Also Philippians 2:19-22.

¶ 33, 34. Suppose the father is an unbeliever and is opposed to this gospel of the kingdom, what shall be done about the instruction of the child? Show from the Scriptures that such is clearly the correct procedure and brings the manifest blessing of the Lord.

¶ 35. What, then, do the Scriptures clearly show as to responsibility in the matter of instruction of the children?

¶ 36. What further questions here call for consideration?

"F I R E"

JEHOVAH having given command to the remnant of his anointed ones on earth to participate with him and his King in his strange work, he provides the ways and means to carry out his commandments. Therefore, as shown by the picture in Ezekiel's prophecy (chapter 10), the remnant (the man clothed in linen) goes in between the wheels, that is to say, into a part of God's organization which is likened unto 'wheels within wheels' (Ezek. 1:16), and there receives the message of fiery truth served to him by Jehovah's officer, and then goes out and uses it. This "fire" is not provided by men. Jehovah's executive officer provides such and puts it into the hands of God's people on earth; and this Ezekiel saw and thus describes:

'The cherub took fire and put it into the hands of him that was clothed with linen.'—Ezek. 10:7.

Be it noted that the man clothed with linen took it, and did not refuse or neglect to take and use it. He went out and used it. That shows that all of the "servant" class must actively engage in doing the work of Jehovah in obedience to his commandments. The "servant" or remnant has been doing this very work, particularly since 1922, by going from house to house with the message of truth. Part of the remnant is employed in manufacturing and publishing the books and other publications containing the fiery message; and thus they all work as one. To those who have been faithful in so doing, Jehovah now shows the meaning of the prophetic vision; and this he does for their encouragement and comfort, that they may be strong in hope, knowing that they are going the right way. Manifestly that is the very purpose of Jehovah in now opening up the prophecies to the understanding of his people. (Rom. 15:4) The "servant" class, being thus made strong in hope, give glory to God, and not to man, and they march confidently on to victory.—Rom. 4:20, 21.

It was written that, after the terrible destruction of life in the ancient city of Jerusalem, fire was set to the city, and it was completely destroyed. (2 Ki. 25:9) Ezekiel had a vision of a man taking the coals of fire and scattering them over the city, which actually was fulfilled in the destruction of the city in the year 606 B.C. The larger fulfillment of the prophecy will be a complete destruction of the "city", to wit, "Christendom," foreshadowed by Jerusalem. The remnant now has part in that destruction, in this, that the fiery message of God's righteous indignation is heralded by them to the rulers and to the people, exposing and bringing into shame and contempt hypocritical religionists, and announcing that Jehovah will surely bring "Christendom" completely down in a heap of ashes.

As these faithful witnesses go out and do the work they are commanded to do, they sing the praises of Jehovah, 'proclaiming his doings among the people,' and at the same time, in harmony with God's Word, utter a prayer which God caused his prophet David to write for them long ago, to wit:

"Grant not, O Lord, the desires of the wicked; further not his wicked device, lest they exalt themselves. Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again. Let not an evil speaker be established in the earth."—Ps. 140:8, 10, 11.

In harmony with this the words of the chief musician of God's covenant people are written: "In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it. He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire."—Ps. 18:6-13.

God permits his anointed people to now see the beautiful harmony between the prophecies and the prayer of his anointed, and he does this for their encouragement while they tramp from door to door bearing his message to those who have the hearing ear. They go with sore feet and tired bodies, yet with joyful hearts, because they know they are right in doing that which Jehovah has commanded; and they are absolutely certain as to what the result will be, because Jehovah has declared it.

Ezekiel's vision of the man in linen doing his work foreshadows that Satan's organization will be destroyed at Armageddon, not by outraged labor, socialists, or anarchists, but by the righteous organization of Jehovah God. It is the righteous judgment of God executed by his duly commissioned officers, and he gives the remnant the part of announcing this judgment before it falls. The man in linen, appearing to Ezekiel in the vision, did not destroy Jerusalem, but the Lord employed other forces to destroy it. Neither does the remnant, whom the vision foretells, destroy "Christendom"; but the activities of the remnant, bearing to the people the message of God's vengeance, are a sure and certain advance sign of the coming destruction of Satan's organization by the executive officers of Jehovah God. Such will be a vindication of the name of the Most High.

In preparing for the battle of the great day of God Almighty, Jehovah is using the "hand" or power of human creatures constituting his "servant" on earth.

Not that he needs such; but God will prove thereby, as well as in other ways, that he can put men on earth who by his grace will withstand the enticements and assaults of the Devil, and who will remain true and steadfast unto God and maintain their integrity toward God. This is indicated by the appearance, under the wings of the cherubim, of the form of a man's hand: "And there appeared in the cherubims the form of a man's hand under their wings." (Ezek. 10:8) The vision then declares that all the cherubim were alike. "And the likeness of their faces was the same faces which I saw by the river Chebar [as described in chapter one], their appearances and themselves; they went every one straight forward." (Ezek. 10:9-22) The vision shows every part of God's organization as working smoothly and in exact harmony. The form of a man's hand under the wings of the cherubim seems to say that God has used the hand of human creatures to bear the coals of God's fiery indignation which Jehovah will use.

Wherever his "servant" class is engaged in his work, regardless of place or condition Jehovah provides the work to be done. This means that every one who loves Jehovah will be in full and complete harmony and unity, and always magnifying the name of Jehovah God and working together to his glory. This part of the prophecy is a strong rebuke to any company of persons who claim to be followers of Christ Jesus, and in line for the kingdom, who indulge in bickering and quarreling. Jehovah advises those who are really his as to what they must do when there are others among them who oppose. They are not to retaliate. They are to let them alone, and go on with the work that the Lord has assigned to them. (Rom. 16:17, 18) Harmonious action in carrying out God's purposes through his organization is one of the strong evidences that those engaged in it are God's anointed people. These delight to proclaim his praises and the greatness of his name.

Hypocritical clergymen and the chief rulers of the people, and the principal of the religious flock of "Christendom", who are wise in their own conceits, and who employ religion as the shield or blind behind which to operate, are shown in that part of Ezekiel's vision recorded at chapter eleven. Their fate is also foretold. This being true, then the message of God's indignation must also be told to them. This message of truth must be delivered by some part of God's organization, and particularly by that part which Ezekiel foreshadowed. The spirit or power of Jehovah lifted up Ezekiel and brought him to the east gate of the temple and gave him a vision:

"Moreover, the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and, behold, at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people." (Ezek. 11:1) The men there observed seem to be the same self-conceited crowd described in Ezekiel 8:16. They are the princes of the people, showing that they are the ones who have control and exercise it over the people. This same crowd was seen (chapter 8) standing with their backs to the temple, worshiping the sun. Some of these men, doubtless, at one time assumed to be priests or clergymen, but quit it and went to work at a political job of ruling the people. They and their wicked allies go into the temple together, as shown by this picture. In other words, they assumed to be God's favorites and in the house of Jehovah to run his business.

In the city of New York there is now a so-called "Christian" church building, which was erected by a few ultrarich men, and the congregation in which is presided over by a modern preacher of the higher-critic type, and at which place philosophers, scientists, women, and other creatures are honored and the Word of Jehovah God and his name are ignored. These men scoff at the kingdom of God and the impending battle of that great day of God Almighty, even as the "wiseacres" scoffed at Jeremiah's prediction of the impending catastrophe at Jerusalem. (Jer. 23:16, 17) The church organization just described is a sample of many like ones in other parts of "Christendom". These exalt themselves and assume that they have the power and ability to direct men and lift them up and to run the earth to suit their own notions. Such pose before the people as doing a work in the name of the Lord, but, in fact, they are "workers of iniquity" and instruments of reproach to the name of Jehovah God.

Jehovah, through his messenger, pointed out to Ezekiel these workers of iniquity and he describes them thus: "Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city; which say, It is not near; let us build houses: this city is the caldron, and we be the flesh." (Ezek. 11:2, 3) The men Ezekiel saw there spurned the Word of God, and they patted one another on the back and said: 'We are the whole thing; there is no trouble coming that can do us any harm; we have everything our own way, and what these prophets [Ezekiel] are saying shows they are crazy.' They thought that they were secure, and looked upon themselves as being the choicest portion of the pot, and that they would always have a warm and easy place. The priests had picked them and brought them into the temple, because they were all of one mind, and therefore all of them thought they were secure, and apparently feared nothing.

The facts show that this prophecy is fulfilled in the present time. There are those today, holding political jobs in "Christendom", who, together with the clergy, constitute the chief ones in the churches, and all of them think they are secure. The clergy and the chief ones of their flock pat one another on the back and say: 'We are the whole cheese. Everything will be all right. Let us build more houses and get all the money

we can for them from the suckers, and take a mortgage for the balance at a high rate of usury, and soon we shall have it all our own way.' Exactly this policy has been carried out, particularly since the World War. There has been a studied and designed action on the part of the controllers of Big Business, aided and supported by shrewd and conscienceless politicians and the clergy, to get everything into the hands of the few; and these live wantonly and think that they are absolutely secure. It is as it was in the days of Noah. Jesus said it would be thus at the end of the world.—Matt. 24:37-39.

CHAMBERS

JEHOVAH'S gift to his servant Ezekiel of a vision of a great and marvelous temple enabled that prophet to record that vision for the information and consideration of God's faithful servants to whom the Most High now gives an understanding of its meaning.

In that vision Ezekiel saw himself conducted by a heaven-sent messenger on a tour of inspection of the magnificent structure. In the course of that tour the prophet was taken from the temple's inner court into its outer court and then brought into certain chambers provided for the priests. Ezekiel himself was also a priest. Concerning this part of his inspection tour he wrote:

"Then he brought me forth [out of the inner court] into the utter [outer] court, the way toward the north, and he brought me into the chamber [for the priests] that was over against the separate place [all about the temple platform], and which was before [over against (*R.V.*)] the building toward the north. Before the length of an hundred cubits was the north door, and the breadth was fifty cubits. Over against the twenty cubits [Ezek. 41:10] which were for the inner court, and over against [but not on] the pavement which was for the utter [outer] court, was [this priests' chamber built] gallery against gallery in three stories. And before the chambers was a walk of ten cubits breadth inward, a way of one cubit [one hundred cubits long (*Septuagint*)]: and their doors toward the north. Now, the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building. For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground. And the wall that was without over against the chambers toward the utter [outer] court, on the forepart of the chambers, the length thereof was fifty cubits. For the length of the chambers that were in [that abutted out on] the utter [outer] court was fifty cubits [from east to west, or parallel to the length of the temple]: and, lo, [the chambers] before [on the side toward] the temple were an hundred cubits. And from under these chambers was the entry on the east side, as one goeth into them from the utter [outer] court."—Ezek. 42:1-9.

On the other side, that is on the south side, were like chambers or galleries, as stated by verses ten to twelve. These chambers were built on the platform of the inner court. Ezekiel entered this section of the chambers by walking up the eight steps from the outer court to the platform, but there was probably an entrance at the rear end of the inner court by which he might have entered.

The purpose of these chambers is then made known, to wit: "Then said he unto me, The north chambers and the south chambers, which are before [or, outside of] the separate place [round about the temple platform], they be holy chambers, where the priests that approach [that are near (*R.V.*)] unto the Lord shall eat the most holy things: there shall they lay the most holy things, and the meat [the meal (*R.V.*)] offering, and the sin offering, and the trespass offering; for the place is holy."—Ezek. 42:13.

The priests ministered about holy things before the Lord. "Do ye not know, that they which minister about holy things live [feed (*margin*)] of the things of the temple? and they which wait at the altar are partakers with the altar?" (1 Cor. 9:13) The non-priestly Levites ate of the things that were holy unto the Lord, such as tithes of the people. (Num. 18:26-31) The things that the priests ate were most holy unto Jehovah. (Num. 18:9, 10) The priests are, like the other Levites, devoted to Jehovah God, and because of their special privileges of service Jehovah provides for them the things that are most sacred to him.

It is to this priestly company, of which Peter is one, that he writes: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine [*physis*, growth, or kind (of life)], having escaped the corruption that is in the world through lust." (2 Pet. 1:3, 4) Such "all things" mentioned by the apostle includes the anointing of the priests as ambassadors of the King and the great privilege of representing Jehovah and the kingdom in service and of being his faithful representatives while on the earth. The "great multitude" class can not have and enjoy these precious privileges, because they serve "before the throne". The special chambers above described were for the "priests, the Levites".—Rev. 7:15.

Christ Jesus on coming to the temple as the representative of Jehovah 'gathers together unto himself'

the faithful priestly class. (2 Thess. 2:1) It is such that constitute God's faithful remnant on earth and that are anointed to the priestly office. The words of Jesus, addressed to the faithful risen saints and the anointed remnant, here apply: "In my Father's house are many mansions [abiding places or chambers] . . . I go to prepare a place [special chambers in God's temple] for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." (John 14:2-4) These chambers of the priests described by Ezekiel therefore represent the "heavenly places in Christ Jesus" for those of the royal house yet on earth. (Eph. 2:1-7) It is into these chambers that the faithful remnant have now been brought, and it is these that Paul had in mind when he wrote: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus." (Eph. 2:6,7) It is into this condition of "joy of the Lord" that the remnant have now been gathered.

Ezekiel had been taken into the outer court and then into the priestly chambers. Now once in these chambers, the priests were not to go out of the holy place into the outer court while clothed in the priestly garments. "When the priests enter therein, then shall they not go out of the holy place into the utter [outer] court, but there they [in the priests' chambers] shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for [or, pertain to] the people." (Ezek. 42:14) This is an important lesson to the remnant now. The priests are installed in their offices as servants to Jehovah God, and not for the purpose of exhibiting themselves before men. Now under the "robe of righteousness" and clad in "garments of salvation", which Jehovah has provided, they are accepted as underpriests through Christ Jesus. His angels are commissioned as deputies to appear as "ministering spirits" in behalf of the remnant. The garments of the "priests" identify them as servants of Jehovah God, but for the remnant to use their priestly office to obtain the superstitious awe of the people would be entirely wrong.

Catholic priests and Protestant clergymen in the organization of "Christendom" clothe themselves in garments of splendor and in these appear publicly in parades and in other public places in order to receive the salutations and salaams of the people. These "gentlemen of the cloth" are so called because they wear a dress or frock coat peculiar to the clergy, with their collar buttoned in the back and their vest wrong side front, and by these say in substance: "Behold, we are the priests of our church." The Pharisees did the same thing, and for this reason they received the rebuke from the Lord. These modern-day clergymen love to be addressed as "Father", "Reverend," "Doctor," "Rabbi," and so forth, just as the Pharisees did; but for one of God's anointed to do likewise would be an abomination before the Lord. "But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." —Matt. 23:5-10.

Some of God's children for a time ignorantly thought that they must always wear a funeral frock coat and a cross-and-crown pin and such things, that they might be known as the representatives of the Lord. In this they were wrong, and since the coming of the Lord to the temple the faithful have been enlightened even in such matters and recognize that Jehovah made the beautiful colors and these are pleasing, and that they may wear such with propriety. Jehovah's anointed are now to let the truth shine through them as witnesses for Jehovah by bearing his fruit of the kingdom to the people in order that the people may know that Jehovah is God and give the honor and praise to him to whom it justly belongs. Instead of posing before the people that they may attract attention to themselves, the faithful remnant are to be, as Paul conducted himself, "all things to all men," and to magnify the message of God's Word to the end that the people may know that their only hope is the kingdom of God. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. . . . And this I do for the gospel's sake, that I might be partaker thereof with you." (1 Cor. 9:19-23) Men will judge the remnant just like other men, but God looks upon them as spirit creatures with the right to live as such. "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6) The faithful priestly class, therefore, are not to profane the things of God by using their office to call attention to their own importance or to gain personal advantage over the people. The things which they handle are holy, and hence are to be used to the glory of God.—Ezek. 44:19.

Faithful devotion puts men in Jehovah's favor: "Now, when he had made an end of measuring the inner house, he brought me forth [out of the inner court and down from its platform] toward [or, by the way of] the gate whose prospect is toward the east, and measured it round about. . . . He measured it by the four sides: it had a wall round about, five hundred reeds long [six great cubits to the reed], and

five hundred broad, to make a separation between the sanctuary [between that which was holy (*R.V.*); and exclusively for the priests] and the profane place [that which was general or common (*R.V.*); and therefore excluded to the outer court]." (Ezek. 42:15-20) This shows that the "great multitude" occupy a general or common place, pictured by the outer court of God's arrangement. This picture therefore shows that God classifies his people and according to his purpose and callings makes distinctions and separation between those completely attached to him.—1 Cor. 15:38-41; John 10:14-16; 2 Tim. 2:19, 20.

DELIVERANCE

THE land of Babylon lay to the north of the land of Palestine inhabited by the Jews, and is called "the land of the north". (Jer. 25:9) Babylon is symbolic of Satan's organization, particularly of "Christendom"; and all who will be prepared for the battle of the great day of God Almighty and be on God's side must abandon the Devil's organization. In harmony with this the prophecy of Zechariah says: "Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord."—2:6.

Ever since the general convention of God's people in 1919 the cry has gone forth continually: "Come out of her, my people." (Rev. 18:4) After learning that Satan had been cast out of heaven, and after discerning his organization, God's anointed people have been more persistent than ever in crying out against that wicked organization and warning the people to take their stand outside of it and against it and on Jehovah's side. The persecutions that were inflicted upon God's people during the World War, particularly by the Anglo-American empire system of "Christendom", Jehovah has turned such persecutions to his own honor by increasing and intensifying the witness work done throughout the world. This is emphasized by Zechariah's prophecy: "I have spread you abroad as the four winds of the heaven, saith the Lord." Jehovah has provided the ways and means and has sent his witnesses into all nations of "Christendom", and in the autumn of the year 1937 a united witness work was given in seventy-one different nations of the earth. The preparation of the people for the great battle of Armageddon progresses.

When the Israelites returned in 536 B.C. from Babylon to Jerusalem they went back, not for a selfish purpose, but went up to "build the house of the Lord which is in Jerusalem". (Ezra 1:5) When Zechariah received the vision and began to prophesy, more than eighteen years had passed since Babylon had been overthrown; and yet he prophesied saying: "Ho! Zion, deliver thyself, thou that dwellest with the daughter of Babylon." (2:7, *Rotherham*) "To Zion escape, thou inhabitress of Babel." (*Roth.*, margin) The gathering of the remnant to Zion, God's organization, is not for rest and idleness, but to be prepared for work and to do the work of bearing testimony of Jehovah, and continuing this up to the time of Armageddon. God's anointed people, therefore, must be completely separate and distinct from Satan's organization. The gathering of the remnant of Zion began after Satan's organization was cast out of heaven; and after that the cry speaks of Babylon as being still in existence, showing that the cry, in fulfillment of the prophecy, must go forth at the present time and before the battle of Armageddon. It is therefore the present work of the remnant; hence we behold the prophecy in course of fulfillment preparatory for the great day of God Almighty.

Christ Jesus is the vindicator of Jehovah's name, and God has sent him to the nations, particularly to "Christendom", which has persecuted the anointed ones. "For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye." (2:8) *Rotherham* renders this text: "For his own honour hath [Jehovah] sent me unto the nations that are spoiling you." The Anglo-American imperialism constitutes the nations where the major portion of the persecution of Jehovah's witnesses has taken place, and it is among that people that "the testimony of Jesus Christ" must be delivered, and this is done for the honor of Jehovah's name. Christ Jesus leads the "servant" class, causing them to go about the land and deliver the testimony of Jehovah, which is committed unto Christ Jesus and by him committed to the remnant. (Rev. 12:17) This is preparatory work for the great war, because Jehovah will have the testimony delivered before he engages in the fight. It is the honor of Jehovah's name that is involved, and that is the reason why the testimony must be given. "Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went."—Ezek. 36:22; Ps. 115:1, 2; Isa. 66:18, 19.

The authoritative words of Jesus are that he would send forth his angels and gather out all that offend and all workers of iniquity. (Matt. 13:41) This is work of cleansing the sanctuary that the approved ones may be prepared to do the work of Jehovah and give full attention to the kingdom interests. This being done, the approved ones constitute the remnant, which are specially dear to the Lord and tenderly loved by him. Hence Jehovah, by his prophet, speaks of these as "the apple of his eye". The eyes of Jeho-

vah watch over the remnant, and to commit an offense against them is to commit offense against the eyes of Jehovah God. Those who serve Jehovah faithfully he will protect and will prepare them for the war. Psalm 101:6 reads: "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me." With confidence the remnant pray: "Keep me as the apple of the eye; hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies who compass me about." (Ps. 17:8, 9) Those who maintain their integrity toward God he will keep; as written prophetically concerning spiritual Israel: "He kept him as the apple of his eye."—Deut. 32:10.

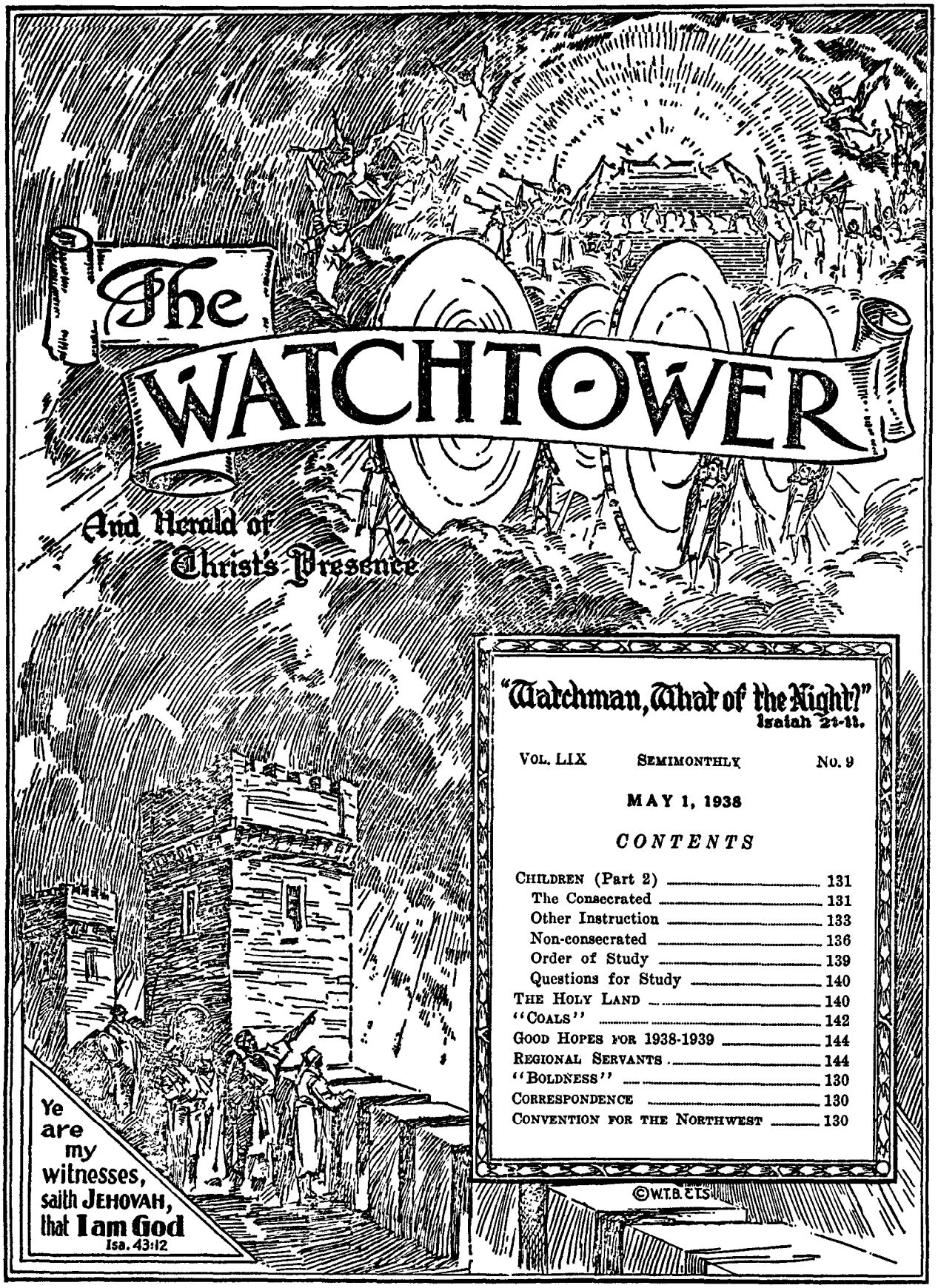
Jehovah constantly bestows his loving-kindness upon his faithful witnesses, and to them that loving-kindness is great consolation. While the Lord comforts his own people he informs them that he will turn the tables on Satan's organization, and particularly on that part of the organization of earth that persecutes the faithful remnant: "For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me." (2:9) Other translations of this text read: "For, behold, I will shake mine hand over them." (*English Revised Version*) "For behold me! brandishing my hand over them, and they shall become a spoil unto their own slaves, and ye [hypocritical 'Christendom'] shall know that Jehovah of hosts hath sent me."—*Roth.*

This prophecy shows that it is the judgment of Jehovah against the persecutors of his people executed against them because they have thus dishonored Jehovah's name. During the World War the Anglo-American imperialistic system, which is "Christendom", spoiled Jehovah's witnesses and killed the Elijah work. Now Jehovah says: "Behold me! brandishing my hand over them." This is his hand of judgment that will destroy them. (Deut. 32:41) Jehovah has sent his witnesses to bear his testimony before "Christendom" and to thus 'serve them', and in turn "Christendom" has maltreated Jehovah's witnesses; which is an insult to the Lord. Therefore the Lord directs his servants, saying concerning the enemy: "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double."—Rev. 18:6.

The people of Satan's organization, particularly the ruling class of "Christendom", namely, the religious shepherds and the principal of the flocks, shall know that Jehovah of hosts has sent his witnesses to them. God will make known to these hypocrites that he sent his Judge and Messenger to the temple in 1918 and that since that time he has been causing his humble and faithful representatives on earth to bring the truth to the rulers of the world, and that they have spurned the truth and now shall receive their just punishment. It is displeasing to Jehovah to have the praises of men sung in connection with such work; hence he commands that his people shall sing forth God's praises: "Sing unto the Lord; for he hath done excellent things: this is known [(marginal reading) this make known] in all the earth." (Isa. 12:5) The universal organization of Jehovah is mentioned under the symbol of a woman called "Zion", which gives birth to his kingdom or capital organization. This includes those of the remnant on earth who maintain their integrity to the end. The kingdom organization is therefore properly called the "daughter of Zion". Those of the capital organization are told to sing forth the praises of Jehovah for the excellent things which he has done. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord."—Zech. 2:10.

The kingdom was born in 1914 (Rev. 12:5); and the birth of the children of Zion began in 1918, when judgment began at the house of God. "Before she travailed, she [Zion] brought forth [the kingdom]; before her pain came, she was delivered of a man child [the capital organization]. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day [the day of Jehovah]? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her [other] children [the other members of Jehovah's royal family aside from Christ Jesus]." (Isa. 66:7, 8) All who have been thus born and who continue faithful are taught of God and have great peace, and hence with them it is a time of joy and singing. (Isa. 54:13) Now the anointed see that Jehovah has come to his sanctuary in the representative capacity of his beloved Son, Christ Jesus, and their joy knows no bounds. Jehovah is in his holy temple, and such is a cause of rejoicing to all who love his appearing. (Hab. 2:20; 2 Tim. 4:8) This is "the glorious appearing of the great God and our Saviour Jesus Christ". (Titus 2:13) This means to the faithful that they are free and that they will serve God according to his will and not according to the will of any creature. Therefore they rejoice in the Lord and dwell in comfort and in safety in his temple.

JEHOVAH is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid? When evil-doers came upon me to eat up my flesh, even mine adversaries and my foes, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, even then will I be confident.
—Psalm 27:1-3, *A.R.V.*



"Watchman, What of the Night?"
Isaiah 21-11.

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The WATCHTOWER

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OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"BOLDNESS"

June 4-12, inclusive, the period set aside and named as "Boldness" Testimony, comes near the climax of the current world-wide campaign which began last April 9. During this special period there will be no change in procedure except as to intensity in effort. Continue offering the excellent combination of a year's subscription for *Consolation*, the book *Enemies* (or *Riches*), and the new booklet *Cure*, on a $1.00 contribution. Many not already kingdom publishers may find "Boldness" period a favorable time to start exercising boldness by arranging to then begin taking part in the house-to-house witness, offering the above splendid combination. Those not already receiving copies of the *Informant* with detailed instructions on this campaign and its procedure, either through a local organization or direct from here, should get in touch with us. All assistance will be gladly rendered. All publishers should duly report in the regular way the results of the witness during this "Boldness" period.

CORRESPONDENCE

All brethren should write to the Society in English whenever possible. Letters written in foreign languages, such as Italian, Greek, Polish, etc., require extra time and work to handle. The suggestion is offered that foreign-speaking companies select as secretary some young brother or sister who speaks and writes English as well as the foreign language. This person can then write all letters to the Society in English at the dictation of the company servant, and when written the company servant can sign the letters. This will result in more prompt handling of your orders and letters.

Brethren who live in countries outside of the United States and in which countries there are branch offices of the Society should write to such branch offices rather than to Brooklyn.

CONVENTION FOR THE NORTHWEST

A convention of Jehovah's witnesses for the Northwest will be held in the Civic Auditorium at Seattle, Washington. The dates of the convention are June 2, 3, 4 and 5. The president of the Society expects to be present at this convention, having then just returned from the Australian convention. A large public meeting is being arranged for Sunday, June 5, and the auditoriums will hold a capacity crowd of 15,500. The brethren in the western part of the United States and Canada should make arrangements for their vacations during this period. Those desiring to camp out or live in their trailers or house-cars will find splendid accommodations. Those desiring to live in homes or hotels can write for their accommodations, addressing your letters to the Watch Tower Convention Committee, 800 Broadway, Seattle, Washington. Let all of Jehovah's people ask His blessing upon the witness that will be given to the honor of His name.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX MAY 1, 1938 NO. 9

CHILDREN

PART 2

"Suffer the little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven."—Matt. 19: 14, A.R.V.

JEHOVAH GOD is the great Teacher, and he instructs his children by and through his beloved Son, Christ Jesus. Therefore God and Christ are our Teachers. That which must now be known and obeyed by all who live is this, to wit: The Almighty God, the Most High above all, the Creator of heaven and earth, and Giver of every good and perfect gift, is the Lord, whose name alone is Jehovah (Ps. 83: 18); that Christ Jesus is the Redeemer and Savior of men and the world's rightful Ruler, and that his kingdom is the hope of humankind; that the name of Jehovah is above all and now Jehovah's name must be vindicated and exalted in the mind of every creature. Are these plain and vital truths too complicated to be taught to and understood by children? Certainly not! The promise is that those who seek the Lord he will in no wise turn away. At a very tender age children can comprehend the meaning of plain speech. They can be instructed by their parents, and the sensible parent does not use baby talk to instruct his child, but speaks plainly to the child the things that he wishes the child to know. From the time the babe can talk the parents tell the child things they desire it to know. Why not tell that child about Jehovah, Christ Jesus, the King, and the kingdom, which things the child can comprehend? Such are the most important truths that could be presented to the child and, for its welfare, should never be neglected. It will not do, therefore, for the parent to try to excuse himself by saying he is not competent to teach his child. The faithful servant of God who can teach his child anything does not neglect to impart truth to his child concerning God and his kingdom. He will follow the instruction and example of the great Father, who teaches his loyal children and says: "My son, hear the instruction of thy father, and forsake not the law of thy mother." (Prov. 1: 8) Christ Jesus, as set forth in the Scriptures, speaks to the children of God and says: "Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words; keep my commandments, and live."—Prov. 4: 1-4.

[2] Is there anything else so important to the child as to teach it the way to gain life everlasting? If the parent appreciates his child, he certainly wants to see it live, and he should be able to say, as it is written: "I have taught thee in the way of wisdom; I have led thee in right paths." (Prov. 4: 11) Is any consecrated man so dull that he cannot impart the fundamental truths to his offspring? Is there any child able to understand the difference between right and wrong that cannot comprehend such simple instruction? Where, then, can the excuse be found for the consecrated to fail to teach their children at home?

THE CONSECRATED

[3] The Scriptures and the facts clearly show that there are two companies of the Lord's sheep engaged in his service. Those are, to wit: The anointed members of the temple company; and these are, to be sure, consecrated to do the will of God and are in the covenant of faithfulness and for the kingdom. Such are the sheep of God's pasture: "Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." (Ps. 100: 3) "So we thy people, and sheep of thy pasture, will give thee thanks for ever; we will shew forth thy praise to all generations." (Ps. 79: 13) "But made his own people to go forth like sheep, and guided them in the wilderness like a flock." (Ps. 78: 52) "O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand." (Ps. 95: 6, 7) "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." (Rom. 8: 36; Ps. 44: 22) The other company are those of the Jonadabs, the "great multitude".

[4] The Jonadabs who form the "great multitude" company also are consecrated to do the will of God. Such are the "other sheep" of the Lord. (John 10: 16) It is these "other sheep" which the Lord is now gathering to himself. Among such consecrated ones there

are those members of the anointed and of the great multitude that have children. The obligation of the parent, whether he be of the anointed remnant or of the great multitude, is to teach his minor children; and therefore the obligation is the same upon both classes. The Lord has laid upon that parent that duty, and he cannot pass it over or delegate such duty to another. That Jehovah has laid upon his covenant people the obligation to teach their children is clearly shown by these words of the Scriptures: "Give ear, O my people, to my law; incline your ears to the words of my mouth. . . . which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born, who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments." (Ps. 78:1, 3-7) Such being the obligation which Jehovah laid upon his typical people, with stronger reasoning a like obligation is laid upon those who today are being gathered into the fold of the Lord.

[5] It is often said that we are neglecting the children because of not providing for their separate instruction in spiritual matters. In answer thereto, however, when we see that God has laid the responsibility upon the parent, neither the company nor the individuals of the company of the anointed ones could properly be charged with responsibility toward children not their own by reason of their making no arrangement for the separate and private study class for such youths. To make such an arrangement would be an attempt to assume the obligation that rests upon the parents, and which is not according to the will of God. That would be going aside from the commission given by the Lord to his anointed ones. If the parent neglects his duty, that does not at all increase the responsibility of the company or members thereof to give spiritual instruction to the children of another. It may be asked: Do not the members of the remnant or anointed now on earth stand in a place similar to that occupied by the priests and Levites who were delegated by the Lord to teach the people of Israel, as it is written in Malachi 2:7: "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts"? (See also Deuteronomy 17:9-11; 33:8-10; 2 Chronicles 15:3.) That is readily conceded because true; but the fact that the Levites were appointed to teach the people does not at all relieve the parents of the obligation of teaching their own children at home or elsewhere. Not even did great public gatherings of God's covenant people at the temple to hear the Word of God expounded and explained lift from the parents the duty of home instruction of their children. The same divine rule must apply to the public witness meetings and company Bible studies and other meetings of God's covenant people in this day. Neither in the type nor in the antitype were classes of the consecrated people of God specifically directed to arrange for separate instruction of children, but the adults and the children are to assemble together.

[6] It was in 1935 that Jehovah revealed to his anointed people that the great multitude is an earthly class, which company constitute the "other sheep" of the Lord. Since that date the Lord's people have been celebrating the antitypical feast of tabernacles, and at such feast the Word of God is made plain to them by their great Teachers, Jehovah and Christ Jesus, as never before. Concerning the typical feast of tabernacles, note that the youth were included amongst those mentioned as at the public gatherings for instruction in Jehovah's law: "And Moses commanded them saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it." (Deut. 31:10-13) Thus the precedent is surely established that the children must be with the grownups to hear instruction from the Lord, and not be segregated to a separate and private place.

[7] That at the present time a like arrangement is in accord with God's will concerning the children is made certain from the Scriptures. With the coming of the Lord Jesus to the temple in 1918 Zion is builded up and is made the place of the Lord's name, where that name is to be honored by all who would serve the Lord, without regard to age. Such was the unbroken rule concerning his typical people: "Then there shall be a place which the Lord your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord: and ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you." "But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maid-

servant, and the Levite that is within thy gates; and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto." "Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God." (Deut. 12:11, 12, 18, 28) The children must be made to share with their parents in the joys and blessings of the occasion. The children are certain to inquire concerning the meaning of these things, and they should be taught.

8 But what about the children of the Jonadabs, that is to say, those who form the great multitude: should not those children have special and private instruction at the mouth of the remnant? The rule governing the Jonadabs must of necessity be similar to that by which the anointed are to be guided. The Jonadabs who have children are likewise made responsible for the home instruction of their children in matters pertaining to the Word of God, and that such has the approval of the Lord is shown by the words which Jehovah spoke concerning the descendants of Jonadab. The instruction which those sons had received from Jonadab they had adhered to as their guide. Jehovah caused them to be put to the test as to how well they had learned at the mouth of their parents, and therefore it is written in the Scriptures: "But they said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us."—Jer. 35:6-10.

9 Jehovah approved what the parent had taught the children and their action toward the parent, and hence he expressed that approval of such instruction in these words: "And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever."—Jer. 35:18, 19.

10 Jehovah's approval and blessing upon those people foreshadowed his blessing upon the Jonadabs and their children who are taught and who obey Him now and who may therefore look for protection at Armageddon. Why should anyone else attempt to assume the obligation God has placed upon the parents, and particularly when God has not instructed his anointed servants to assume such obligation?

11 The faithful obedience of parents and their close observation of God's prescribed rule concerning their children may result beneficially to the children. Until the child arrives at the age of personal responsibility there rests upon the consecrated parent the obligation to instruct the child, and the proper course of the parent in the carrying out of his obligation God considers favorably for the children of such consecrated parent, and this is strongly indicated by the words of the apostle, to wit: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." (1 Cor. 7:14) Such being the rule in regard to the irresponsible children of the anointed parent who gives spiritual instruction to the child in the way the Lord has commanded, it may seem good to the Lord to protect and hide the 'holy children' with the parent during Armageddon. (Zeph. 2:3) According to this promise of the Lord the children of the Jonadabs who have received instruction at the mouth of their parents may have favorable consideration of the Lord at Armageddon because the parents have obeyed the instruction from the Lord and have been diligent to transmit his Word to their children. The rule relative to the Jonadabs would necessarily be the same as that concerning the anointed who are faithful in obeying the Lord with reference to their children. This would show that the Jonadabs, who have agreed to do the will of God, are likewise responsible for the home education of their children in the Scriptures. If it appears, therefore, that those who have agreed to do God's will, both those of the anointed and those of the Jonadabs, fail to give their children proper instruction as the Lord has commanded, they have failed of their duty and the responsibility rests upon them, and this responsibility does not rest upon the company as a whole, nor upon any individual thereof concerning the children of others, and would not authorize the anointed company, nor individuals thereof, to establish and maintain a separate and private study class for the instruction of children. Nor does it furnish any excuse for the company of the remnant or any member thereof to neglect the plain duty of their commission concerning bearing the witness and preaching this gospel of the kingdom as the Lord has commanded.

OTHER INSTRUCTION

12 It clearly appears that the Scriptures stress the importance of home instruction for the children. However, that does not preclude them from having instruction elsewhere. But where shall they receive that instruction? Let the children accompany their parents to the study class and there hear the truth of God's Word considered. Such is the rule which Jehovah caused to be made known for the guidance of his

typical people, and a like rule must still apply. At the time of the announcement of the covenant of faithfulness and obedience, which Jehovah commanded Moses to make known to the Israelites when they were assembled in Moab, the parents were commanded to bring, and did bring, their children with them, and the children were required to remain quiet and listen to the instruction given and to get as much out of that instruction for themselves as possible. It may have been a little hard on the children, but such was the due and proper training for them, because it was God's provision. What the children do not understand at such an assembly, they can ask their parents about and receive further instruction at home. In obedience to Jehovah's commandment Moses assembled the people of all ages and then said to them: "Ye stand this day all of you before the Lord our God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones [little, tripping ones, small infants], your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water."—Deut. 29:10, 11.

[13] After the Israelites had entered the land of Canaan under the leadership of Joshua, again they were assembled to hear read the blessings and cursings of the covenant, which Moses had proclaimed in Moab. The fact that Joshua caused to be assembled there the children, as well as the grownups, to hear him read the terms of the covenant is proof conclusive that the children were there with the approval of the Lord. The children were not sent away on the side and there to be instructed by someone else, but, being there with their parents, they heard the important message, as it is written: "And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them."—Josh. 8:34, 35.

[14] What is the objection to having the children sit in the meeting with the grownups and there receive instruction? Those who strongly advocate the segregation method will answer, in substance: "The children and young people need to be segregated and have their own special study class led by a competent teacher, because their minds are not old enough and not sufficiently developed for them to mingle with their elders, sit in a study class with them, and learn. They must have something to entertain them that is not so weighty as what is required by adult students." The dividing line between the elders, the grownups, and the juniors or young people, is generally placed at twelve years to sixteen years of age, and the children of more tender age are regarded as the primary department that need to receive instruction in kindergarten or very simple language. Such a conclusion is unscriptural and without any reasonable support.

[15] At the age of twelve years the boy Jesus was taken by his parents to the temple service at Jerusalem, which, of course, was done in harmony with Jehovah's will. There the lad Jesus was found "sitting in the midst of the doctors, both hearing them, and asking them questions", which they could not answer, and "all that heard him were astonished at his understanding and [his] answers". (Luke 2:41-50) Of course, it will be insisted that Jesus was a perfect child with a perfect mind; but that is no reason to conclude that other children of that age cannot learn something while attending the study of the elders. It must be borne in mind that many parents have the mind of a child and are less able to grasp truths than the young children. At the present time age is not the essential thing to determine whether or not a creature can grasp what is said. Aside from all this, the precedent set by the Scriptures is to be followed instead of inventing another method and adopting and following such method. The wisdom of this world is foolishness in the sight of God, and those who think themselves so wise that they must invent a method to instruct the children contrary to what God has pointed out show that they have not the proper appreciation of their own relationship to the Creator.

[16] At the present time children who are brought by their parents to the regular adult study class surprise their elders often by the readiness with which they grasp the truth. The children often ask questions and give more intelligent answers than many who are supposed to be of mature age and mind. To insist that young persons between twelve and sixteen years of age should have a separate class study minimizes the ability of the young persons of that age to grasp what is said. Even the children of twelve years and younger should not be considered as too young to stay with their parents at a regular study and service meeting. How else could they so well learn as to be in the presence and associated with their elders? A child of six years properly taught at home often exhibits a clearer discernment of the difference between the Devil's organization and the kingdom of God under Christ than its elders. Little ears hear well, and where a matter under consideration involves the life and happiness of the child there is no reason why it should not have the opportunity to attend meeting, study with the parents and there learn something about God's gracious provision for them. If a political campaign were on for the election of opposing men to office, one of which stood for the destruction of all liberty, right, peace and happiness of the people, and the other stood for good government, right living and the welfare of the people, don't we suppose that the child of six, sitting in that meeting and hearing the discussion, could understand the difference between the two men and for what they stood? Worldly parents would be certain

to instruct their children along this line. With stronger reasoning should those who claim to be serving God instruct their children. Frequently the child of less than six years which has been taught by its parents is found propounding to others questions like this: Are you for Jehovah? or are you on the Devil's side?

17 Consider always what are the great and fundamental truths that must now be taught to the people. They are these, to wit: That Jehovah God is the Most High, the Almighty One, and the Giver of blessings to all who love and serve him; that Christ Jesus is the Savior of man and the world's rightful and righteous Ruler; that his kingdom, which is at hand, will bring blessings to all who love and obey him and will prove to all that Jehovah is the all-wise and blessed one, and that the Devil is the opposer of God and the enemy of all who do right; that those who serve the Devil shall die and those who serve God and his King shall live. Certainly children can grasp these truths if told to them, and they need not be told in foolish, baby gibberish, either. When the covenant of faithfulness was announced by Moses, the young children, the little ones, were there and were required to hear what was said, and we may be sure that Moses used no foolish baby talk in making known the terms of that covenant. The children were taught concerning the Almighty God and the necessity of obeying him; and not alone that: they were taught to be obedient to their earthly parents, who in symbol stand for God the Almighty Father. Why organize a side-show or a Sunday school for the infants, with some silly woman, entirely ignorant of the Bible, to instruct or teach those youths? Certainly such was not done in times past or present by the command of Almighty God, but was and is a scheme which originated with the Devil and was carried out by his agents for the very purpose of drawing the children away from God and causing them to be disobedient to their parents. It seems quite certain that the Sunday school has worked a greater injury to the young people than possibly any other one thing. Today, when the kingdom is at hand and the great responsibility is upon Jehovah's witnesses to proclaim the truth according to the terms of their commission given by the Lord, can any of such witnesses afford to follow the precedent set by the enemy of Almighty God? Should they yield to any kind of argument or sophistry that would permit them to be led into a trap of the enemy, and thus neglect their God-given commission? To be sure, the Lord foreknew that in the "last days", where we now are, there would be a great lack of respect of parents by the younger ones, and therefore he caused his servants to write in the Bible these words: "This know also, that in the last days perilous times shall come. . . . disobedient to parents, unthankful, unholy." (2 Tim. 3:1, 2) Who is to blame for such a deplorable condition? The Devil is the chief one, and he uses the Sunday school, as practiced by religionists, to bring about that condition. If the parents would keep their children with them, show a real interest in their welfare, and exhibit love and affection toward them, and give care to their instruction, the parents would receive far greater respect from the children. If the parents will bring children into the world, and then wholly neglect the proper instruction of those children in the Word of God, and push them off on someone else to receive instruction, the parents need not expect to receive due respect, consideration and obedience from their children. Not only do parents fail in their duty to their children by so doing, but they put themselves in a position of jeopardy by neglecting their duty to their offspring.

18 If the parents would be open and frank in speaking to their children and take the children into their confidence and instruct them concerning the perils of the present day, and point out to them the only place of escape and safety, the children would have far more respect for the parents, and both parents and children would be more pleasing to the Lord. The parents should inform the children that Satan is the wily foe of men and the great opposer of God, and that Satan has injected into the mind of all creatures the thought of disobedience to God and to parents. They should point out to them that all the wickedness that has come to be known and that has been practiced in the world, and all the woe and suffering and distress, has emanated from Satan the Devil. They should teach their children that the great climax has now been reached and that God's expressed purpose is that within a very short time he will destroy all those who are wicked, and that the only means of escaping that destruction, and the finding of a place of safety, is for one to take his stand on the side of God and Christ Jesus his King. They should impress upon the child that those who obey God and do his will may receive protection during the great tribulation that is about to fall upon the world. Is there a parent so dull that he cannot teach his child these great fundamental truths? Certainly not, if he has any love for his child. The parent should instruct the child that we are now in the time of peril, and that the child and the parent should stick closely together, and render aid to each other, and carefully avoid the following in the way of the world, which leads to despair and destruction. They should be shown that the Lord's way is the only way of peace, happiness and life.

19 Now we are in the time when the enemy is making vicious assaults upon God's faithful people, and for this reason those who stand on the side of God and his King are made to suffer and are caused to cry unto the Lord for protection and preservation. The children of the consecrated share with their parents in such suffering, and the children should be instructed properly by the parents concerning this matter so that they would discern the reason for such assaults. The mind of the child should be directed to follow righteousness and to seek the face of God and Christ. Thus the

parents and the child share in suffering for righteousness and also share in the privilege of the Lord's care and protection.

[20] This was clearly foreshadowed by the conditions surrounding the combined assault of the armies of Moab, Ammon and Mount Seir upon the covenant people of God, which people stood as a type of those today who are on the side of Jehovah and his King. The allied enemy pictured the present-day Devil organization, composed of the three elements of religion, commerce and politics, which Devilish organization is now marching against God's people as in type they marched against Jerusalem. In this crisis Jehoshaphat called for a national assembly at the temple for supplication unto Jehovah for deliverance and vindication of His own great name. In antitype, the condition today is exactly the same. Note this fact: In that typical crisis the children stood with their parents, as it is recorded: "And all Judah stood before the Lord, with their little ones, their wives, and their children." (2 Chron. 20:13) There Jehoshaphat uttered, in the presence of all, a prayer to Jehovah for protection and deliverance. (2 Chron. 20:5-12) That was the opportunity for the parents to tell their children the meaning of what was taking place, and we may be sure that the children grasped the meaning thereof and knew that they would be assaulted by an enemy, and knew that the Almighty God saved them. A child that can understand anything can understand that. That great crisis, and the miraculous deliverance of Israel by the Lord, certainly was thereafter talked of very often between the parents and their children when at home. Note also that a select band of adult singers were put in the front ranks of the Israelites at that crisis, and these singers were marched out to meet the enemy, singing the praises of Jehovah. The entire assembly of the Israelites, men, women and children, followed in the rear of the appointed singers, heard the songs, and saw the power of Jehovah displayed against the enemy. Let the parents get understanding today, observe the Lord's way, and take with them their little ones when they go into the fight. Now the parents devoted to Jehovah go from door to door, singing the praises of Jehovah and his King, while the combined enemy assaults them, and in doing this service as commanded by Jehovah let them take their children with them and let the children have a part in carrying the sound machine or the literature, and take a part in the service by distributing the message in printed form. Often the little ones give a more effective witness than the grownups, and thus they share in rendering praise to Jehovah and his King.

[21] In the miniature fulfillment of the prophecy recorded at Psalm 8:2 Christ Jesus rode into Jerusalem in state and presented himself as King, and a great multitude of people of good will declared themselves in support of the King, and in this hailing of the King the little children had a part: "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David! they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. 21:15, 16) All on the Lord's side then stood together, and all on the Lord's side must now stand together, and there should be no segregation. Let the children understand that they are a part of the organization of the Lord, hailing the King and marching against the enemy.

[22] Today it is Jehovah's little ones that are dependent upon him for protection, sustenance and instruction, and these are the ones who sing his praises and joyfully announce his King of glory. (Luke 10:21) The little ones here are those who seek instruction, without reference to age. Seeing, then, that in the miniature fulfillment of that prophecy the young children were privileged to join with the grownups and have a part in the celebration, certainly then a place can now be found for the children to share with the grownups in a major fulfillment thereof. Also they may have a share in the delivery of Jehovah's message from door to door, thus sharing in the service of the King. Make the little ones your companions and take them along with you when you go to war against the enemy with "the sword of the spirit". If you cast them onto someone else, they lose respect for and trust in the parents and fail to get the blessing which the Lord has provided for them, and likewise the parents fail of the blessings which result from a full obedience to his will.

[23] The question will arise with some concerning the teaching of the child when there exists a separation between the parents, where one parent is devoted to the Lord and the other is not. Sometimes one of the parents receives a knowledge of the truth, and then later has a Scriptural separation from the other parent. These parents have a child, and the one who is opposing the kingdom retains the custody of the child. What, then, shall the other parent do in behalf of that child? The answer is that everyone's first duty is to serve Jehovah and his kingdom, and the parent who is opposed to God and his kingdom, when retaining the custody of the child, is responsible for that child, and the one who is prevented from having the custody and access to the child is not responsible. If the one who has not the custody of the child is consecrated and has opportunity to teach the child from time to time, it is his duty so to do.

NON-CONSECRATED

[24] It is generally true that, in a company where the children are segregated and given separate instruction from their elders, the company or members thereof who take this course do not show such progress in the spirit and service of the Lord as they should. Another

fact is certain: that the Lord has never blessed any literature prepared and published especially with an attempt to give instruction to children in the Bible. No creature has any authority to change the manner of presenting the Lord's Word; and by what authority can some man or woman publish a kindergarten dissertation upon the Bible, and use that for the instruction of the youth? It remains as an indisputable fact that all literature of this kind that has been prepared and presented for use is given more to worldly methods of expression than to the real instruction in the Bible. The truth should be published in such a simple way that any person can understand the language used. "Highfaluting" language and many adjectives, often employed by writers or publishers to make themselves appear wise, result in confusion and a failure to convey proper thoughts to elders or children. Such method of publication, as well as baby talk, is entirely out of order with reference to Bible instruction.

[25] What shall a company of God's people do in behalf of the children of those who are not consecrated and when such children desire instruction in the Scriptures? If the parents who are not consecrated to the Lord bring their children to the consecrated for instruction, or if such children come to the company of the consecrated seeking the truth, they should not be turned away, but they should be permitted to sit in the meeting with the other children of the consecrated and their elders and learn what they can. See to it that the children remain quiet and orderly, and if they ask questions pertaining to the subject matter under consideration let the one leading give the answer in plain and simple phrase. That is exactly what Jesus did. Instead of the text first cited herein, in which Jesus was speaking concerning the children, being in support of private study for children, exactly the contrary is true. When Jesus said, "Suffer little children, and forbid them not, to come unto me," he undoubtedly meant that those who come to him, or to the members of his body, seeking instruction in the truth should be treated kindly and with consideration and helped. The little children then were drawn to Jesus by reason of what they had heard and learned, and when some of the elders tried to turn them back from Jesus he said, in substance: "Do not prevent them from coming to me. The kingdom of heaven is for those who seek me." It must be so today, if a child is drawn to the Lord or to the Lord's people, manifestly this is by God's grace, and He will provide the grace for them to understand or discern the truth. Who shall say that this is not God's manner of drawing children unto the Lord? Jesus said: 'No man cometh unto me except my Father, who sent me, draw him.' (John 6:44) God can draw the children of the unconsecrated to his people, and through them to the Lord Jesus, as well as grownups, and when these children come they should be taken in as other strangers and should be taught, together with the adults.

[26] An advocate of separate study classes for the children, strongly urging that the same should be continued, writes to the Watch Tower, quoting the above words of Jesus in support of his position. But manifestly therein he is entirely wrong. The words of Jesus do not support such a conclusion, but are exactly on the other side of the argument. If Jesus favored separate and private study for children he would have said something about the same to his disciples. He did not direct them to take these little children into another room and to give them there the necessary instruction. Instead Jesus laid his hands upon the little ones, showing his interest in them, and he then departed. So likewise now when the children of the unconsecrated come to the anointed temple company, seeking the Lord, do not push them away, but use that with which the Lord has equipped the anointed to render aid and comfort to the children by having them sit in the meeting, and let them know that there is but one message for all, without regard to age, color or previous condition. If the children at such meetings hear that which is pleasing to them, certainly they will go home and tell their unconsecrated parents that they have found that which is good, and the tendency will be good toward those parents who are of proper mind.

[27] The aforementioned consecrated one, who in his letter strongly advocates separate Bible study for the children, further presents his argument in these words: "It was real pitiful to hear the pleas of the little ones to this effect: 'My parents are just as new as I am in the truth and are just beginners, and we cannot seem to study at home.' Another said: 'My mother works all day and is so tired at night she cannot teach me, and we have no daddy; he is dead.' Another says: 'I cannot get much good out of the big folks' study because us children never have a chance to ask questions, there are too many older ones always talking. If one of the Lord's children could lead our study, why can't we have our own little study?' "

[28] Answering the foregoing argument and objection in the order named: Let it be noted that all parents who have any knowledge of the truth are certainly able to transmit that knowledge to their children; that a parent devoted to God should never permit anything to prevent or interfere with his giving instruction to his children, that one should not be so tired and sleepy that he could not say something about God's gracious provision for those who love him. If no other time than during the meal, appropriate words could be spoken about Jehovah, the King and the kingdom as the only means of safety and salvation. What the parents have learned, they can discuss with their little ones, and together continue to seek knowledge. If the parent really appreciates the importance of God's kingdom, he will see to it that some time each day is devoted to giving instruction to his children and, when the time comes to go to the study, take his children with him. The objection on the part of the child that "too many

older ones are always talking" is often an objection well taken. Some of the adults who attend a study class delight to talk in order to show how much they can talk, using words without expressing any real thoughts. Such is a selfish desire to shine, and not to render good to others and glory to the Lord. Love for God and his kingdom should lead them to consider all who are present and to take a course that would be the most beneficial to all, including the children who seek the truth, and, above all, to deport themselves in a manner that would cause God and his Word to shine, and not creatures.

[29] As to a separate study to be "led by one of the older children", should that be arranged? That is not a matter which a company of God's anointed people are required to arrange. Their commission does not make any such provision, and for a committee of a company or the company itself to make such an arrangement would be going contrary to the plain terms of the commission given the consecrated, and to the Scriptures relating thereto. If, however, a number of young people themselves desire to assemble together at some appointed time and place, and there devote themselves to a discussion of the Word of God and his purposes and his kingdom, no one should interfere therewith. That would be far better than for them to come together for some silly party, such as Sunday schools inaugurate and employ. The difficulty in this, however, is: Do these children or young people devote themselves to a study of God's Word? and is there one amongst them that is competent to give instruction? If the meeting together is merely a pretext to get together and have a social "good time", then it would be far better for this to be avoided. If a person, regardless of age, is fully consecrated to the Lord and commissioned to serve the Lord, he must follow the terms of that commission as set forth in the Scriptures. Therefore if one of the young people is competent to lead a study class, his place is to be with the adults in the studies and in the field service. The commission given by the Lord does not authorize him or the company to provide juvenile studies and to use such as an excuse to neglect the performance of the terms of the commission given by the Lord. If the literature used at these juvenile study classes is the same as that used by the adults, then why have a separate class? If the number that attend the class study is too large for everyone to participate, then divide the class and have two or more study classes in different parts in order to give all an opportunity to participate. Such dividing of classes is not segregating, and all of these study classes should be led by one who is competent within the meaning of the Scriptures.

[30] But should not the anointed go out and hunt up children of the unconsecrated parents and try to bring them into the truth and into the kingdom? The Lord has not so instructed. The commission which he gives to his people is to 'preach this gospel of the kingdom as a witness'; and there is nothing therein about converting the people of the world. If the children of the unconsecrated seek the truth, to be sure, the consecrated should aid them to get it; but to hunt out merely the children and attempt to put the truth into their minds is not the commission of the anointed. As above stated, the grownups and the children should march along together. The Lord commands his witnesses: "Go through the midst of the city . . . and set a mark upon the foreheads of the men [those of discerning mind] that sigh, and that cry." (Ezek. 9:4) It is sometimes true that the very young children can discern the abominations in the earth amongst the religionists, and they sigh and cry for something better. Their young minds are often more mature than many who are grown-up in years, and they have a keener appreciation of truth and righteousness. Therefore anyone of any age, who has an ear to hear the kingdom message, should be told the truth as opportunity affords. If the grownups and the children of a household are told the truth together and at one and the same time, it is an opportunity for both to hear, and often the children will grasp these truths of the Scriptures more quickly than their grownups. Often the child hears and then reads the literature concerning the kingdom and quickly grasps the truth, and certainly that one has received the "mark" in the forehead regardless of age. Other children will give no heed to what is said about the Lord and his kingdom. There may be some of both kinds in the same family. Some will gladly receive a knowledge or mark of the truth in their forehead or mind, and others entirely turn aside from it. That there would be children of tender age that would have opportunity to hear, and who would not receive spiritual education or instruction concerning Jehovah, his King and kingdom, is made certain by the language of the scripture. In regard to such: The witnesses of Jehovah, pictured by the man in linen with the writer's inkhorn by his side, could not be held responsible for the failure of such children to hear and to heed; and this is also made certain by the command given by Jehovah to his Executioner, to wit: "And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house."—Ezek. 9:5, 6.

[31] The failure of such children of the unconsecrated to have the benefit of the 'mark in the forehead' must not be laid to the charge of Jehovah's witnesses, but must be charged to the account of the unconsecrated parents, who have failed or refused to hear the truth or who have prevented their children from hearing and giving heed to the message when it was presented to them: "Their children also shall be dashed to pieces

before their eyes: their houses shall be spoiled, and their wives ravished."—Isa. 13:16. See also Hosea 13:16.

[32] We always do well to follow the instruction which God has given in his Word, and which is therefore our sure and perfect guide. Therefore do not segregate the children of any age into a separate and private Bible study class. If the children come with the adults, and remain orderly and deport themselves properly in the meeting, let them always be welcome with their elders and let them share in the benefits of a study of God's Word, each one according to the measure of his ability to discern the truth. Jehovah has made provision for his name and his kingdom to be proclaimed within the hearing of all, and those who delight to hear it may do so. As there is one God, and one Lord and Savior, Jesus Christ, so there is one organization marching toward the kingdom in the service of Jehovah God and his King.

ORDER OF STUDY

[33] Study meetings are for one purpose, to wit, to inform those present of the truth and to thereby better equip all who love God to worship him in spirit and in truth in obedience to his commandments. Let all who have an ear to hear be welcome to all meetings of God's people, even including the celebration of the Memorial, because those who do not partake may see the reason why some do partake of the Memorial and what is the meaning thereof. It was important that the children should be instructed as to the meaning of the passover, and it is surely of equal importance that the children be instructed as to the meaning of Christ Jesus' being the passover Lamb, that takes away the sin of the world. (Ex. 12:26, 27; John 1:29) God's typical people were commanded to instruct their children in this regard, and the antitypical people are subject to the same law and commandment. At all study meetings, when there are present children and those of childlike mind, the one presiding at the study might well, as a prelude to the meeting, briefly state God's purpose which is now being performed. Then two minutes might well be devoted to such at the beginning of all meetings for study, and if the one presiding has not the appropriate words at hand he might well repeat in substance or read the following, to wit:

"We are now in the time of great peril. Satan the Devil, the opposer of God and the enemy of man, has brought all the woe, sorrow and suffering upon the world, and the end of his organization and his wicked reign is now at hand. The great crisis has arrived because Jehovah, the Almighty God, has enthroned Christ Jesus, his King and Rightful Ruler of the world, and who will bring order out of confusion and will bestow blessings upon those who worship God in spirit and in truth. Soon he will destroy the wicked and will fully vindicate Jehovah's name. All the peoples of earth are now being separated by the Lord into two classes. Every person, therefore, must be in one of such classes. Those on the Lord's side, and who are obedient to him, are called 'sheep', while those who remain with the Devil and his organization are designated as 'goats'. Armageddon, which is near at hand, will witness the destruction of the 'goats'. The 'sheep', or obedient ones, will find protection and salvation in the Lord. All the obedient ones must be witnesses to the name and to the kingdom of Jehovah God, and in this witness work the anointed must take the lead, and all who love God and his kingdom must follow in the same way. God has commanded that just preceding Armageddon a world-wide witness must be given among the nations to the people of good will, that they may be warned of what is about to come to pass and that they may flee to the kingdom as the only place of safety. This assembly of God's people is here to study a portion of his Word that we may be better equipped to follow his instructions. Let everyone, including all the children, feel and appreciate the importance and solemnity of this occasion and of this study and be alert and diligent to gain as much information as possible, which will enable them to prove their integrity toward Jehovah and to serve his kingdom. What we learn here at the Lord's hand we should, at the appropriate time, go forth and make known to others, that the name of Jehovah may be declared and made known in the earth. Let all keep in mind that the Almighty God, the Creator of heaven and earth, has provided the kingdom, which is the sole hope of the peoples of earth, and that our greatest privilege is now to gain a knowledge, understanding and an appreciation of our relationship to God and his kingdom, and to make known his great name and his kingdom. To this end we will now pursue our study."

[34] A few words like the above pronounced at the beginning of the study would be far more beneficial than to occupy the same time in singing songs, which often express much that is out of harmony with the truth of and concerning God's kingdom. These fundamental truths can be discerned and appreciated by even the smallest children. If these children have been taught by their parents and elders, they will have far greater respect for the parents and a keener appreciation of the meaning of the true worship of Almighty God and his King. All who are on the Lord's side should stand firmly together, shoulder to shoulder, serving together as one compact company, solidly opposed to Satan and his organization, and completely devoted to Jehovah and his kingdom. "Jerusalem" is one of the names standing for the organization of God's people, or those who are on the side of the Lord. Appropriate to this time are words of the psalmist: "Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall

prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."—Ps. 122: 3-9.

QUESTIONS FOR STUDY

¶ 1, 2. How and by whom are God's children taught? What must now be known and obeyed by all who live? Explain, with scriptures in point, whether children of tender age can understand these and other vital truths, and whether the parent can properly say that he cannot teach his child.

¶ 3, 4. Show (a) that there are two companies of the Lord's sheep engaged in his service. (b) That the obligation to teach their children is the same upon both classes.

¶ 5. How may it be definitely known whether the children are being neglected because of our not providing for their separate instruction in spiritual matters? Does the parent's neglecting his duty increase the responsibility of the company or the individuals thereof, and why? Compare the position of the remnant, or anointed, with that stated at Malachi 2: 7. Explain whether this affects the obligation of parents to teach their own children.

¶ 6, 7. What light on this matter is seen at Deuteronomy 31: 10-13? At Deuteronomy 12: 11, 12, 18, 28?

¶ 8-10. But what about the remnant's providing instruction for the children of the Jonadabs? Show that Jehovah, in his Word, has provided example for guidance in this matter also.

¶ 11. Show that parents' closely observing and faithfully obeying God's prescribed rule concerning their children may result beneficially to the children, and whether this applies to the Jonadabs as well. Also whether parents' failure to give their children proper instruction obligates the anointed company or any individual thereof to provide for separate study class for instruction of the children, or justifies making such provision.

¶ 12, 13. How and where is instruction available for the children in addition to that received at home? Show that this also is clearly Scriptural.

¶ 14, 15. How do scriptures and facts show whether it is necessary to provide for children more simple instruction than that in the meetings for the grownups?

¶ 16. What are the facts proving that children who are brought by their parents to the regular adult study classes are fully benefited thereby?

¶ 17, 18. What are the great and fundamental truths that must now be taught to the people? and are children able to grasp these truths? What does this indicate regarding necessity or reasonableness of providing separate meeting or Sunday school for the children? How has the Sunday school served the purpose of its originator? Account for the general disobedience to and lack of respect for parents on the part of children at the present time. How could this condition be avoided or measurably remedied?

¶ 19. Why is it so important that the children of the consecrated now be directed to follow righteousness, and instructed concerning the suffering which is certain to attend such course of right-doing?

¶ 20-22. Describe the situation of which that recorded at 2 Chronicles 20: 13 was a part, and apply the prophetic picture as showing how the children may have a part in the service at the present time. Also the occasion on which Jesus spoke the words of Matthew 21: 15, 16.

¶ 23. What should be done in behalf of the child where one of the parents is devoted to the Lord and the other is not?

¶ 24. State some of the facts indicating that the Lord has not approved the means and methods adopted for giving to children instruction in the Bible separate from their elders.

¶ 25, 26. What shall a company of God's people do in behalf of the children of those who are not consecrated and when such children desire instruction in the Scriptures? How is this supported by the Scriptures?

¶ 27-29. How can instruction for the children be Scripturally and therefore properly provided to meet the conditions mentioned here in paragraph 27?

¶ 30, 31. With scriptures, point out the responsibility and the proper general procedure in regard to children of the unconsecrated.

¶ 32. What, then, is the sure and perfect guide for God's people? and what does it show in regard to the instruction of the children as here considered?

¶ 33, 34. Why is it now so important that all who love God be welcomed and present at all study and service meetings of his people, even including the celebration of the Memorial? What information might well be a part of all study meetings? Why would this be beneficial to all present? How will the Scriptural procedure herein emphasized contribute to the 'peace and prosperity of Jerusalem'?

THE HOLY LAND

"THAT DAY," "the day of the Lord," dates from the beginning of the kingdom of God under Christ Jesus, and for the remnant of Jehovah's witnesses it dates particularly from A.D. 1918. For the consolation of his faithful people on earth Jehovah through the prophet Zechariah says: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD [Jehovah]. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee [O daughter of Zion]: and thou shalt know that the Lord of hosts hath sent me unto thee." —2: 10, 11.

The organization of the nations of the earth that now rule will be destroyed and will never be joined unto the Lord. Hence, the "many nations" here mentioned means the people of the many nationalities which shall accept the message of the truth and take their stand on the side of God and his kingdom; and this is exactly what many are now doing. This class of people were pictured by Jonadab the son of Rechab, a non-Israelite, who joined Jehu the new king of Israel and entered into his chariot to see his demonstration of zeal for Jehovah. (2 Kings 10: 15, 16) Those that "shall be joined to the Lord in that day" must there include the "great multitude", which comes from all nations, as foretold at Revelation 7: 9. All who come into God's organization must be included in this prophecy. (Num. 18: 2, 4; Gen. 29: 34) All such become the people of God because they take Jehovah's side in the controversy. A distinction is made between such and those whom God takes out as "a people for his name", the spiritual Israelites of whom there is a remnant on earth today, and it is these latter ones that the prophecy mentions as "the sanctuary" of Jehovah.

The remnant now know that Jehovah has sent his Messenger to the temple and that he has made known to the faithful the meaning of the prophecy. That means, then, that the remnant must not be idle, but that they must do with their might the work that has

been assignd to them. "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." (Zeph. 3:16, 17) The remnant cannot fulfill God's commands by indulging in what is called "character development". They must do much more than that. The remnant are marching to the battlefield, and they must be diligent while on the way, giving heed to every commandment of the Greater Moses, Christ Jesus. "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:22, 23.

The remnant now constitute the class on earth pictured by the tribe of Judah (the name meaning "Praise"), because they are engaged in singing the praises of Jehovah; and concerning these the prophet Zechariah says: "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." (2:12) God's kingdom covenant was made with the tribe of Judah. (Gen. 49:10) And those who have now been called for the kingdom, and who are faithfully keeping the terms of that covenant, are Jehovah's "portion". (Deut. 32:9) Jehovah has inherited them since the building up of Zion as his palace and place of official residence, at which time of building up Zion he made Christ Jesus as the chief corner and head stone of Zion, and then he brought forth his children by his woman. As it is written: "As soon as Zion travailed [in A.D. 1918], she brought forth her [other] children [aside from Christ Jesus, the Head of God's royal family and house of sons]." (Isa. 66:8) Psalm 132:13 reads: "For the LORD hath chosen Zion; he hath desired it for his habitation." And to Zion it is said: "And all thy children shall be taught of the LORD; and great shall be the peace of thy children." (Isa. 54:13)—Isa. 28:16; Ps. 33:12.

The "holy land" mentioned in this prophecy is called also "the soil of the sanctuary". (*Rotherham*) It is particularly the presence of God's beloved Son at the temple which sanctifies or makes holy the "land" or "soil", that is to say, the condition of the remnant on earth. The temple of the Lord is pictured by the prophet Ezekiel (45:1-3) as located in the midst of the "holy portion of the land".

Jerusalem is the name applied to God's organization, symbolized by his "woman". (Isa. 54:6, 7) Now according to the prophecy of Zechariah Jehovah "shall choose Jerusalem again". This marks the time of Jehovah's organization in giving birth to her children, and this means that all such will be taught of God in the temple and will have great peace and be prepared for the time of Armageddon and what shall follow.

Much boasting and foolish babble has been indulged in by creatures of Satan's organization for centuries, and now Jehovah's time for judgment has come, and he says: "Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation." (Zech. 2:13) The official element of Satan's organization presumptuously tries to control the speech of Jehovah's witnesses, bragging about their own supreme power and determining what the people shall have or hear. Furthermore, they make feigned predictions as to what shall come to pass, and they bring forth vain and abortive schemes for the recovery of the sick world. They have refused to give heed to the message of Jehovah, and the day for the sacrifice of Satan's wicked organization is at hand; and Jehovah says: "Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand: for the Lord hath prepared a sacrifice [of Satan's organization], he hath bid his guests [(*margin*) he hath prepared his guests; the faithful members of God's organization]. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children [the seed of the Serpent], and all such as are clothed with strange apparel [marks of identification]." (Zeph. 1:7, 8) The Devil's servants are clothed with garments that identify them as members of his organization. Many peoples in the earth today, and particularly the rulers, are thus identifying themselves by taking their stand on the Devil's side, and they shall be 'sacrificed'.

Habakkuk 2:20 announces: "But the Lord is in his holy temple: let all the earth keep silence before him." Since A.D. 1918 Jehovah, in the representative capacity of Christ Jesus, has been at his temple for judgment. As foretold at Malachi 3:1, 2: "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope." But none of these braggarts shall be able to stand.

The day of Jehovah's wrath is at hand, and, as declared at Psalm 76:6, 7, "at thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. Thou, even thou, art to be feared; and who may stand in thy sight when once thou art angry?" Self-important members of Satan's earthly organization continue to boast and talk loud and to stress their own importance. Therefore the Lord says to them: "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon [roar over] his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth." (Jer. 25:30) Jehovah's witnesses must continue to boldly declare the message of God's kingdom. This is to be done, not with an air of apology, but with open frankness of speech, at the same time trusting implicitly in the

Lord. Why should one of Jehovah's witnesses ask permission of any part of Satan's organization to go and preach the gospel of the kingdom? This is Jehovah's fight, and he will ask no quarter. His faithful sons entirely trust and fully obey his commandments. Jehovah raises up and prepares his army and says to Zion, his organization: "When I have . . . raised up thy sons, O Zion, against thy sons, O Greece [the seed of the Serpent], and made thee [Zion] as a sword of a mighty man," then the Lord will destroy the enemy. —Zech. 9:13, 14.

Jehovah now shows his favored ones that he is preparing his creatures and maneuvering his forces for the battle of the great day. Hence let no man who will maintain his integrity toward God show any fear of creatures, but let him "stand in awe [of Jehovah], and sin not; commune with your own heart upon your bed, and be still". (Ps. 4:4) This means that no creature dares to run ahead of the Lord and carry out his own views, but must watch the hand of the Lord and move strictly according to the commandments of the Lord God. Jehovah's great Prophet, Christ Jesus, gives commandment, and let every one who will have the approval of Jehovah obey that great Prophet. (Acts 3:23) Not only a fight is just ahead, but the greatest fight of all ages. Those who steadfastly remain on the side of Jehovah will continue to enjoy peace and comfort while marching to the war.

"COALS"

JEHOVAH'S "faithful servant" class now on earth is a part of his organization and in close touch with the Commanding Officer thereof. More proof of this appears in the tenth chapter of Ezekiel's prophecy. While being used to mark those who will be taken through the fiery trouble of Jehovah's battle at Armageddon, the remnant is also used by Jehovah to announce the destructive part of his program. The prophecy is not to be understood as teaching that the remnant complete the work of marking unto salvation or life before performing their part relative to the destructive work. The various tableaux of The Revelation do not follow one another in the order in which they are depicted, and the same is true of the prophecy of Ezekiel.

"Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne." (Ezek. 10:1) The sapphire stone is mentioned as one of the foundation stones of the wall of the holy city (Rev. 21:19), and which stones are descriptive of the glory of Jehovah God. His glory is reflected upon his organization, and reflected particularly by his beloved Son, and his organization shines by virtue of this glory. "Out of Zion, the perfection of beauty, God hath shined." (Ps. 50:2) Jehovah's organization is present everywhere in the prophetic picture, and the throne of the Most High dominates the entire organization. He that sat upon the throne, the mighty One in authority, directs the operations of his great organization. "And he [the Commander] spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight."—Ezek. 10:2.

This second verse of the tenth chapter of Ezekiel's prophecy is further proof that those who are covered with the robe of righteousness, and therefore approved and made a part of God's organization, are "subject unto the higher powers", meaning the powers that control and direct Jehovah's organization. (Rom. 13:1) "The man clothed with linen" is commanded to go in between the wheels and fill his hand with coals of fire, and he obeys the commandment. In the vision as recorded it would appear that the man went to fetch the burning coals after he had finished the marking work, but it does not follow that, in the fulfillment, the marking work is completed before the coals of fire are taken and scattered over the city.

Elisha was anointed or commanded to do a constructive work of restoration and also to do a slaying work. The "faithful and wise servant" class is doing the antitypical Elisha work, and therefore a part of that work has to do with the destruction of the city; but the constructive work takes precedence over the destructive work. It is the major portion of the work performed by the "servant", which work is performed by proclaiming God's name and declaring his purposes to the peoples of earth.

The tenth chapter of Ezekiel indicates also the time when this work is to be done. The prophecy says that 'when the man went in between the wheels, the cherubim stood on the right side of the house'. Cherubim are officers of God's organization, to whom is committed the work of executing his judgments. In proof thereof note that the cherubim were placed at the east of Eden to execute, and there did execute, the decree of judgment of Jehovah God concerning Adam. (Gen. 3:24) Lucifer, when he was a part of God's organization, was a "covering cherub", meaning one with authority over others, with power to execute the judgment of death. (Ezek. 28:14; Heb. 2:14) The wheels appearing in the tableau represent parts of God's organization used for his purposes. Fire is a symbol of God's destructive judgments being executed. The fire was in the custody of the cherubim and between the wheels.

The entire picture shows that what is there described is fulfilled when the Lord Jesus is at the temple of Jehovah for judgment, and this fixes the time when the work of scattering the fire by the man in linen must be done. 'Jehovah is in his holy temple, Jehovah's throne is in heaven; his eyes behold, his eyelids try, the children of men. Jehovah trieth the righteous; but the wicked, and him that loveth violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup.' (Ps. 11:4-6; Jude 14, 15; Mal. 3:1-3) When the Lord is at the temple for judgment, the glory of Jehovah is over the house. 'When Jehovah shall build up Zion, he shall appear in his glory.' (Ps. 102:16) The vision of Ezekiel discloses the Lord Jesus Christ at the temple for judgment, accompanied by his corps of officers made up of cherubim, seraphim and angels, and employing both animate and inanimate parts of the great organization to carry forward God's purposes; and these are symbolized by wheels and the cherubim and other living creatures.

The foregoing scriptures lay the foundation for the conclusion that, following the year 1918, which marks the coming of the Lord to his temple, the prophetic vision of Ezekiel here described began to be fulfilled, and until that time the prophecy could not be understood.

The commandment to the man clothed in linen was to go in between the wheels, under the cherubim, thus showing that the "servant" class on earth is under the direction of the higher officers of God's organization and are to work with both animate and inanimate parts of the organization in obedience to the commandments. "And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen; who took it, and went out." (Ezek. 10:6, 7) This shows that God makes all provision necessary to carry out all his judgments of fiery indignation upon Satan's organization. It is thrilling and awesome for the "servant" class of Jehovah to realize that they are permitted to work under the guiding hand of God's great officers that are invisible to their eyes. This helps them to appreciate the fact that, the "servant" trusting implicitly in Jehovah and not following his own selfish course, but being always joyfully obedient to Jehovah, his ways are directed of Jehovah and therefore cannot fail. (Prov. 3:5, 6) "The steps of a good man [God's ideal man, the 'faithful servant'] are ordered by the Lord; and he delighteth in his way."—Ps. 37:23.

The actual burning or destruction by fire is done by the officers of Jehovah that are invisible to human eyes, that is, the cherubim, seraphim and angels; but it seems clear that the cherubim have charge over fire or that which destroys. These invisible ones Jehovah uses to put in the hands of his "faithful servant" class, that is, the man clothed with linen, the fiery message from his Word, or judgments written, and which is to be used as directed. The resolutions adopted by conventions of God's anointed people, booklets, magazines, and books published by them, contain the message of God's truth and are from the Almighty God, Jehovah, and provided by him through Christ Jesus and his underofficers. This shows the grand and glorious organization working in exact harmony, as indeed it must work. These instruments being provided by Jehovah, and placed in the hand of the remnant, the remnant or "servant" class is commanded to use the same.

The interpretation of prophecy, therefore, is not from man, but is from Jehovah; and Jehovah causes events to come to pass in fulfillment of the prophecy in due time. It is his truth, and not man's; and when men attempt to give the honor and glory for the message of truth to a man or men, such make fools of themselves. Jehovah provides the machinery, the printing presses, and all material for the purpose of preparing his fiery message that must be poured out or scattered upon "Christendom", and this is done by his "faithful servant" class. The Devil tries to induce men to believe that the Watch Tower Bible and Tract Society is engaging in a bookselling scheme. Only the Devil is capable of manufacturing such a lie. God's "servant" class, pictured by the man in linen, is commanded to do the work of declaring the vengeance of Jehovah, and only those who obey this commandment can and will maintain their integrity toward God. The "servant", or remnant class, will not be deceived or discouraged by the slanderous statements of enemies that they are engaged in a bookselling scheme. They carry the message of truth to the people in printed form; and this is done under the commandment of Jehovah, and is the greatest privilege that has ever been granted the followers of Christ on earth. The remnant delights to do this work and continually sings the praises of Jehovah while doing it.

It is easy to be seen that the remnant must do a twofold work, as pictured by the work of Ezekiel, in this: They go from house to house, carrying the message of truth in printed form of books and magazines and by phonograph with discs; they first deliver an introductory message to the one whom they address; they do not open their testimony with a denunciation of the wicked, but first speak of the message of the goodness of God that gives hope to those who will hear, and comfort those that mourn. This is the commission of the remnant.

At the same time the remnant must declare or tell the people of God's judgment of fiery indignation

which shall shortly be visited upon "Christendom", resulting in its complete destruction. This is a part of the commission of the remnant, also, which work must be done and is now being done. The "servant" is not proclaiming his own vengeance, but telling of God's vengeance; and this he must do.—Isa. 61:1, 2.

GOOD HOPES FOR 1938-1939

THE work of the Watch Tower Bible & Tract Society is the preaching of the gospel of Jehovah's kingdom. Every consecrated child of God is privileged to participate in this work. Since the organization of the Society the work during the year has always been outlined in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privileges of using time, energy, and money in telling the message to others. Some who are doing as much house-to-house witness work as their conditions allow are also blessed with some money which they desire to use in the Lord's service, to the end that hungry souls which they cannot personally reach may be fed upon the precious kingdom-gospel.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the Society that you hope to give so much, enables us to outline the work, based upon what is expected.

Upon receipt of this issue of *The Watchtower* kindly write two cards, exactly alike. One of these put aside for your own record of what you have promised; the other, send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own reference. We suggest that it be brief and that nothing be written except the following:

By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of $ ..... I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me. (Signed) .....

Kindly address this card to

WATCH TOWER BIBLE & TRACT SOCIETY,
Treasurer's Office,
117 Adams St., Brooklyn, N. Y.

Brethren residing outside of the United States should write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to present us daily before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the gospel to the Lord's glory and to do the work entrusted to us.

REGIONAL SERVANTS

ONCE each year the companies of Jehovah's witnesses and their companions in the United States have been asked to renew their requests for regional servants for the ensuing year.

The Society sends out representatives who, as regional servants, serve all companies that are organized for service, and such other groups as request aid in getting organized. It is the desire of the Society to keep in touch with and help every such organization. To this end we request that the secretary bring this matter to the attention of the company immediately, and furnish us with the following information, answering all questions, if possible, and send the answers to The Watch Tower, Brooklyn, N. Y. Isolated brethren who wish to have a part in the service are requested to do likewise.

Mark each answer to correspond with the letter shown before each question below. Write plainly, and give street address where possible, as telegrams cannot be delivered to a post-office box.

(a) State the number in your company who are in harmony with the Society and the work it is doing.

(b) Are those interested in the kingdom work organized for field service?

(c) Average number of publishers reporting monthly.

(d) Are field service activities arranged for on Sundays, Thursdays, and Saturdays?

(e) If not organized for service, would you like to have the assistance of a regional servant to help you organize?

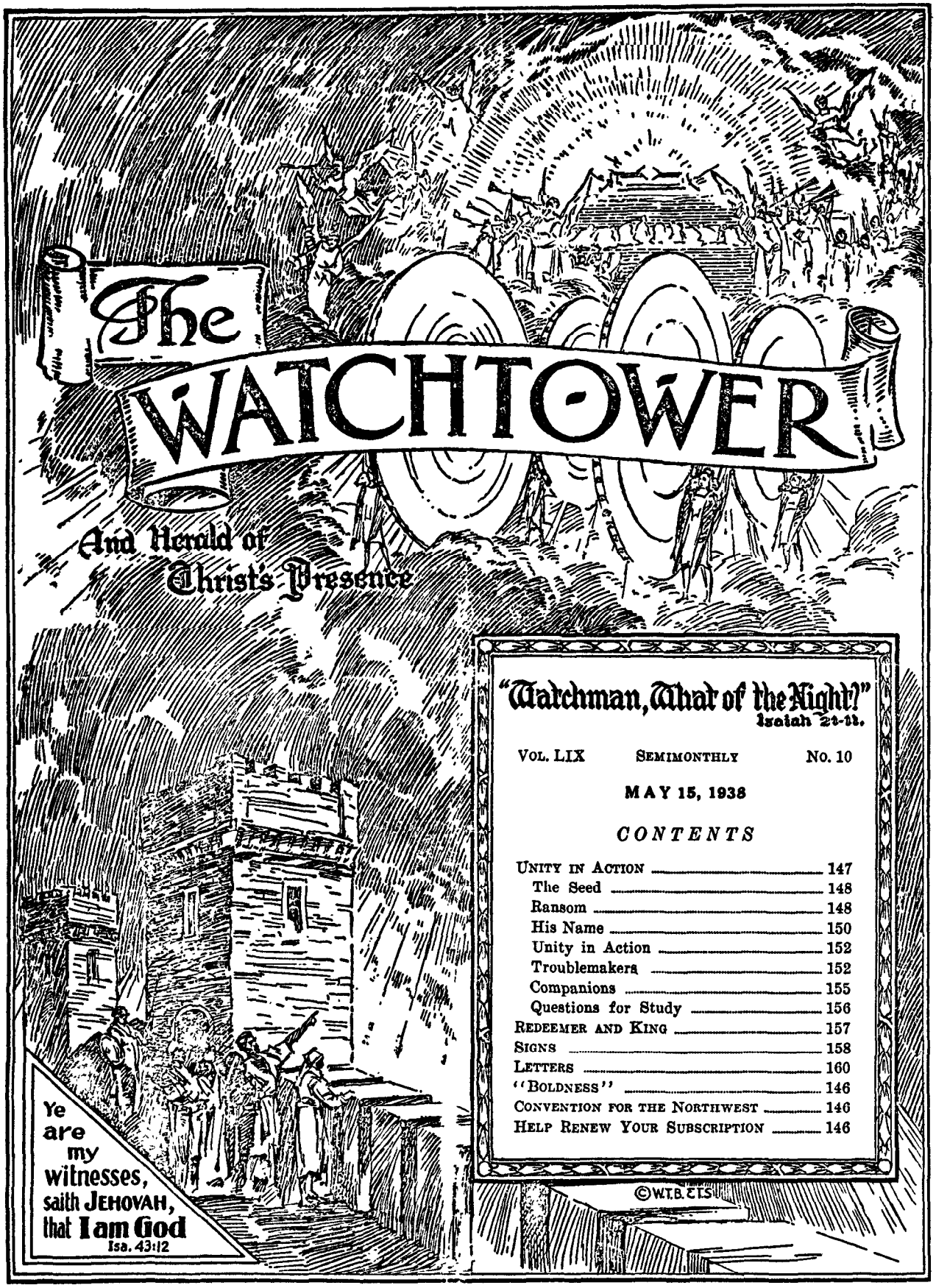
(f) Are conditions such that your company can entertain a regional servant?

(g) Give full name and street address of the company secretary.

(h) Give name and address of another to whom we could send notice.

(i) Give the name of your railway station.

(j) If in the country, state distance from station and if the brother will be met.



"Watchman, What of the Night?"
Isaiah 21:11.

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The WATCHTOWER

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117 Adams Street - Brooklyn, N.Y., U.S.A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Postal or Express Money Order or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International* Postal Money Order only.

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South African . . . . . Boston House, Cape Town, South Africa
Please address the Society in every case.

(Translations of this journal appear in several languages.)

All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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

"BOLDNESS"

June 4-12, inclusive, the period set aside and named as "Boldness" Testimony, comes near the climax of the current world-wide campaign which began last April 9. During this special period there will be no change in procedure except as to intensity in effort. Continue offering the excellent combination of a year's subscription for *Consolation*, the book *Enemies* (or *Riches*), and the new booklet *Cure*, on a $1.00 contribution. Many not already kingdom publishers may find "Boldness" period a favorable time to start exercising boldness by arranging to then begin taking part in the house-to-house witness, offering the above splendid combination. Those not already receiving copies of the *Informant* with detailed instructions on this campaign and its procedure, either through a local organization or direct from here, should get in touch with us. All assistance will be gladly rendered. All publishers should duly report in the regular way the results of the witness during this "Boldness" period.

CONVENTION FOR THE NORTHWEST

A convention of Jehovah's witnesses for the Northwest will be held in the Civic Auditorium at Seattle, Washington. The dates of the convention are June 2, 3, 4 and 5. The president of the Society expects to be present at this convention, having then just returned from the Australian convention. A large public meeting is being arranged for Sunday, June 5, and the auditoriums will hold a capacity crowd of 15,500. The brethren in the western part of the United States and Canada should make arrangements for their vacations during this period. Those desiring to camp out or live in their trailers or house-cars will find splendid accommodations. Those desiring to live in homes or hotels can write for their accommodations, addressing your letters to the Watch Tower Convention Committee, 800 Broadway, Seattle, Washington. Let all of Jehovah's people ask His blessing upon the witness that will be given to the honor of His name.

HELP RENEW YOUR SUBSCRIPTION WITHOUT DELAY

For the convenience of the subscriber, a renewal blank is sent with *The Watchtower* one month before expiration (on foreign subscriptions, two months). Renew your subscription promptly and fill in the renewal blank which is mailed to you with your *Watchtower*. Sign your name uniformly; give street and number, city and state; date your renewal blank, and please *use the blanks* sent to you enclosed in *The Watchtower*. These subscription blanks tell us which numbers will be necessary with your renewal order. Always read carefully the reverse side of the renewal blank. When you change your address always give the old as well as the new address, two weeks before you move.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX MAY 15, 1938 No. 10

UNITY IN ACTION

"The spirit of my Lord Jehovah is upon me, because Jehovah hath anointed me . . . to proclaim . . . the day of avenging of our God."—Isa. 61: 1, 2, Rotherham.

JEHOVAH has declared his purpose to bring to pass "his act, his strange act", and both the Scriptural and the extraneous evidence prove that the time is at hand when Jehovah will perform or bring to pass his strange act. Likewise Jehovah makes it to now clearly appear that, immediately preceding the bringing to pass of his strange act, he is doing a "strange work". Both his strange work and his strange act will result in the vindication of his name, and that emphasizes his purpose to vindicate his name. In view of the fact that his anointed ones yet on the earth tabernacle in imperfect organism of flesh and are so prone to forget the duties and obligation the Lord has assigned to his anointed to perform and the great importance thereof, he emphasizes this importance many times in his Word. It is the name of Jehovah that must be exalted to the proper place in the hearts of his creatures that they might know and fully appreciate that he is the only true and almighty God. Therefore he caused his prophet Ezekiel to many times repeat the words 'And they shall know that I am Jehovah'.

2 The mission of *The Watchtower* is to enable those who love righteousness to become better acquainted with Jehovah God and his purpose and to more fully appreciate their own relationship to the Most High and their duties that must now be performed. Although *The Watchtower* has often called the attention of its readers to the commission given to Jehovah's witnesses and the work in which they must engage, there appear to be readers of its columns who have difficulty in seeing the magnitude of that work that is to be done and their own duty and relationship thereto. There must be some excuse for this condition, but there is no justification therefor. It therefore appears to be the duty of *The Watchtower* to emphasize from time to time the duty and obligation that the Lord has laid upon those who have agreed to do his will and to whom he has given the commission of participating in avenging his holy name.

3 For many years God's people practiced religion, because they had known nothing else. Now, when the Lord has revealed to his people that religion is the instrument of Satan employed to defame God's holy name, the anointed not only shun religion but delight to call the attention of others to the difference between religion and Christianity and to point out that religion is the enemy of God and man, and that to follow in the footsteps of Christ Jesus is the right and proper course. In times past those who had devoted themselves to God proceeded upon the theory that their own personal salvation was and is the most important thing, and that therefore their work was to prepare themselves for eternal salvation and that they might enter majestically into eternal glory. It is entirely proper that those who are of the anointed should set their heart upon the heavenly kingdom and the glories thereof, and look forward with great hope and expectation to the enjoyment of the everlasting blessings that will come to them as joint-heirs with Christ Jesus in heaven, but there are other things which they must seriously consider and certain duties that they must faithfully perform, and which constitute conditions precedent to their entering into eternal life with the Lord Jesus Christ.

4 The text in Isaiah first above quoted applies to those who are called to the heavenly calling and who have received the anointing of the holy spirit. The text, therefore, applies to the body members of Christ, that is, his "little flock", and each one who is of the anointed remnant, waiting for the day of glorification, is, by the words of the text, shown as speaking for himself and in the hearing of others, saying: "The spirit of my Lord Jehovah is upon me, because Jehovah hath anointed me . . . to proclaim . . . the day of avenging of our God." That divine commission clearly implies action on the part of the ones receiving it; and since the commission applies to all the members of the body of Christ, it means full and complete unity of such in action. Jehovah is the God of order, righteousness and harmony, and every creature that remains in his organization must be orderly, righteous, and work harmoniously with the organization of the Lord and under the command of Christ Jesus. The importance of this very hour to the anointed and their duties as the covenant people of God cannot

be overstated. We must keep in mind that Jehovah's purpose long ago expressed has reached a climax and that his creatures that now have to do with his work stand in the place of greatest responsibility that has ever been upon persons or creatures on the earth.

5 God caused Moses and others of the prophets to repeat to his typical people what God had done for them. So now God's real people should frequently remind themselves of what Jehovah has done for them by taking them out of Satan's world, freeing them from religion, and giving to them a vision of his kingdom and the purpose thereof. The anointed of God have been chosen by him and have been brought into the temple, and the blessedness of such adds to their responsibility. "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple." (Ps. 65:4) "Blessed are they that dwell in thy house; they will be still praising thee."—Ps. 84:4.

6 Because of now being in God's organization and having received from him the revelation of much of his prophecy, the anointed now stand in a great and elevated position, being highly lifted up by the Lord. It will be profitable to take a retrospective view of the way over which Jehovah has led his people and just why the anointed have now reached such a position of favor and responsibility.

THE SEED

7 The universal organization of Jehovah had been disturbed by reason of the covetous rebellion of Lucifer. Angels of great power and glory had left favored positions to follow that wicked one in treason and rebellion against the Almighty God. The perfect man had allied himself with the Devil, and in a furtherance of justice God had passed upon that man the sentence of death. But, above all this, the name of the Most High was reproached and defamed by the course of action taken by the rebellious ones. Then it was that the Almighty God declared his purpose to bring into existence "his Seed", by and through which all the families of the earth would have an opportunity for the blessing of life; that he would build a capital organization named "Zion" and make it his own habitation; that he would set up his kingdom, by and through which he would bring about the destruction of all the wicked and extend blessings of life to all the obedient ones, and that he who is the Seed is also Jehovah's anointed King and Vindicator. A long period of time has been employed by Jehovah to accomplish his purpose, and during that time he has permitted the wicked rebels to remain in existence, declaring his own purpose in due time to bring about their destruction and cause his own great name to be exalted and proclaimed throughout the earth. The proclamation of his name is now due and in progress in fulfillment of his announced purpose, and must be done immediately preceding the destruction of the wicked.—Ex. 9:16.

8 Time stresses the importance of the climax to be reached in the accomplishment of God's purpose, and to be favored with the opportunity of being active in his organization at that climax and to have a part in God's work, known as the "strange work", is a privilege far too great to be described in human words. In times past when men looked upon human salvation to life as the great objective of Jehovah, their eyes were closed to the far greater things, and hence such men had no vision of the kingdom, of what it will accomplish to the vindication and honor of Jehovah's glorious name, and of the boundless joy it will bring to those creatures who through all the ages have remained loyal and true to the Almighty God. Man and his salvation, while important to the creature, are of very small importance when compared to the vindication of the name of the Most High. "All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing: he maketh the judges of the earth as vanity."—Isa. 40:17, 18, 21-23.

9 Let it always be kept in mind that it is the name of Jehovah that is involved and that his glorious name must be vindicated and endure forever. "His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things."—Ps. 72:17, 18.

RANSOM

10 Is the ransom of man not of first importance? and is it not the pivotal doctrine by which all others are measured? The answer must be in the negative; otherwise the salvation of man would be put before the vindication of Jehovah's name. The ransom is not the pivotal doctrine around which all other doctrines center. It is not the key by which all other doctrines are properly measured and the truthfulness thereof determined. The supremacy of Jehovah God is the pivotal truth, and his kingdom is the key by which all the doctrines are properly measured, because it is the kingdom that will accomplish his purpose and vindicate his name. The ransom of man is incidental to the question of primary importance. For centuries religion and religionists have beclouded the real issue, but the time is here to now clearly see it. Religionists have said, and continue to say, that

God is holding out his arms to man and inviting man to come to him and be saved. Such a statement not only is untrue, but is a further defamation of Jehovah's name. God begs no one to be saved; but he does place before man the opportunity of salvation and lets man decide for himself what he will do, and thus man is given the opportunity to prove his integrity toward God. The Devil had challenged Jehovah to put men on the earth who would remain true to God under the most severe test; and that raised the issue as to who would willingly meet the test and remain true to Jehovah. God sent to earth his beloved Son, the Logos, who was made flesh or human. (John 1:14) The suffering of Jesus of all manner of contradiction and persecution at the hand of the enemy, and his remaining faithful and true unto God, even unto an ignominious death, would fully and completely prove that Satan the Devil is a liar and the proper object for destruction. Therefore Jesus was made perfect through suffering, and by remaining faithful and true to God while undergoing such suffering even unto death, and by thus proving his integrity, he became the author of eternal salvation. He also proved that the Devil is a liar and shall be destroyed, and Christ Jesus is made the executioner with full power and authority to execute the Devil and all his supporters. There God began the vindication of his name, and now the time is at hand to finish it. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9) "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." (Heb. 2:14) With Satan and all his cohorts destroyed, which Jesus will perform, the supremacy of Jehovah will be fully established and his name for ever vindicated.

[11] God would further prove Satan a liar and that Jehovah is supreme by redeeming the offspring of Adam and by giving life to as many of Adam's offspring as would obey him and prove their integrity. Therefore he provided that the human life of Jesus might become the purchase price for the human race, opening to them the way of salvation and life. Only Adam was tried and convicted and sentenced to death. His offspring were not on trial. The judgment was entered against Adam, and not against his offspring. However, his offspring being from the imperfect man Adam, all were born in sin and sinners because of inherited imperfections. All suffered the result of Adam's sin. The life of the perfect man Adam was forfeited, and his offspring came into existence without the right to life. Adam cannot be redeemed and return and be released from the death sentence without God's reversing his own judgment; and God does not change. (Mal. 3:6) The offspring of Adam, however, being subject to death, not because of their own wrongdoing, but by reason of inheritance, could consistently and properly be purchased and given life according to God's will and purpose. The purchase price must be the life of a perfect man, because the offspring of Adam had come under the disability of sin and death resulting from the wrongful act of a perfect man. No man on the earth could purchase the offspring of Adam, because all are imperfect. When Jehovah sent his beloved Son to earth and made him flesh, then the man Jesus possessed all the rights of human life and he possessed that which was sufficient to constitute the ransom or purchase price of the offspring of Adam. Jesus was made a perfect man in order that he might be qualified to purchase the offspring of Adam.

[12] *Ransom* means "something to loosen with; a redemption-price". (*Strong*) It is the price to be paid for the purpose of release of one held under condemnation. In addition to other things Jesus was commissioned by the Father to perform was this, according to the words of Jesus himself: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17, 18) Jesus was put to death as a man, and God raised him out of death as a spirit. (1 Pet. 3:18) Being raised out of death Jesus still had the right to take again his human life, as stated by him in the foregoing text; but it is not the will of Jehovah that he should do so, and, since Jesus delighted always to do the will of God, he did not take back his human life. He presented at the mercy seat in heaven the value or right to that perfect human life, which was there applied as a sin offering, or offering for the sins holding the world of mankind in subjection. His right to human life was the exact corresponding price required, and therefore constituted and is the redemptive price for Adam's offspring; and by the presenting of his right to live as a human creature before the mercy seat as a sin offering Jesus became, by right of purchase, the owner of the offspring of Adam. (John 10:10) The ransom is an exact corresponding price of purchase required, and which consisted of the perfect human life of Jesus Christ. "Sin offering" is the ransom price paid over for the purchase of the sinners. It is written: 'Without the shedding of blood there is no remission.' (Heb. 9:22) The man Christ Jesus had shed his lifeblood, and his right to human life is represented in the blood. Raised out of death, the divine Jesus presented in heaven the purchase price, to wit, the right of human life, and paid it over at the seat of justice, and thereby purchased Adam's offspring and became the sole and rightful owner thereof. Therefore it is written: "Ye are bought with a price." (1 Cor. 6:20) "Forasmuch as ye know

that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:18, 19) The transaction was there closed, and Jesus became, and from that time henceforward by right of purchase is, the owner of the offspring of the man Adam.

13 Does not the ransom result beneficially to all of Adam's offspring, and include Adam himself? No; it results beneficially only to those who believe on the Lord Jesus Christ and obey him. (John 3:16, 17) Adam could not be redeemed; for the reason that the judgment against him is final. No judgment was entered against his offspring, and therefore such are subject to purchase or redemption; but such purchase does not result automatically for the benefit of everyone, but only for those who exercise their privilege of believing on the Lord Jesus Christ and doing the will of God. "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:35, 36) In harmony with this it is written: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28) Therefore the indisputable conclusion is that Jesus gave himself a ransom for as many as believe on and obey him.

14 But do not the Scriptures say that Jesus gave himself a ransom for all, to be testified to all in due time? No; the Scriptures do not so state. The words "to all" are not in the text, but have been added by commentators. The text reads: "Who gave himself a ransom in behalf of all, the testimony in its own seasons; for which I was appointed a herald and an apostle, (I speak truth, I do not falsify,) a teacher of nations in faith and truth." (1 Tim. 2:6, 7, *Diaglott*) Otherwise stated, the life of Jesus was given as a ransom for all who believe and obey him, and in due time the testimony thereof is given, and, as this text states, Paul was specifically given the privilege and obligation of so testifying this truth to others. (See *The Watchtower* 1934, pages 104, 105.)

15 When Jesus died on the tree the ransom price had been provided and made valuable. When Jehovah raised Christ Jesus out of death and exalted him to heaven, and Christ Jesus there in heaven presented the ransom price as a sin offering, there the transaction was completed, and from that time forward every one of Adam's offspring belonged to and are owned by Christ Jesus to be dealt with according to the will of God. It was at that time that Jesus had "purchased with his own blood" the offspring of Adam. (Acts 20:28; Eph. 1:14; Col. 1:14; Heb. 9:14; 1 Pet. 1:18, 19; Rev. 1:5) Was such purchase merely for the purpose of saving men from death? No; that was not the primary purpose. It opened the way for men in due time to obey the Lord and live. It made possible the opportunity for men to prove their integrity toward Jehovah in vindication of his name and prove Satan to be a liar. Jesus was and is clothed with full power and authority from Jehovah to give life to those who believe on and obey him. Therefore it is written that life is the gift of God through Jesus Christ our Lord. (Rom. 6:23) No gift could be effective or operative without the consent of both the giver and the receiver.

HIS NAME

16 At Pentecost Christ Jesus began the selection of men who would be given an opportunity to prove their integrity to God, and which creatures so proving their integrity would constitute witnesses to bear testimony to the name of the Most High. Approximately four thousand years had elapsed since the sentence of Adam to death, and up to that time no man had been given life. From Abel to John the baptizer a few men had maintained their integrity toward God and had received a good report from him, but none of them were granted life, because the purpose of Jehovah God is first to select a people for his name who must be, together with Christ Jesus, his witnesses. (Heb. 11:39, 40) God permitted the Devil to assault and persecute Job, but did not permit the Devil to kill Job. (Job 2:6) God permitted the Devil to persecute and reproach Jesus, even unto an ignominious death, and through it all Jesus maintained his integrity. With Jesus Satan had the opportunity to go to the complete limit in his attempt to carry out his wicked challenge, and he failed. Because of his faithfulness to Jehovah God Jesus was raised out of death a spirit creature and exalted to the highest place in heaven. Again the Devil was proved a liar and Jehovah's power demonstrated as supreme. From Pentecost forward the purpose of Jehovah appears to be, not only to prove Satan a liar, but also to select 144,000 other creatures from amongst the human race who would follow in the footsteps of Jesus and prove their faithfulness to God even unto death, and God's provision is that such faithful approved ones shall be associated with Christ Jesus in the work that Jehovah does immediately preceding the destruction of Satan and his organization. If the sole purpose of the death and resurrection of Jesus was to save men, then there would have been no occasion to select a special class from amongst men to bear testimony to the name of Jehovah. The fact that Jehovah first selects a people for his name, who must bear testimony of and concerning his name and his kingdom before others, is conclusive proof that the vindication of his name is of far greater importance than the salvation of men. The apostles of Jesus were the first to receive the benefit of the ransom sacrifice, and which was evidenced by the outpouring of the holy spirit upon them,

and then and there began their work, according to the will of God, to wit, to bear testimony to the name of Jehovah. Concerning this the apostle says: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10) Thus is shown that the apostles are the workmanship of Jehovah, created in Christ Jesus, assigned to a specific good work, and that all who follow in the footsteps of Jesus likewise are created in Christ Jesus for a similar good work, and that this is of far more importance than the mere salvation of human creatures.

17 It was religionists who brought in the devilish doctrine that God has delegated to all clergymen the work of saving souls and that the getting of men out of "purgatory" and saving them from "eternal torment" is the chief purpose of the Most High. It was the Devil who originated such false doctrines and led men to proclaim them. Such religionists have always worked contrary to the will of God, and that without regard to their intention. Even during the "Elijah period" of the work of God's people, among the many who consecrated themselves to do the will of God there were few, if any, who offered unto the Lord "an offering in righteousness". During such period that which was chiefly proclaimed or preached before the people was this: That God is now saving a few persons, whom he will exalt to heaven there to reign with Christ Jesus and participate in the work of restoring the human race to perfection, because Jesus gave his life a ransom for all. The name of Jehovah and the vindication thereof by and through the King and the kingdom not only was ignored, but was little thought of, if at all. The purpose of the cleansing of the temple upon the coming of the Lord Jesus was that the approved ones might be assigned to the duty for which they were selected and thereafter offer unto the Lord an offering in righteousness. (Mal. 3:3) The cleansing of such men was to free them from religion and to make such the faithful and true servants and witnesses to the name of the Almighty God who shall continually proclaim his praises and speak of his glory.

18 From Pentecost forward the work first in importance and in time was the selection of a people for the name of Jehovah God. Early in their ministry the apostles were made aware of this purpose of Jehovah and so declared in these words: 'God at first did visit the nations to take out from them a people for his name.' (Acts 15:14) Those taken out for his name must first receive the benefit of the ransom sacrifice resulting to them by reason of their faith in and confession of Jesus Christ and of their obedience unto his commandments. It would therefore reasonably follow that many who have believed and confessed the name of Jesus Christ, and who have made no further progress, are not amongst those who were selected as of those people for the name of the Most High. Merely believing and openly confessing that Christ Jesus is the Son of God is not sufficient. Progress must be made to the point of proving one's integrity toward God. Thus the selection of the faithful witnesses of Jehovah has continued from Pentecost forward, and its completion must be reached only after the second coming of the Lord Jesus Christ and the gathering of his own unto himself. The apostles and others in their day who believed on and obeyed the Lord Jesus Christ were selected as members of "the body of Christ" and a people for the name of Jehovah; but how many were selected after the departure of the apostles and until the second coming of Christ Jesus, the Scriptures do not indicate, and it appears quite probable that only a few were so selected. This is supported by the fact that during the Elijah period of the church Christ Jesus did a specific work of preparing the way before Jehovah by having the message of God proclaimed amongst the people, and then, in 1918, Christ Jesus, the great Judge, straightway came to the temple and began to gather unto himself those who had made a covenant by sacrifice to do the will of God and who had advanced in righteousness.—Ps. 50:5.

19 With the coming of Christ Jesus to the temple the faithful apostles and others who had died likewise faithful were first raised from the dead and gathered unto the Lord; and this is shown by the testimony of the Word. (1 Thess. 4:13-17) Then the consecrated on the earth were put to the fiery test according to the will of God and the approved ones gathered into the temple, and Zion is builded up. (Ps. 102:16) Those on earth now and gathered to the temple are the ones taken out for the name of Jehovah, and they are there for the purpose of now showing forth the glory of the Most High; and, that being the purpose for which they are selected, they are not to show forth the glory of any creature amongst men. "And in his temple doth every one speak of his glory." (Ps. 29:9) Prior to the gathering of the approved ones to the temple specific duties were assigned to the more mature ones in Christ, and it was their duty to aid the others who were striving to serve God and his King. Among those so favored some faithfully performed their duties, while others, who assumed to act as teachers, delighted to exalt themselves in satisfaction of their pride and ambition, and therefore they failed when the day of judgment arrived, and at the temple judgment were disapproved. Those wholly devoted to the Lord, and who proved their faith and integrity, received the approval at the temple judgment and were received into the temple. The purpose of the Lord in doing certain work amongst his people before his coming to the temple was that there might be developed a class of mature ones in Christ Jesus who at the temple should be fully united and used for the specific purpose for which they were selected. Therefore it is written:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." —Eph. 4:11, 12.

UNITY IN ACTION

[20] Now it clearly appears that those who were gathered to the temple are there for a specific purpose and they must be in full and complete harmony. It is definitely and clearly revealed that God has taken out this people for his great name. Such are the ones who have 'attained to the unity of the faith and of the knowledge of the Son of God, to a full grown man, to the measure of the full stature of the anointed one'.—Eph. 4:12, 13, *Diag.*

[21] Such are in the temple with Christ Jesus, taught by and led by him, and no longer are they taught by or led by men, and hence are not tossed about by strange doctrines. Have they been gathered there merely for the purpose of their salvation, while they there wait to be taken to heaven? Certainly not. They are there for a definite and specific purpose in action. They were led by the holy spirit before the second coming of the Lord. They were instructed somewhat in the Scriptures, but since being gathered to the temple they are all taught of God by and through Christ Jesus and they understand and appreciate the Word of God as never before. (Isa. 54:13) The light of Jehovah shining upon the Head of the temple is reflected upon all the temple members, and thus their knowledge has increased. Such increase of knowledge is given that the temple company may be equipped for a great and good work, which means full and complete unity in action. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works."—2 Tim. 3:16, 17.

[22] The chief part of their equipment has been provided and furnished them since being gathered to the temple. That equipment is not for the purpose of providing a condition or place of rest in idleness, but that all of the temple company may be engaged in the work of carrying out the purpose for which they were selected; and since they are the ones taken out for the name of Jehovah, then it is certain that their work is that of making proclamation of Jehovah's name and which must be done immediately preceding Armageddon. Therefore the duty of all the anointed temple company is full and complete unity in action.

[23] This is the day of Jehovah, which he has provided for his purpose, and his purpose concerning his people is that they shall declare his name, and hence he says to them: 'Ye are my witnesses, saith Jehovah, that I am God.' (Isa. 43:9-12) It is the time when such anointed witnesses must declare the day of the vengeance of our God. Centuries have elapsed since the Lord began "to take out . . . a people for his name", and now, that people having been taken out of the world and gathered to the Lord Jesus, the crucial hour has struck. It is the time of the great climax, when the people of God are gathered together and duly commissioned to do the work which Jehovah foreordained and purposed centuries ago. Jehovah God, through Christ Jesus, has risen up and now engages in his work, that is, his "strange work", and the 'people taken out for his name' are in his organization and must engage in that "strange work" under the command and direction of the Lord Jesus Christ, and there is no exception to any who are of the temple company. (Isa. 28:21) The "strange work" of Jehovah, which is now progressing, is drawing away the screen or blinds behind which religious racketeers have been operating for centuries, there falsely and fraudulently using the name of God and Christ Jesus to carry on their defamatory and wicked practices. It was the Devil who originated religion for the purpose of defaming Jehovah's name, and the Devil's agents continue to operate their religious racket.

[24] That wicked religious organization operates in the world, and God designates the same as a harlot or lewd woman, which is the enemy of God and the enemy of all who love righteousness and hate iniquity, and that wicked enemy soon must be destroyed. Jehovah therefore commands his anointed ones, to wit: "Arise ye . . . up against her in battle." (Obadiah 1) God himself and Christ Jesus, his great Executioner, have risen against the enemy, and all of his organization are commanded to rise and obey the Lord, and the part of the temple company is to bear witness or testimony to the name of the Most High as the war progresses. The battle is not that of men, but is a war of the Lord. The Commander is the Lord Jesus Christ, and he is leading the forces against the enemy, commanding and teaching and directing those who are on the side of Jehovah. "Behold, I have given him for a witness to the people, a leader and commander to the people."—Isa. 55:4.

[25] All of the temple company are under his direct command; all must be fully obedient to his commandments or else suffer destruction. (Acts 3:23) There can be no division. The temple company members must of necessity be, and are, at full unity with the Lord and with one another. There must be complete harmony and unity in action, that is to say, harmony in doing the work which the Lord God has commanded now shall be done. Those who appreciate their privilege not only are anxious to be harmonious, but are harmonious in pushing forward in doing the will of God.

TROUBLEMAKERS

[26] The Lord has his organization on earth acting under his command and doing his work. That organization belongs to no man, and hence is under the control of no man or men. During the Elijah period

there were, amongst the consecrated, ambitious men who desired to be admired and honored by others, and, failing to receive such honor amongst men, they set about to make trouble. Some of these have attempted to walk along with the temple company even to the present time. There is no place for such amongst God's people, and there is no excuse to be made for such troublemakers. No man can remain in the organization of the Lord unless that man is induced by an unselfish motive to serve God. The Lord makes it clear in his Word that troublemakers will be gathered out and assigned to everlasting darkness. In the face of all the revealed truth which the Lord has given to his people during the past few years, there appear still to be in some companies those who have pleasure in making trouble. Such troublemakers are not of those who are taken out for the name of the Lord. They are not of the temple company. There could be no trouble, discord and strife amongst the truly anointed ones, because those commissioned to do God's work today delight to do his will and hence are at all times in unity. From time to time reports are received to the effect that there is strife existing in certain companies. It is certain that selfishness is the moving cause for such strife and that the strifemakers are ambitious and are not of the temple company. Some of such may once have been admitted to the temple, but, if so, they could not remain there and at the same time be strifebreeders. Concerning such troublemakers once in line for the kingdom the Lord plainly states: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."–Matt. 13:41

[27] Troublemakers are offended at the Lord's manner of carrying on his work. If they were pleased with the Lord's work and pleased to have a part therein, they could never even countenance trouble. On the contrary, they insist on doing according to their own will and have no regard for the organization of the Lord or the instructions which the Lord gives through his organization, and therefore they are lawless and workers of iniquity. The angels of the Lord attending him at the temple, acting under the command of the Lord, quickly expel such troublemakers from the temple, and they are cast away.

[28] Let everyone who is inclined to murmur or complain against the Lord's organization, or the manner in which that organization carries on its work, beware of what shall befall him unless he quickly amends his ways. The Lord will not tolerate interference or an attempt to interfere with his work. If anyone desires to take a chance by seeking self-exaltation and the praise of men or by dominating the company and thus satisfying his own selfish desires or ambitions, let him take warning that he is certain to be cast away into everlasting darkness. No one will attempt to prevent him from taking a wrongful course, and therefore the troublemaker is responsible for his own destiny. Those who desire to have the approval of the Lord will take heed to his warning, as set forth in his Word, and will avoid all strife and trouble and will work together in complete harmony with others of the elect people of the Lord. The ambitious, selfish, murmuring ones are described in the Scriptures in these words: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; . . . These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. . . . raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." (Jude 12, 16, 13) The fact that trouble exists in a company is proof that there are some amongst the members of that company who are not devoted to the Lord and are therefore not of the temple.

[29] All of the temple company, being at unity, do love every member of the temple organization and always seek the good of such, and they avoid doing anything that might work injury to any member of the body. Accusations of wrongdoing should never be made against a brother or member of a company unless the charge is well known to be true and the proof thereof clear, cogent and convincing. When an accusation is made, a copy of the charge should be furnished to the one against whom made and that one given full opportunity to let the truth be known. When charges are sent in to the headquarters of the Society, the presumption must be indulged that the charges made are true, because the presumption is that anyone consecrated to the Lord will tell the truth. This does not mean that the person charged is counted as guilty without being heard, but the reply of the Society would properly be made based upon the truth of the hypothetical case and, assuming that the charges are true, the wrong act condemned without condemning the person, and this would be done only to safeguard the general interest of the kingdom. For instance, the burning of the books or publications of the Society is always to be condemned, and surely no one who is devoted to the Lord would burn such books and literature. Likewise one devoted to the Lord would not charge another with burning or destroying books and literature unless the facts are well known and fully warrant such charge, and then the information should be given only that the Society may take the necessary steps to safeguard its publications. It would be entirely in harmony with righteousness, therefore, for the representative of the Society to condemn the act of destroying the literature the Lord has provided, assuming that the charge made is true, but this without condemning the individual. Love of the brethren must prevail, and consequently nothing should ever be done by the anointed for the purpose

of working injury to his brethren. The approval or disapproval of men is not material, but the interest of the Lord's organization is vitally material, and only those who look well to such kingdom interests should expect to receive approval. The anointed members of the temple will diligently avoid controversies with others and hence controversies amongst those who associate with them. If confronted with those who appear to be determined to cause trouble and dissension, then he who is against the ones causing trouble should act under the advice of the Lord's Word, which says, to wit: "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." (Ps. 39:1) Therefore avoid controversies.

30 What should be done by a company when there are those amongst them who attempt to cause divisions? What attitude should the faithful ones take and manifest toward such troublemakers? The apostle Paul answers the question in these words: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—Rom. 16:17, 18.

31 When there are those who persist in making trouble and interfering with the orderly work of the Lord's organization, let the faithful ones withdraw themselves from such contentious ones and proceed in peace and with zeal to do the work which the Lord has given them to do. These should keep in mind at all times the commission which God has given the temple company, to wit, to proclaim his name and declare the day of his vengeance.

32 Reports to the Watch Tower Society show that there are sick ones; of which the following is named: "In our service organization there is one who is assigned to a position of responsibility in the service, who frequently charges other brethren of the company with wrongdoing, speaking evil of the brethren, which tends to do them injury and to cause dissension in the company. What is the status of such who speak evil against their brethren, and who apparently, at least, try to injure their brethren or cause trouble? and what should be our attitude toward such?"

33 It appears that any who claim to be in the temple and who at the same time indulge in false charges against the brethren, or who speak evil of the brethren, that is, speech that has a tendency to do them injury in the eyes of others, such evil-speakers either are willfully and maliciously trying to injure others or are affected with some spiritual malady or sickness. If maliciously trying to do injury to the others and cause dissension, they should be rebuked, and, failing to reform by giving heed to such admonition, then they should be ignored altogether, as the apostle directs. If spiritually sick, and the opportunity be available to aid such sick ones, this should be done, as pointed out by the scriptures which follow. Concerning those who are sick (spiritually) it is written: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—Jas. 5:13-16, 19, 20.

34 When one in a company of God's anointed people indulges in evil-speaking against others, he has certainly erred from the truth and therefore transgresses or sins against the Lord and is in danger of eternal death. If the erring one seeks the help of the brethren, then "the elders", that is to say, the brethren who are mature in Christ, should get together with the erring one and pray over him and point out to him from the Scriptures the great privilege of having the joy of the Lord, which is pictured by anointing the head with oil. The Lord has graciously made such provision that the brethren may render much aid to the sick one and turn him away from the error of his way, and which may result in saving that erring one from destruction and also cover a multitude of sins.

35 Let each one in the temple have always in mind that the Devil is attempting to destroy the "seed" of "the woman", to whom Christ has delivered his testimony, that is, God's remnant, and everyone truly of the temple will be on the alert to aid his brethren, and to defeat the Devil in his wicked purpose. The anointed of God are in a class all to themselves; and by erring in the way appointed for them such erring one is in danger of death from which there is no resurrection. All of the faithful, therefore, must see to it that nothing detrimental is done to another of the temple company, but, on the contrary, everything must be done to safeguard and help those of the temple. They are all one in Christ Jesus, and the love of Christ binds together all who are of his spirit. Love, which is the perfect expression of unselfishness, must be the motive for all action of one toward another who is of the temple company. The admonition of the apostle Paul written long ago is exactly along this line: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:10.

36 Personalities must not be indulged in amongst the Lord's anointed. Partiality must not be shown toward any. (Jas. 2:2-4) No one in Christ can live unto himself, but he must live unto Christ the King, which in-

cludes all who are in Christ. "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. 5:15-17.

37 This is the time for peace amongst the people of God, and the time of unity of action, in warfare, of God's people against the enemy. That means that there must be full and complete unity in action on the part of the anointed. The apostle uses a figure of speech to illustrate such solidarity or unity of action, that must be had and shown by the anointed: "Only let the lives you live be worthy of the [gospel] of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the [gospel]. Never for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God. For you have had the privilege granted you on behalf of Christ—not only to believe in him, but also to suffer on his behalf; maintaining, as you do, the same kind of conflict that you once saw in me and which you still hear that I am engaged in."—Phil. 1:27-30, *Weymouth*.

38 The Lord's organization is not divided. There can be no dispute or confusion among those who are in Christ and therefore in the temple. Those who show a disposition to cause trouble or divisions, or who murmur and complain against the manner of doing the Lord's work, are certain to be cast away. Let everyone who believes himself to be in Christ follow peace and harmony with his brethren and henceforth avoid controversies amongst themselves and spurn trouble with others. God has placed the members in the body as it pleases him, and to each one he has assigned a duty to perform, and no one member of the body has the privilege of claiming the time and energy of another to consider disputes and troubles amongst those who claim to be serving God. If a misunderstanding arises between two or more, settle it amongst yourselves immediately, in harmony with the Scriptures. Troubles amongst the anointed company of God's people are matters that belong *to the past,* and *not to the present.* At the Columbus convention the entire assembly, by a standing vote, agreed to return to their respective places and henceforth avoid all disputes and trouble amongst themselves. Some have failed to keep that promise, but it is gratifying to note that complaints concerning company differences are far less than in times past. It is hoped that there will be no necessity for such complaints in the future. Let all stand together and present a solid front against the enemy, devoting all energy and strength to magnifying the name of Jehovah and his kingdom. Such is the greatest privilege ever granted to creatures. A similar privilege will never again be given to men on the earth. Will you show your appreciation of this privilege? or will you insist on having what you claim to be your rights? Keep in mind that when you agreed to do the will of God you surrendered all your individual rights, and your sole duty is now to magnify the name of Jehovah as he has commanded.

39 The anointed are now fully commissioned to lift high the banner of the kingdom and to declare to all within hearing that this is the time when Jehovah will vindicate his name, and that he will accomplish his great work; Jehovah through Christ Jesus will, within a short time, destroy the wicked and the workers of iniquity. All who will find security must take their stand firmly on the side of God and his King. This is not a religious movement, but it is a united course of action against religion and all parts of Satan's organization. For many centuries Jehovah has been preparing for this very hour, and his time has arrived to execute his vengeance against all those who oppose his kingdom. Anyone who will now maintain his integrity toward God must be wholly and completely devoted to the kingdom, because it is through the kingdom that Jehovah will vindicate his name. Now is the time when the love of Christ binds firmly and solidly together all of the anointed. That means that selfishness must not be found amongst them. The Lord has committed his kingdom interests to the anointed temple company, and of such he demands a full and complete fidelity in harmonious action to the advancing of the kingdom interests. Anyone who claims to be in Christ and who seeks to advance his own personal interests contrary to the kingdom interests is not in the temple, and therefore not of the elect servant. Those in the temple are blind to everything save the kingdom interests. "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" (Isa. 42:19) Are you one of God's chosen and anointed taken out of the world to be a witness for his holy name? If so, then see to it that you deport yourself as one worthy of the privilege of now being associated with Christ Jesus in his great vindication work.

COMPANIONS

40 Everyone who is of the anointed temple company will now engage in the "strange work" of Jehovah to the vindication of his name. In the visible part of God's organization such are now in the van, marching against the enemy, exposing hypocrisy and the racketeers of religion. They are singing the praises of Jehovah and his kingdom. Their songs of praise denote full confidence in the Lord and that victory on the part of Christ the King is certain and is near.

The Bridegroom and the bride are together: "and the Spirit and the bride say, Come." Their song is reaching the ears of those who are of good will toward God and who desire righteousness. Such, hearing the song of praise, joyfully join the anointed and say, "Come."

¶ 41 The "great multitude" is working together with the "little flock" to the glory of Jehovah. Complete unity and harmony of such is shown by the Scriptures and the attending facts. That great multitude coming from all nations, kindreds, peoples and tongues now appear before the throne of God and together with the anointed and the angels of heaven continue to sing the praises of the Most High. (Rev. 7:9-12) The anointed and their companions are therefore united in action and together declare that the day of Jehovah's vindication and the deliverance of the ransomed obedient ones is here. Let no one who claims to love God now waste time and energy jeopardizing his eternal existence by quibbling over small and immaterial matters. That which is worth while is the kingdom of God under Christ. All things else are of small importance, not worthy of consideration. Let no one who is on the side of God and his King be in the least discouraged. Do with your might what you can do to the praise of Jehovah, well knowing that he requires no more. According to your faith be it unto you. If you stand firm and continue to joyfully perform your commission and duty, you cannot fail. The battle is not yours, but God's. Keep in mind always these facts: Jesus by his lifeblood has purchased the human race; Jehovah through Christ Jesus has taken out from amongst the purchased ones a select people for his name; the faithful servant class is now at unity and in the temple with the Lord and harmoniously working together; and the "other sheep", their companions, are before the throne. All must be in full harmony and action to the honor and glory of Jehovah. Christ Jesus, the great Executive of Jehovah, will soon sweep away all things that oppose the kingdom, and then shall follow that blessed time in which everything that breathes shall be praising the Most High.—Ps. 150:6.

QUESTIONS FOR STUDY

¶ 1. How is Jehovah's "strange work" related to his "strange act", as to time and manner of performance and as to purpose? Why has Jehovah, through his prophet, so often repeated the words 'And they shall know that I am Jehovah'?

¶ 2. What is the mission of *The Watchtower?* Account for its here again calling attention to the commission given to Jehovah's witnesses and the work in which they must engage.

¶ 3. How should God's anointed people regard the heavenly inheritance in relation to the condition precedent to their entering into eternal life with the Lord Jesus Christ?

¶ 4. By whom are the words of Isaiah 61:1, 2 spoken? To whom do they apply? Why is it now so important to see the meaning and application of that divine commission?

¶ 5, 6. Of what should God's real people now frequently remind themselves? Why will such retrospect be profitable?

¶ 7. In brief, what is Jehovah's purpose concerning the vindication of his word and name? Explain the situation calling for such vindication, and why he has employed a long period of time for that purpose. Why is the proclamation of his name now so urgent?

¶ 8, 9. Why is the having a part in God's work now seen to be so great a privilege?

¶ 10-12. Point out the pivotal truth and the key doctrine, and the reason why they are of primary importance. Explain the doctrine of the ransom, and its relation to the vindication of Jehovah's name.

¶ 13, 14. For whom was the ransom made available? and to whom does it result beneficially?

¶ 15. How and when was the ransom price provided, and the benefit thereof made available? What was the purpose of such purchase?

¶ 16. How do outstanding facts in Jehovah's dealings with faithful men further prove that vindication of his name is of primary importance?

¶ 17. Account for the prevalent general teaching that "saving souls" is the chief purpose of the Most High. What was the purpose of the cleansing of the temple upon the coming of the Lord Jesus?

¶ 18. Explain the work in progress from Pentecost forward to the second coming of Christ Jesus. That during the Elijah period.

¶ 19. What took place at the coming of Christ Jesus to the temple? What was the work done among the Lord's people prior to the temple judgment? The purpose of that work? The result of that judgment?

¶ 20-22. Whom did the Lord gather to the temple? For what purpose?

¶ 23. Point out the importance of the present hour, in connection with Isaiah 43:9-12 and 28:21.

¶ 24, 25. Referring to Obadiah 1: Rise up against whom in battle? How? and why?

¶ 26-28. Account for the existence of strife in some of the companies of God's people. At what are the troublemakers offended, and why? What do the Scriptures show to be the certain outcome of ambition, selfishness and murmuring within the companies of the Lord's people?

¶ 29. What is the attitude of those truly of the temple company toward one another of that organization? If accusation is made against a member of a company, how should it be regarded? and why thus? If the charges seem true, what is the proper procedure, and why?

¶ 30, 31. What is the proper course and attitude when there are those who attempt to cause division in a company?

¶ 32-34. What instruction do the Scriptures provide for dealing with a situation such as that described here in paragraph 32?

¶ 35, 36. What important fact should each one in the temple have always in mind? How will a realization and appreciation of this fact affect one's attitude and conduct toward the brethren? What do the Scriptures say in regard to indulging in personalities and partiality?

¶ 37, 38. Apply Philippians 1:27-30. Why is a due appreciation of their relationship and their present privilege and responsibility now so important to all who are of the anointed company of God's people?

¶ 39. What are the anointed now commissioned to do? How does the present situation call for individual and united action on the part of all who will maintain their integrity toward God?

¶ 40, 41. What is the evidence that the activities foretold at Revelation 22:17 and 7:9-12 are now in progress and attended with Jehovah's blessing? How should each one now proceed who claims to love God, and with what assurance? These should now keep in mind what important facts?

Oh love Jehovah, all ye his saints: Jehovah preserveth the faithful, and plentifully rewardeth him that dealeth proudly. Be strong, and let your heart take courage, all ye that hope in Jehovah.—Psalm 31:23, 24, *A.R.V.*

REDEEMER AND KING

THE REVELATION, at chapter five thereof, now here considered, is a vision of the Redeemer and King in the temple beginning the unfolding of God's purposes to his faithful ones on earth. After the year 1918 (A.D.) these begin the work which was foreshadowed by the work performed in old time by the prophet Elisha, namely, to advertise God's King and his kingdom, to sing the praises of Jehovah and his enthroned King, which song of praise is later taken up by others and continues until it fills the whole earth. Acquaint yourself with the record by reading chapter five of The Revelation.

The vision shows Jehovah seated upon his throne, and at his right hand a book written within and on the back thereof and sealed completely, which is represented by the seven seals of the book. It was after 1918 that those devoted to the Lord began to realize that the prophecies, and particularly The Revelation, must yet be correctly understood; that although there had been many honest efforts to unravel the mysteries thereof, these efforts had not succeeded, manifestly because it was not the Lord's due time. The faithful began to see that no prophecy of God is of private interpretation.—2 Pet. 1:20.

The "right hand" of Jehovah must make it understandable in God's own due time. At Daniel 12:4, 9 it had been written: "Shut up the words, and seal the book, even to the time of the end"; thereby meaning that the prophecies could not be understood prior to God's due time.

While Jehovah is seated upon his throne one of his mighty angels appears and with a loud voice inquires: "Who is worthy to open the book, and to loose the seals thereof?" (Vs. 2) It is not at all necessary to understand that the angel here mentioned is some human agency, or even a personification of what had been written in God's law through Moses. Surely the holy angels of Jehovah God, who are under the command of Christ Jesus and accompany him at his temple as his deputies, are clothed with power to put questions in the minds of those on earth who are devoted to God. It is not necessary for us to know just how this is done, but there cannot be any question about the power of the deputies of the Lord. Even men can suggest thoughts to other men by conditions or circumstances. Surely deputies of the Lord have much more power. Many of the church, particularly those pictured in the condition of the church at Laodicea, as described at chapter three, verses 14 to 19, looked for what they called "the seventh messenger", believing him to be a man, to interpret prophecy, particularly the prophecy of Ezekiel and that of The Revelation; and when this did not materialize, many of them said: 'No one can make the meaning clear, because the Lord had given *all* his truth to his people prior to 1917.' Then a number thereof became offended at the Lord's way of doing his work and they fell away.

The divine record shows that no one in heaven or earth was able to open the little book at the right hand of Jehovah until the due time. This is proof that "the book" in the vision did not and does not mean literally the printed Bible, but that it does mean God's purposes which he does not permit anyone to look into until his own due time. Some of these things must wait until God's Messenger came to the temple (Mal. 3:1), and then the "lightnings" of Jehovah alone disclosed them.

As he beheld this tableau, John says, "I wept much, because no man was found worthy to open and to read the book." John here pictured God's people on earth, the "remnant". When the World War ceased in 1918, God's earthly organization seemed to be about done, so far as its work on earth was concerned. It was disrupted and those having to do with it were restrained of liberty and opportunity of service. Many wondered and asked, "What now?" There were some who were actually and really weeping. *There* was a period of time in which the church was stunned and waiting. Then the Lord disclosed to his people that his church on earth had been doing a work which he had caused to be foreshadowed by the prophet Elijah; that this work was now done and must be followed by another, which was pictured by his prophet Elisha. Faithful ones in the Lord's organization discerned this. They saw the going of Elijah and the mantle of Elijah fall upon Elisha, in fulfillment of the record at 2 Kings 2:1-15, and so they passed the truth on to others for their encouragement and in substance said to each other: 'Weep not, there is much yet to be done. Do not be sorrowful, for the joy of the Lord is your strength.'—Neh. 8:10. (See *The Watchtower* 1924, page 104.)

On September 1, 1919, a convention of the Lord's people opened at Cedar Point, Ohio. It was at that convention that the distinction between the Elijah and the Elisha work of the church was seen and announced. It was at a convention at the same place in 1922 when, at the climax of the speech on "The Kingdom", the picture of the "Lion of the tribe of Juda", God's anointed King, was unveiled and when a multitude of his followers shouted for joy in response to the announced slogan: "Advertise the King and the Kingdom." According to The Revelation, John heard the elder say: "Weep not, behold: the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book." (Vs. 5) The Lord directs the course of his people and brings about conditions that induce them to take a certain action. Surely the angels of the Lord were present at that convention and, although invisible to all human eyes, had the power to direct the course of the convention that it might carry out the purpose of Jehovah. Later the attention of God's people was by *The Watchtower* of October 1, 1923, page 293, called to the fact that the "oil" possessed

by the wise "virgins" in the parable is a symbol of joy and gladness. The weeping of the Lord's devoted people had ceased, and they began to rejoice because God had shown them his favor and that there was much yet to do to his name's honor and glory.

In God's due time and by his grace attention was called to the fact, as symbolically foretold at Revelation 12:1-9, that The Nation or Kingdom, God's kingdom under Christ, is born; that there had been war in heaven and Satan had been cast out; that the Lord had committed to his people a witness to be delivered; that the Lord had come to his temple for judgment; that the "robe of righteousness" spoken of at Isaiah 61:10 is provided for God's people and is evidence that God has taken out a people for his name and approved them, and that now a great witness must be given to show forth his praises. The Lord used *The Watchtower* to announce these truths. Doubtless he used his invisible deputies to have much to do with it. This is not what some may regard as "spiritism", by any means; but it does mean that God in his own good way can direct his people without any audible communication with them. Those who have seen and appreciated these great truths from the Lord have rejoiced, while those who have not discerned the difference between the Elijah and the Elisha work of the church, and the other blessed truths revealed in connection therewith, continue to complain, and many have entirely gone into outer darkness. The faithful "weep not", but rejoice.

It is the Lord Jesus Christ, "the Lion of the tribe of Juda," that opens the seals, that is to say, through whom God reveals his purposes. The fact that there were seven seals to be broken one after another shows the gradual unfolding of the purposes of Jehovah to his temple class as set forth in his Word. Christ Jesus is the Just One, and therefore called the Lion of the tribe of Juda. He is the chief one giving praise to Jehovah's name, therefore is of "Judah", which name means "praise of Jehovah". He is "the Root of David" because he makes the royal family grow into the Kingdom and he is the inheritor of the "everlasting covenant . . . , even the sure mercies of David". (Isa. 55:3; 11:10) The breaking of the seven seals entails upon the one so doing the carrying out of that which is exposed to view. Christ the King is doing this by causing a great witness to be given in the earth to the name of Jehovah God. To Christ has been committed the work of this testimony, and he in turn has committed a part thereof to the remnant and they are privileged to join him in this glorious work.—Rev. 12:17.

SIGNS

JEHOVAH GOD directed his prophet Ezekiel to make a sign, or go through certain movements making a sign-picture, to call attention further to the purposes of Jehovah. "Therefore, thou son of man [foreshadowing the 'faithful servant' class], prepare thee stuff for removing [for exile (*R.V.*, margin)], and remove by day in their sight; and thou shalt remove from thy place to another place in their sight; it may be they will consider, though they be a rebellious house. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight; thou shalt cover thy face, that thou see not the ground; for I have set thee for a sign unto the house of Israel. And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight."—Ezek. 12:3-7.

This scripture shows that Ezekiel was commanded to act and did act out a silent moving picture to convey a message. Moving pictures are thought to be a modern thing; but Jehovah made them centuries ago, and they now convey a far greater meaning to his anointed than any pictures made by men. The facts, now well known at this day, and which clearly appear to fit the prophetic picture made by Ezekiel, are these: With the coming of the World War there was much activity in preaching the gospel, but which went unheeded by "Christendom"; and restraint began to be put upon those who preached the gospel. This restraint increased, until in 1918 the church as a whole was led away into exile, and the witness work in which the people of God were engaged was practically stopped. Many of Jehovah's witnesses were confined behind prison walls. The Society's headquarters at Brooklyn were dismantled, the property was sold, and what little was left was removed to another place; and this was done in the sight of all the people. Many of the publications concerning the truth were seized by "Christendom's" officials and, together with the original plates for making the same, were destroyed. All this was done at the instance of Satan's organization.

These facts help to emphasize the rule of the Lord, which reads: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." (Rev. 13:10) The moving picture made by Ezekiel was directed by Jehovah; and the carrying away of God's covenant people into exile, and the stopping of the work in 1918, was by the permission of Jehovah to serve his own good purposes, even though it was done by the wicked ones of

"Christendom". Such was a moving picture and was made by Jehovah to serve notice.

Ezekiel did as he was commanded, and the rebellious ones said to him: "What doest thou?" They were giving heed to his actions to know what they meant. Jehovah instructed Ezekiel what to say in response to their questions: "And in the morning came the word of the Lord unto me, saying, Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? Say thou unto them, Thus saith the Lord God, This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove, and go into captivity." —Ezek. 12: 8-11.

Jehovah directed Ezekiel to perform certain acts making the moving picture and then, in response to the question of those who saw, to explain its meaning. He told them that he was a sign unto them and that what he did foreshadowed what would come to them and which did come upon Jerusalem thereafter. That which is related in verses twelve to fourteen was fulfilled literally in Jerusalem, when the "prince", or ruler or king, escaped through the wall and was taken prisoner on the outside, and his eyes were put out.—2 Ki. 25: 1-7; 2 Chron. 36: 11-21; Jer. 39: 1-7.

God permitted the Devil's crowd to make a picture with his people during the war, which prophetically speaks to them as a witness against them. The experiences of God's "servant" class in 1918 were a sign as to what shall befall "Christendom" at the hands of Jehovah in his due time. They had not received notice at the time as to its meaning, but they began to receive notice shortly thereafter, to wit, in 1919 and 1920. About that time full-page advertisements were inserted in the large daily papers, announcing a public lecture and stating furthermore: "Come and hear why [Jehovah's witnesses] were sentenced to eighty years' imprisonment, and what the preachers had to do with it." The audiences responding to such invitation, and attending the public lectures, were told that the leaders in "Christendom" had caused the imprisonment of Jehovah's witnesses and the stopping of their work, and that this was done at the instance particularly of the preachers who represented and did then represent the Devil. Furthermore they were told, by word of mouth and by wide circulation of the printed message, that a great calamity shall befall "Christendom", and particularly the clergy and the principal of their flock who are ruling the earth.

God's "servant" class were restrained of their liberty and their work was stopped in 1918 and 1919, because of their faithfulness to Jehovah and to his cause. The leaders in "Christendom" were responsible therefor; and such were rebellious acts against Jehovah, because the only "offense" that his servants had committed was that of preaching the gospel of his kingdom, and of declaring that the World War was evidence that the kingdom was at hand and that his kingdom is the only means whereby peace could be established. The clergy and other leaders in "Christendom" thus added insult to Jehovah by maltreating his witnesses without a cause; and God has announced his rule to be: "Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double."—Rev. 18: 6.

As Jehovah served notice upon the rebellious house of Israel by causing Ezekiel to make a moving picture and then to declare its meaning, even so he is serving notice upon "Christendom", first, by permitting the imprisonment of the witnesses and the stopping of all their work, and then by sending them with his message to the peoples of "Christendom", informing them that "Christendom" shall be recompensed for all her iniquities and shall fall. This he does that the people may know that he is the great God and that they cannot for ever follow the Devil with impunity. "And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries."—Ezek. 12: 15.

The destruction that shall come upon "Christendom" at Armageddon will be the greatest that has ever affected the world. Jehovah is also now causing notice to be served, that in that trouble there shall be a class of people spared and brought through and made the recipients of his favor; and this he caused Ezekiel to foreshadow in these words: "But I will leave a few men of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the [nations] whither they come; and they shall know that I am the Lord." (Ezek. 12: 16) Thus God declares that he will do this in order that 'some flesh may be saved'. This is further proof that "millions now living will never die". Such now receive some knowledge of the truth by and through the message of Jehovah that is brought to them by the "servant" class in going from house to house with books, and by other means. Those who hear shall declare the message to others outside of "Christendom", 'and they shall know that Jehovah is God.' The destruction of "Christendom", and the bringing through the trouble of those millions who thereafter live, will be a vindication of God's great name. Satan, by and through his organization, has for centuries brought reproach upon the name of God; and the vindication of his holy name must now be had, that all may know that life and blessings proceed from Jehovah, and that he gives life to those who delight themselves in his righteous laws.

Jehovah caused Ezekiel to further serve notice upon the Israelites of what was coming to them, and this Ezekiel did by the manner of taking his nourishment. He performed the act of eating his bread and drinking his water with fear and trembling and carefulness. This was a part of the moving picture foretelling that

Jerusalem should come to a like condition: "Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; and say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. And the cities that are inhabited shall be laid waste, and the land shall be desolate, and ye shall know that I am the Lord." (Ezek. 12:18-20) This part of the prophecy was also literally fulfilled by the Israelites, and foreshadows what shall come upon "Christendom".

In 1918 and 1919 Jehovah's devoted people on earth did the very thing here; to wit, they partook of their food and drink with trembling and with much care. There was a great restriction of food upon all people, but in addition to that there was great restraint placed upon the people of Jehovah; and now, years after the World War and the months of false prosperity that followed, this prophecy is beginning to have its fulfillment in "Christendom". The people are beginning to know what a shortage of food really means and, seeing other threatening things coming upon the world, they eat their food with fear and trembling and are in great distress. This distress will continue to grow worse.

It cannot be truthfully said that Jehovah God is sending these distresses upon the people, as a general punishment; but God is permitting it, in this, that he does not hinder it. Satan is the one responsible for the sufferings and calamities that befall the people; and he causes his clergymen to tell the people that these calamities come upon them from God, because of their unfaithfulness to "Christendom's" church organization. Such is Satan's scheme to turn the people away from the true God, to the end that Satan may have them all on his side at Armageddon. It must be remembered that God gives his promise to preserve and protect those who love and seek him and who seek righteousness and meekness. (Ps. 41:1, 2; Zeph. 2:1-3; Ps. 145:20) There are many who refuse to be led by Satan and his agents, but who, on the contrary, turn to Jehovah; and these are the ones who are to be taken through the time of trouble.

LETTERS

RESOLUTION

DEAR BROTHER RUTHERFORD:

The Calgary company of Jehovah's witnesses adopted the following resolution at a meeting on Sunday, January 16, at which Brother Ferguson was present. A copy of this resolution has been sent to the Toronto office, and I have been instructed by the company to also send you personally a copy of this resolution together with our very good wishes.

The resolution adopted by the company publishers at Calgary is as follows:

1. That we are in full harmony with the Watch Tower Bible and Tract Society and recognize it as the Lord's channel for feeding his people and directing his work now in the earth.

2. That we will forget and forgive any past difficulties and all selfishness and personalities, unitedly, and standing shoulder to shoulder with the Lord's service, following instructions and obeying the arrangements the Lord has made for his people.

3. That henceforth each one will do his utmost to advance the kingdom interests committed to our care and use to the best of our ability the equipment Jehovah has provided.

4. That we will strive to promote peace and brotherly kindness amongst ourselves, praying for the peace and unity of Zion in harmony with a similar resolution adopted and passed at Columbus, Ohio.

May the Lord bless you and give you strength to carry on his work in the earth as long as it may be necessary.

Your coworkers in His name.

CALGARY COMPANY OF JEHOVAH'S WITNESSES,
Per C. G. OBEE, *Secretary*.

"NOW OR NEVER"

DEAR FRIENDS:

I wish to unreserved'y enlist in the Lord's army, and the front ranks will suit me fine; therefore please send me blanks to be filled in as a pioneer.

I am joyfully taking this step and enlisting for life.

I have been a very careless class worker for years, but the article "The Kingdom Interests" brought me to my senses. If there is any stone the Lord has left unturned, towards awakening his people, I do not know what it could be. It is a case of "now or never".

The Lord's bugle is calling. What a thrilling sound! "Here am I; send me."—Isa. 6:8.

Yours on the Lord's side,
FLORA MAY JOHNSON, *Missouri*.

NEED FOR UNYIELDING DETERMINATION

DEAR BROTHER RUTHERFORD:

Again I am pleased to report the attendance at the Bethel study here in Toronto. This was 17, 17, 15, 15, and 17, respectively, during the month of January.

The *Watchtower* on "Kingdom Interests" was first considered in this month, and our hearts were made glad as our relationship toward the Lord and each other was so clearly shown. All realize that this *Watchtower* could be studied over and over again with profit, for unless we have a proper understanding and appreciation of these matters we cannot enjoy the Lord's approval.

Then followed a consideration of the "Jeremiah" articles. These showed most eloquently the need for an unyielding determination on the part of every one of the Lord's people to go forward in the fight against the Devil's organization.

We again assure you that we sincerely appreciate Jehovah's rich provision for us and also the encouragement and assistance we receive by reason of your bold and courageous stand for Him. With warm love, I am

Yours in Jehovah's service,
F. C. WAINWRIGHT.

THANK GOD FOR SUCH A PRIVILEGE

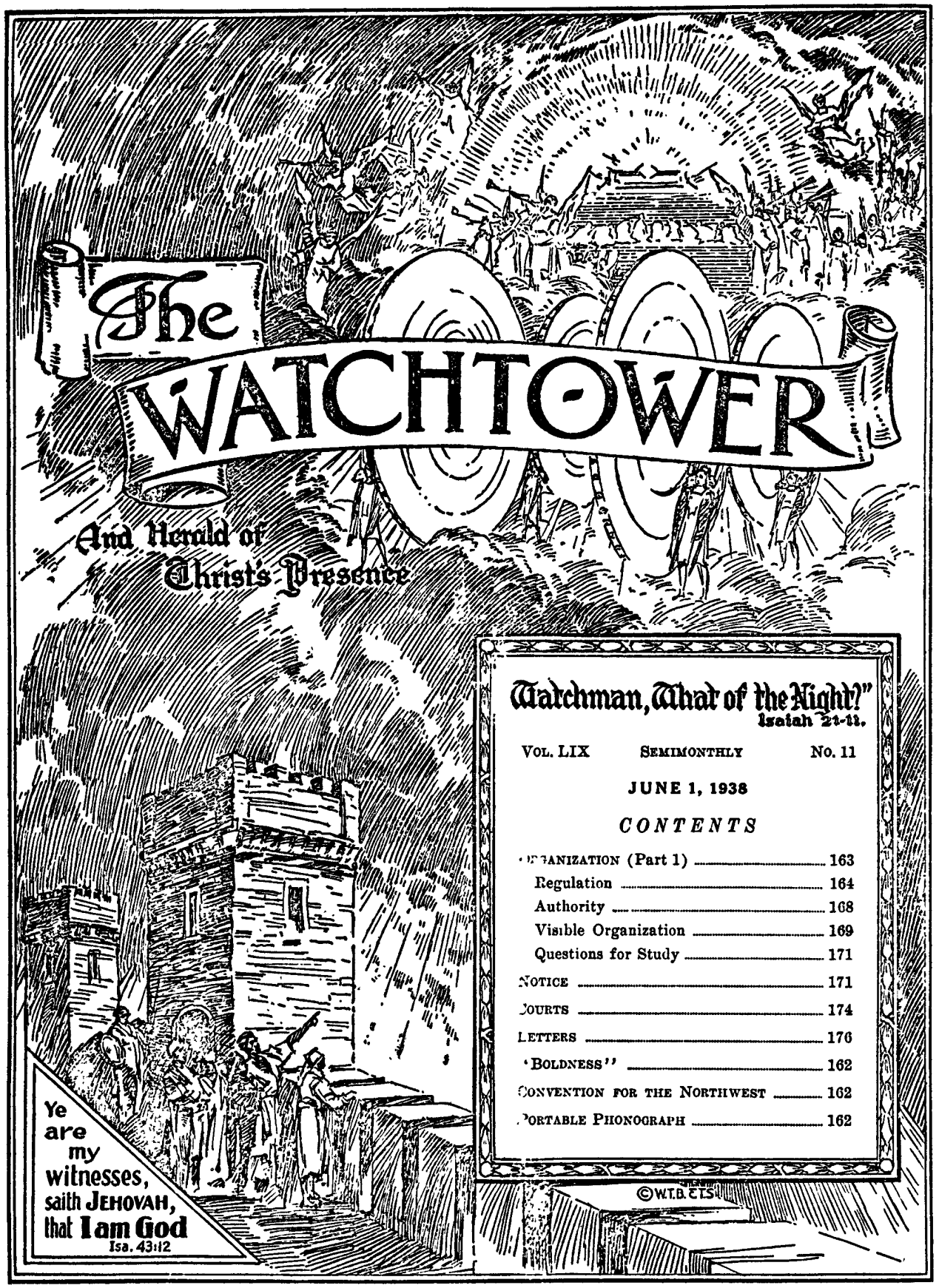
DEAR BROTHER RUTHERFORD:

In 1928 I bought four of your books, not realizing that the information in those books would make my life one of unlimited happiness. Have read booklet after booklet and listened to all your sermons or lectures over the radio; in fact, was late to church every Sunday morning because I enjoyed your talk so much, different from the formality I had always seen in church.

About three months ago I started to the meetings of Jehovah's witnesses. Would not miss one under any circumstances. Am out in the witness work, and am praying every hour for God to hold me fast, that nothing on earth can turn me aside. The Truth is too beautiful for me to express in words; I just feel it, as you do. I thank God for sending such a man to this world as you, and I am going to stay right with you until the fight is finished, and thank God for such a privilege.

Am sending my subscription for one year for *The Watchtower*. Hope I may have this real soon, as I need them.

Sincerely,
MRS. ESTELLA BILLINGTON, *Nebraska*.



"Watchman, What of the Night?" Isaiah 21-11.

VOL. LIX SEMIMONTHLY No. 11

JUNE 1, 1938

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The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

OFFICERS
J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Postal or Express Money Order or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International* Postal Money Order only.

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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

"BOLDNESS"

June 4-12, inclusive, the period set aside and named as "Boldness" Testimony, comes near the climax of the current world-wide campaign which began last April 9. During this special period there will be no change in procedure except as to intensity in effort. Continue offering the excellent combination of a year's subscription for *Consolation*, the book *Enemies* (or *Riches*), and the new booklet *Cure*, on a $1.00 contribution. Many not already kingdom publishers may find "Boldness" period a favorable time to start exercising boldness by arranging to then begin taking part in the house-to-house witness, offering the above splendid combination. Those not already receiving copies of the *Informant* with detailed instructions on this campaign and its procedure, either through a local organization or direct from here, should get in touch with us. All assistance will be gladly rendered. All publishers should duly report in the regular way the results of the witness during this "Boldness" period.

CONVENTION FOR THE NORTHWEST

A convention of Jehovah's witnesses for the Northwest will be held in the Civic Auditorium at Seattle, Washington. The dates of the convention are June 2, 3, 4 and 5. The president of the Society expects to be present at this convention, having then just returned from the Australian convention. A large public meeting is being arranged for Sunday, June 5, and the auditoriums will hold a capacity crowd of 15,500. The brethren in the western part of the United States and Canada should make arrangements for their vacations during this period. Those desiring to camp out or live in their trailers or house-cars will find splendid accommodations. Those desiring to live in homes or hotels can write for their accommodations, addressing your letters to the Watch Tower Convention Committee, 800 Broadway, Seattle, Washington. Let all of Jehovah's people ask His blessing upon the witness that will be given to the honor of His name.

PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph, being 14 by 13 by 5½ inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces. With three phonograph discs it can be carried with tone arm in position and weighs 12 pounds 6 ounces. It can, however, accommodate ten discs. Volume of sound is strong, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This model, including three discs, is offered on a contribution of $10.00; without the three discs, $8.00. Remittances should accompany orders. Also specify the particular discs wanted.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX JUNE 1, 1938 No. 11

ORGANIZATION

PART 1

"Instead of bronze I will bring in gold; and instead of iron I will bring in silver; and instead of wood, bronze; and instead of stones, iron; and I will appoint the oversight of thee to prosperity, and the setting of thy tasks to righteousness."—Isa. 60:17, Rotherham.

JEHOVAH'S ORGANIZATION is in no wise democratic. Jehovah is supreme, and his government or organization is strictly theocratic. This conclusion is not open to successful contradiction. Let this great and indisputable truth stand as a guidepost in the consideration of the foregoing text and what follows herein.

[2] Jehovah God is the supreme power, and Jehovah together with Christ Jesus constitutes the "Higher Powers", to which all persons must be subject. (Rom. 13:1) Jesus is designated in the prophecy as "The Mighty God" (Isa. 9:6), meaning the mighty executive officer of Jehovah, the Almighty God. He is the representative and spokesman of the Almighty Jehovah. (Gen. 17:1) Jesus Christ is "the Head of the church", which is his body. (Col. 1:18) Jehovah is the "head of Christ" (1 Cor. 11:3), and therefore Zion, God's capital organization, is a theocratic government, a pure theocracy, and not "a peoples' mandate" or a government "of the people, by the people". The organization of Jehovah is a kingdom. It is not a limited or constitutional monarchy with restrictions upon it by a creature or creatures. Jehovah has made Christ Jesus Lord and King, and Christ Jesus answers to no members of his body for his official acts. All official acts and service, as foreshadowed in the various offices in the nation of Israel, Jehovah's typical people, are now fulfilled in Christ Jesus the King. In the official service the members of the body of Christ share in a limited measure only as underpriests, Levites, and servants called to the kingdom as servers of God's "judgments written". For this reason there are no individuals in the organization under Christ Jesus who hold a superior degree or rank of superiority. 'All are one in Christ Jesus' and under Christ Jesus, the Head. Jehovah God and Christ Jesus are the Teachers, and Christ Jesus at the temple is in immediate command of the organization invisible and visible. Separate and individual rights do not exist, but every member of the organization must of necessity be in complete subjection to the Head. It is necessary to get these principles fixed in mind and then keep in mind that everything and everyone in the organization must be in harmony therewith and work harmoniously.

[3] The primary purpose of this publication is to aid the people of God now on the earth to more keenly appreciate their relationship to God and Christ and, so understanding, to then move forward in complete, harmonious action. The temple company are now at unity, having come "unto the measure of the stature of the fulness of Christ . . . the head, . . . from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love". (Eph. 4:13-16) The words of Isaiah 60:17 according to the *Authorized Version* read: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness." Those words are prophetic and have a complete fulfillment after the coming of Christ Jesus to the temple and the construction or building up of Zion, and show a clear contrast in the conditions existing in the church prior to that time and after the coming of the Lord to the temple. That prophecy of Isaiah shows how the work of the anointed remnant in Christ would be far richer, grander and more glorious than what preceded the building up of Zion, and this contrast is shown as gold is contrasted with bronze, or copper, and is richer than bronze, or copper; silver richer and more desirable than iron, and copper than wood, and iron than stone. Otherwise stated, these material things are used in contrast and to illustrate the present better and happier condition now existing in God's organization.

[4] That prophecy of Isaiah had its first miniature fulfillment when the Jewish remnant were delivered from Babylon by the Gentile kings, Darius the Mede and Cyrus the Persian, and when that typical people were permitted to return to Jerusalem (Zion) there

to build the temple of God and to reconstruct the walls. (Ezra 6:1-15) It shows that the later Persian king, the successor of Cyrus, compelled heathen opposers to contribute toward the building of the temple and walls of Jerusalem. Thus, according to the prophecy of Isaiah 60:16, concerning them it is written: "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings [Darius, picturing Jehovah God, and Cyrus the Persian, picturing Christ Jesus]; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob."—Isa. 60:16.

5 Furthermore, the prophecy of Isaiah 60:17 had a temporary or miniature fulfillment with the establishment of the church, and which lasted during the days of the apostles; and thereafter captivity and affliction again came upon God's people, reaching a climax in the persecution of 1917 and 1918. But the complete fulfillment is after the affliction upon the faithful followers of Christ Jesus and after the coming of Christ Jesus to the temple, there to try, test and make manifest the approved sons of antitypical Levi.

6 For the guidance of its readers in the consideration of this matter *The Watchtower* ventures here the assertion that what follows herein, and which is fully supported by the Scriptures, establishes the following, to wit: That the teaching in the congregations during the "Elijah period" respecting the liberty of the classes or companies or congregations in voting into office their elders and deacons was an error; that the text at Acts 14:23 was misunderstood, and hence misinterpreted, and that the stretching forth of the hand by the members of the congregation was not the proper means of expressing the choice of servants; that the commission to "ordain" or "appoint officers in the church" was never delegated to the congregation or company; and that the entire absence in the epistles of Paul to the church respecting such arrangement is very persuasive proof in support of this conclusion; that Paul, acting on instructions from the Lord, delegated certain authority and power to Timothy and Titus to perform certain duties in the church concerning the selection of servants or officers, but that said authority was not conferred upon the congregation as a whole or as a supposed "democratic" body. Furthermore, that in the interval from the days of the apostles to the coming of the Lord Jesus to the temple of Jehovah the Lord provided by and through the office of the holy spirit for the needs of each and every congregation; that with the coming of Christ to the temple the Lord Jesus Christ directs all things concerning his church, because he is in full command and fulfills completely the places or offices occupied by the apostle Paul and others; and that the instructions given by Paul to Timothy and Titus are also applicable to the "last days", where we now are; and that the "faithful and wise servant" occupies a place similar to that fulfilled by Timothy and Titus, and that the servant now acts under the direction and command and supervision of the Lord Jesus Christ, and hence the entire organization must be at complete unity and move forward in perfect accord and harmonious action.

7 This is the day of Jehovah and the time for the vindication of his name. He has given his elect servant for a witness to the people, and the head of that servant, Christ Jesus, is the Leader and Commander. (Isa. 55:4) Christ Jesus at the temple is in charge of Zion, and every member thereof must be in complete harmony with him and be joyfully obedient to his commands, and hence no member thereof has any right or privilege to take a separate course according to his own ideas. Christ Jesus is the chief representative and vindicator of Jehovah, and over and above all of the organization is Jehovah the Most High. Every one of the organization looks not to a selfish interest, but to the general interest or welfare of the organization. To the remnant of that organization now on the earth is committed much, and much more is demanded of them. In order for these to move forward in the war the Lord provides information for their aid and comfort and specifically directs them in the right way to go. Among the people of Jehovah under Christ there can be no division, but all must stand shoulder to shoulder as one compact body, joyfully rendering their offerings in righteousness unto the Lord. In some of the companies there appear still to be controversies, but when the faithful get a proper understanding of God's organization and their individual relation thereto, there can be no controversies amongst the people of God in which the real remnant participates. It is the time for absolute peace within the organization, and a time for war against the enemy.

REGULATION

8 The Commander, Christ Jesus, in the day of his flesh gave no direction whatsoever concerning any arrangement to be made for the regulation of the companies or congregations of his followers, or selection of servants amongst them. He definitely stated his relationship to the church. He is the Foundation Stone and the Builder, and therefore he said to his apostles: "Upon this rock [Christ himself] I will build my church." (Matt. 16:18) He delegated certain authority to his apostles, and to them he said: "As my Father hath sent me, even so send I you. . . . Receive ye the holy [spirit]." (John 20:21, 22) To the communities or companies of his brethren he gave instruction concerning offenses against the Lord's organization and as to the manner in which they should deal with such, but no instruction concerning the selection of servants was given by him. (Matt. 18:15-18) When Saul, who was afterwards called Paul, received enlightenment from the Lord and forsook religion, he was appointed by the Lord Jesus as his special

representative, and he received a special commission from Christ Jesus. "But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts 9:15.

[9] This message and commission was committed to Paul: "And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard." (Acts 22:14, 15) "And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."—Acts 23:11.

[10] Paul testified to his own commission as follows: "For I have received of the Lord that which also I delivered unto you." (1 Cor. 11:23) Concerning the message which Paul proclaimed he said: "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1.12) Thus the Scriptures show that the apostle Paul was specifically commissioned and instructed by the Lord in what he was to do. The Lord Jesus gave to his apostles the specific promise, to wit: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. But the Comforter, which is the holy [spirit], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:16, 17, 26) It is therefore made certain that when Paul proceeded to set the affairs of the church in order he was guided by the holy spirit, through the Word of God, and also received direct and specific instructions from the Lord Jesus Christ. What Paul did, therefore, must be taken as the expressed will of God concerning his church, builded upon Christ Jesus, the foundation and head.

[11] There was a miniature establishment of Zion made manifest by the resurrection of Jesus Christ. (Rom. 1:4) This was so understood by the apostles, as shown by the records at Acts 4:23-27. (Ps. 2:1-6) Paul, as the special servant of the Lord, would have in mind the scriptures relating to the setting up of Zion, and which scriptures include the prophecy of Isaiah 60:17. What Paul was told by the Lord concerning the complete fulfillment of the prophecy relating to Zion, as set forth in that text, is not revealed, but we do know that Paul received certain information which he could not make known but which served to guide him in what he did. (2 Cor. 12:4) What Paul did under the direction of the Lord Jesus Christ in setting in order the affairs of the church must of necessity be in harmony with the prophecy concerning Zion, because the church and Zion are inseparable. It may properly be said that the name "church" is applicable more particularly to the faithful followers of Christ Jesus until the coming of Christ Jesus to the temple, at which latter time Zion is builded up and the organization is spoken of as "Zion". When builded up, of necessity that completed body must be in absolute unity and in complete harmony in action to go forward and perform the will of God.

[12] This important fact cannot be ignored, to wit: That nowhere in the epistles to the congregations or church companies, as such, did Paul give any instruction to them as to the manner of appointing officers or servants, which instruction they could carry out as a democratically ruled body. The question, of necessity, is asked: Why was no such instruction given? And the answer must surely be that the appointment of officers or servants of the church or congregation is not vested in the members of each separate company as though it were a democratically ruled organization. If it were the will of the Lord that each company or congregation should be self-contained in this matter, Paul surely would have made the same to clearly appear in the instructions given. What instruction is given in the Scriptures concerning the selection of servants, elders and deacons, Paul gave the same to Timothy and Titus, those two men being the ones specially appointed by Paul to set in order the companies or congregations and to keep them in order. It appears that to those two men the apostles and the Lord delegated authority concerning the church organization and government.

[13] A long period of time elapsed between the death of the apostles and the second coming of the Lord Jesus Christ. Paul gave no instruction concerning the selection of servants of the church that must be followed during that period of time, but, as shown by the Scriptures, the whole matter was left to the Lord, who through the office of the holy spirit would look to all things that were necessary. No doubt Paul had a vision of the disintegration of the congregations, which began shortly after his death and with the coming forward of religionists, and which continued uninterrupted until the coming of the Lord Jesus to the temple. The apostle Paul did emphatically say, to wit: "And he [the Lord Jesus Christ, and not a company or congregation] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:11-13) It would therefore clearly follow that a company or congregation that appoints evangelists, pastors and teachers is acting contrary to the provision made by the Lord.

[14] When it is clearly seen and appreciated that at no time in the history of the church of God does the

Lord treat the church as a democracy; that the idea of a democracy is entirely absent in the writings of the apostles concerning the church; that there is no intimation that there is a confederacy or unity existing in the congregations, such as exists amongst the states of America, it must be concluded that the Hierarchy form of government, so seductive to many minds, is clearly a product of the Devil; also that the democratic form of government is contrary to the Word of God. Such was the case with the priest-ridden Jerusalem, as shown by the prophecy of Jeremiah, when the self-constituted elect class, the clergy, ruled contrary to the will of God. Likewise "the Roman Catholic Hierarchy of authority", and similar 'authoritative' governments and religious organizations, are clearly of the Devil, instituted and practiced for the purpose of turning men away from God and his King, and bringing them under the control of the representatives of the Devil. Therefore the faithful apostles of the Lord Jesus Christ could not have started an organization which for its method of operation is a government by democratic methods or a rule by "orders" of priests or hierarchy. The rule of Jehovah God, both that with his typical people Israel and that of his people taken out for his name, is purely a theocratic rule. God's kingdom or organization is a pure theocracy, not subject to the whims or rules of any creature.

15 Smarting under the tyrannical rule by the clergy and Hierarchy, sincere men turned to the democratic government of religious organizations with a hope of a better condition, and that method has for years been followed in religious organizations. But is such in harmony with the Scriptures? The fact that such a method was adopted in the congregations of those who claimed to serve the Lord is no proof that it is right. During the Elijah period of the church sincere followers of Christ Jesus left the Babylonish organization and they came out with spots on their garments, which they had received by reason of associating with that devilish organization. Within the period known as "the Elijah time of the church" elders and deacons in the congregations were selected by a vote of the members expressed by the stretching forth of the hand. Whether this was proper or not, at least the Lord permitted it or did not interfere. The intention or purpose of the Christians who adopted and followed this method was, no doubt, good, but that would not make it Scriptural. The authority for such action or voting, it was claimed, was found in Acts 14:23. Barnabas was associated with Paul in the work of preaching the gospel and setting matters aright in the congregations. Having this in mind, which is shown in this same chapter, note the words of Acts 14:23: "And when they [Paul together with Barnabas, and not the congregation] had ordained [(Greek) *cheirotoneo*] them [that is, in the respective congregations] elders in every church, and had prayed with fasting, they [Paul and Barnabas, the apostles, and not the company] commended them [the ones chosen] to the Lord, on whom they believed."

16 In the same manner Paul commended the elders of Ephesus to God. (Acts 20:32) The Greek word *cheirotoneo* is, in the foregoing text at Acts 14:23, rendered "ordained"; but "ordain" or "ordained" is a wrong word, as will be observed by the examination of subsequent scriptures herein cited. The Greek word *cheirotonein* means "to extend or stretch forth the hand". But the question is: Was the stretching forth of the hand the act performed by the apostles or by the congregation? Was the stretching forth of the hand a sign or means of voting? Manifestly it was the apostles who stretched forth the hand, not as a means or sign of voting, but as an act of confirming those men chosen for the office of service. The Greek word *cheirotoneo*, rendered "ordained" at Acts 14:23, in fact means chosen. This is shown by the text at 2 Corinthians 8:18, 19, wherein that same Greek word is rendered "chosen". This latter text, however, does not show that the men were chosen by the company or congregation, but by those upon whom the apostles had previously conferred authority by stretching forth of their hands as at Acts 14:23.

17 The selection of officers or servants by the democratic method of voting by the congregation ignores the command concerning "the Higher Powers". (Rom. 13:1) Only the Almighty God and Christ Jesus constitute the higher powers, and the apostle Paul was a special representative of such higher powers, and Paul, acting by virtue of the authority conferred upon him, designated others to represent the higher powers. The stretching forth of the hand was an act of confirmation by the apostles. The following texts support that conclusion: In the sixth chapter of the Acts of the Apostles it is seen that the apostles instructed the brethren to 'look out' or nominate certain men to perform certain duties of service, and to bring these before or to the attention of the apostles; and concerning these men it is written: "Whom they set before the apostles, and when they [the apostles] had prayed, they [the apostles] laid their hands on them." Thus the congregation or company recognized the Higher Powers acting through the apostles, and the apostles, after praying to the Higher Powers, laid their hands on these men, thus confirming their selection. Clearly therefore it was the apostles who stretched forth or put forth their hands. The following texts show that it was the apostles who stretched forth the hand: "Then laid they their hands on them, and they received the holy [spirit]." (Acts 8:17, 18) "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the holy [spirit] came on them; and they spake with tongues, and prophesied." (Acts 19:5, 6) "Neglect not the gift that is in thee, which was given thee by prophecy,

with the laying on of the hands of the presbytery." —1 Tim. 4:14.

[18] In giving instruction to Timothy as to what course he should take, the apostle Paul said: "Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure." (1 Tim. 5:22) Mark that this instruction was not given to the congregation, but to Timothy alone, whom Paul had appointed to represent him and perform certain duties in the church. The apostle specifically instructed Timothy as to the required qualifications of the servants to be selected, and warned Timothy that he must act with caution after due and prayerful investigation and consideration. Again, Paul said to Timothy: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (2 Tim. 1:6); thus showing that it was the apostle who confirmed Timothy as his representative. At 1 Timothy 4:14 it is written: "With the laying on of the hands of the presbytery"; which does not mean the congregation, but those who had been selected to represent the Higher Powers, that is to say, Paul and the other mature ones which had been selected by him to act in the government of the congregation.

[19] The "laying on of hands" was not an annual ceremony or affair, such as the yearly selection of servants, according to the practice in vogue during the Elijah period; and this is clearly shown by the text: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Heb. 6:1, 2) When a person was once selected to perform certain duties, there was no need to renew that selection so long as the person appointed acted in faith and faithfully.

[20] With God's typical people Israel the laying on of hands was not a practice of the congregation, but the same was restricted to the duly constituted representatives of the people. Such laying on of hands did not indicate voting by some voting in the affirmative and some in the negative. This is shown by the direction which the Lord gave to the Israelites. "When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord; and the bullock shall be killed before the Lord." (Lev. 4:14, 15) Jehovah selected the Levites for his service without taking a vote of the people. (Num. 3:40, 45) The Levites, the servants selected by Jehovah, laid their hands on the bullock, as representing them in the sacrifice to God.—Num. 8:9-12.

[21] When the time came to select a successor to Moses Jehovah did the choosing. Moses did not pick a successor, neither was Joshua offered or put forward for the job and voted on by others. "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him, after the judgment of Urim before the Lord; at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation. And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses."—Num. 27:18-23.

[22] In the selection of one to take the place of Judas Iscariot such was not done by a vote of the congregation or disciples. The apostles put forward two men, and the judgment was put up to the Lord by the casting of lots. On that occasion Peter said to the others: There "must one be ordained", or, "Of these must one become a witness with us [and] of his [Jesus'] resurrection." (Acts 1:22, *A.R.V.*) On that occasion Peter quoted from Psalms concerning Judas: "Let his habitation be desolate, and let no man dwell therein, and his bishopric let another take." (Vs. 20) Then Justus and Matthias were put forward: "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."—Acts 1:24-26.

[23] All the foregoing Scriptural proof is to the effect that the Jews' stretching forth the hand, or the laying on of hands (as stated in 2 Corinthians 8:18, 19), was not done by the congregation, but by the representatives which had been chosen by the apostle Paul. (See also Acts 15:37-41.) It was the apostles who commended the elders to the Lord, just as Paul did concerning the elders at Ephesus. (Acts 20:17-32) It appears that the congregation might agree upon or nominate men for service and place these before the apostles, but the approval or final selection rested upon Paul (1 Cor. 16:3) or upon one to whom the apostle had delegated authority to act as the representative of the Lord.—2 Cor. 8:19, 22.

[24] In his epistles the apostle Paul uses the Greek word *episkopos* to designate the overseers of the congregations. "And from Miletus he sent to Ephesus, and called the elders of the church. . . . Take heed therefore unto yourselves, and to all the flock, over

the which the holy [spirit] hath made you overseers [(Greek) *episkopous*]." (Acts 20:17, 28) That Greek word is rendered by *Strong* "officer, bishop, overseer". Not the congregation, but the holy spirit, acting as the representative of the Lord absent, made such men "overseers". All the apostles were overseers or *episkopoi*. The word so often used by religionists, "archbishop," does not once occur in the apostle's writings. Those faithful men were made overseers, not by any vote of any creatures, but by the holy spirit, as shown by the testimony of the apostle Paul himself. In the various epistles by the several apostolic writers there appears no instruction whatsoever to the congregation as to the holding of regular election of officers of the congregation or company. Nothing is said about separate congregations' voting their respective officers into positions of service. Paul's letter to the Philippians is addressed "to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1); no instructions are given as to the election by voting or stretching forth of the hand.

AUTHORITY

25 As the apostle Paul was clothed by the Lord Jesus Christ with power and authority to appoint officers in the church, it clearly appears that the apostle had authority to delegate such power to act to others and that he did select and delegate such authority to Timothy and Titus for that purpose. (1 Tim. 1:3; 5:21, 22; Titus 1:5) Concerning the organization of the congregation or company and the appointment of officers and servants Paul did give instruction to Timothy and Titus. To Titus he said: "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge." (Titus 1:5, *A.R.V.*) If Timothy and Titus were mere voters in the congregation, whose votes did not count for more than that of others in the same congregation, surely the apostle would not have specifically instructed them as to how the organization should be arranged. These scriptures therefore show that Paul was commissioned to bestow upon Timothy and Titus the power and authority to perfect the organization of the companies or congregations.

26 Religionists have misapplied these Scriptural texts by reserving to themselves the power of appointment, so that they, the clergy, might hold control of the members in their own hands, and that for selfish purposes. Thus they have made themselves bosses, exalted and glorified themselves, and made themselves to appear far above the "common herd" of the congregation, which they have called and still call "the laity" as a class distinguished from the clergy. To avoid such improper distinction between clergy bosses and the common people the practice was adopted and followed, during the Elijah period, of each congregation, by each member, voting, thus appointing or electing elders and deacons, and as many as were available were so selected, so that all might have something to do. Now the time has come for a different procedure. And why? The strongest reason is, because the Lord Jesus Christ is at the temple and all in Christ have come to a maturity, that is to say, to the status of elders or mature ones, and all are on an exact level, and the Lord Jesus Christ is in complete control.

27 The "higher powers" are Jehovah and Christ Jesus, and the authority to 'lay on hands' is restricted or limited to a number to be overseers, such as the apostles, Timothy, and Titus. This is in clear recognition of the Higher Powers, and acting under authority and direction of the Higher Powers. Such restriction of laying on of hands is a safeguarding measure, in this, that the younger, ignorant learners and ones less mature are therefore less qualified and less discreet, and hence not so fitted to fill such places as the more mature ones. Therefore Timothy was instructed to lay hands on no man without first giving the matter careful and prayerful consideration, acting cautiously under the direction of the Lord. The laying on of hands did not make the person thus selected a superior order of Christian. It merely meant that such had a definite responsibility placed upon him within certain limits, and that the congregation acquiesced in such arrangement and acted accordingly in full harmony. It still remains true, as written, "All ye are brethren," and, "Ye are all one in Christ Jesus" (Matt. 23:8; Gal. 3:28); and for this reason are all on a common level so far as rank or distinction is concerned. Nor does it appear that the elders or overseers and the deacons were appointed for a limited term of a year or less, but that they were appointed for life or as long as they remained faithful in the performance of duty. Such rule would not apply, however, to such as a company servant, who may be appointed annually in the readjustment of the service organization and when the determining factor in the selection of such one is measured by faithfulness, zeal and efficiency. Activity in service to the general advancement of the kingdom interest is the important matter.

28 In the apostolic days the congregations in different parts of the land were not independent units without central supervision. They were regulated from the central body, which Christ Jesus established in the faithful apostles; which is shown by the record at Acts 15:2-30. Nor was the appointment of officers the responsibility of each separate congregation without the confirmation and regulation by the central authority, that is to say, the apostles or their immediate representatives. By virtue of the authority conferred upon him by the holy spirit Paul decided ("ordained") vital matters for the congregation, but only as the Lord had provided: "If not, as the Lord has apportioned to each one, even as God has called

each one, so let him walk. And thus in all the congregations I appoint."—1 Cor. 7:17, *Diaglott*.

[30] Thus the "Higher Powers" were duly acknowledged and, as commanded, "every soul" was "subject to the higher powers". (Rom. 13:1) The apostles are no longer on the earth in the flesh, but the Higher Powers are present in the temple, Jehovah God, the Supreme Power, being there represented by Christ Jesus the Higher Power. Therefore no individual on earth acts as the direct personal representative of the Higher Powers, as did the apostles in their day.

[30] Titled offices or officers, supposed to be superior to the common ones, have always been in vogue in the religious organizations called "Christendom", and that was even so among those engaged in the Elijah work, from 1878 to 1918. There were those who assumed a titled position or office and assumed to act as bosses over others and thus showed insubordination to the body of Christ as a whole. Now the Lord having come to the temple and gathered unto himself the faithful, all such must be on a common level, at unity in Christ. It strongly appears that the epistles to Timothy and Titus were written for the specific direction of Jehovah's witnesses in the "last days", but that does not at all argue for the appointment of titled ones, such as elders (*episkopous*) and deacons (*diakonous*). The Lord, through the apostle Paul, delegated to Timothy and Titus certain duties. Paul, in his day, made known the will and ordinances of the Lord, which he had received from the Lord, and hence Paul there stood in the place of or represented more particularly the Lord Jesus Christ, who now is at the temple as the only Son of Jehovah God. Jesus Christ at the temple is the great and special representative of Jehovah. When on the earth Jesus had appointive power, and now much more. He has the same because he is clothed with all power in heaven and in earth.—John 15:16; Matt. 28:18.

VISIBLE ORGANIZATION

[31] It must be seen by all who love and serve Jehovah, and who therefore believe the revealed truths of his Word, that the Lord Jesus Christ as the Head of Jehovah's organization Zion has a visible part of his organization on the earth, which represents the Lord and acts under the direct supervision of the Lord Jesus Christ. Otherwise the work of the Lord in the earth would be without order. His visible kingdom interests or "goods" must be committed to some representative, and the question now is, Who is that visible representative, standing in the place similar to that occupied and followed by Timothy and Titus, and which representative is clothed with certain authority to act? The answer must be found in the Scriptures, and not in the mere opinion of men. Jesus declared, as it is written, that upon his coming to the temple he would commit all his goods or kingdom interests on earth to that "faithful and wise servant", which faithful and wise servant is made up and composed of all the anointed ones on earth brought into the temple into unity in Christ, and acting in complete unity under the direction of the Lord Jesus Christ. (Matt. 24:45-47) Paul, as the representative of Christ Jesus, delegated to Timothy and Titus authority to act in certain matters of appointing servants in the church. The Lord Jesus, now at the temple and in full charge of every part of his organization according to his own word, delegates to his earthly representative certain duties to be performed in his visible organization, and which duties, of necessity, must include the selection of servants. The anointed remnant on earth at the temple, for convenience, is designated as "The Society". That does not mean the WATCH TOWER BIBLE & TRACT SOCIETY as a corporation, because that corporation is organized to meet certain legal requirements. "The Society," as that term is now used, does mean God's people on the earth at full unity, duly organized and carrying on the work of bearing testimony to the name of Jehovah God in harmony with his will, which "testimony of Jesus Christ" is committed unto them, these all being the children of God by his organization Zion. (Rev. 12:17; Isa. 54:13) The letters of the apostle Paul, addressed to Timothy and Titus, applying to the "last days", now apply to the Society; and the things committed to Titus and Timothy to do, and the special charge to them, are performed by the Society, acting under the direct supervision of the Lord Jesus Christ at the temple.

[32] Timothy was charged concerning the teaching of what is the will of God. (1 Tim. 1:3, 4, 18; 2:12; 3:11; 2 Tim. 2:14) He was instructed with reference to recognizing the "Higher Powers", and the prayerful and faithful support of them. (1 Tim. 2:1-3) The Higher Powers are now in active office, and it is their time of war. (2 Tim. 2:3) Because of his appointive power Timothy was instructed as to the qualifications of servants in the church or companies.—1 Tim. 3:1-13.

[33] No provision was made for the office of "elder", or "priest". In fact an *episkopos* or overseer must first be an elder, as shown by Acts 20:17, 28; that is to say, he must be one of the mature ones in Christ. Such overseers were not just one in a province, set over all others in that territory, such as the Roman Catholic system follows. The overseer was one appointed to look after the interests of the company or congregation. Timothy was instructed as to the proper conduct of himself in God's organization or house. (1 Tim. 3:14, 15) Likewise in all these matters "The Society" is instructed to deport itself in harmony with God's will, as set forth in the Scriptures.

[34] Timothy was commanded to exhort and to remind the brethren (by repeatedly calling attention to such things). He was youthful, but was told to permit no one to despise him by reason of his youth. (1 Tim.

4:12) So likewise "The Society" is comparatively a youthful organization, having existed as such only since the coming of the Lord Jesus to the temple. Yet it is not to be despised for that reason, but to act in harmony with the will of God and the Lord Jesus.

[35] When the Lord Jesus came to the temple in 1918, he did not select an individual as his representative and servant, but did select a company of faithful men and women as his servants and formed them into an organization representing his kingdom interests on earth and made that body his "faithful and wise servant", to which he committed all his kingdom interests on the earth, which interests he designates as "all his goods". That "faithful and wise servant" he built up in Zion as a part of his capital organization. (Pss. 132:12, 13; 78:68-70) Therefore as the apostle Paul did not need "letters of commendation" (2 Cor. 3:1-3; 1:1), so likewise "The Society", which operates legally under the name of the WATCH TOWER BIBLE & TRACT SOCIETY, needs no letters of recommendation from any man or men, because it is a part of God's organization. Its works, together with the results thereof, by the grace of the Lord, viewed in the light of prophecy, are in themselves "letters of commendation" from the Lord himself.

[36] Timothy had a "gift . . . by prophecy". (1 Tim. 4:14) Whether it was a gift of prophecy to him or previous favorable mention of him to Paul, at least "The Society" has had previous favorable mention in or been prophesied of in the Scriptures, and the Lord Jesus Christ, the Great Elder, has laid his hands upon "THE SOCIETY", even as Paul laid his hands upon Timothy (2 Tim. 1:6), and so it sets forth the truth in the fulfillment of prophecies. Also "rebukes" are not now the prerogative of private individuals at the pleasure or choice of such, but such reproof is the prerogative of "The Society" against those who have been entrusted with duties and responsibilities and who have proved undependable and unfaithful. (1 Tim. 5:1, 2, 20) "The Society" acts by and through its duly constituted servants, recognizing the great fact that 'God hath set the members in the body as it pleaseth him' (1 Cor. 12:18), which he does by and through his Chief Officer, Christ Jesus. It must be conceded by all who love the Lord that the Lord has perfected and directs his own organization.

[37] Christ Jesus is at the temple as and for Jehovah, and he is there accompanied by his holy angels. There he has gathered unto himself the faithful who have been resurrected and also the faithful remnant yet on the earth, and above all and over all is Jehovah God. Surely the Lord Jesus Christ has his own good and sufficient way of communicating with and instructing the temple company, which he does by and through his organization on earth in the manner that he has provided. Therefore "The Society" takes note of those mature ones in the organization (who are in fact elders, by the grace of God) "that rule [preside over] well" the things committed to them. (1 Tim. 5:17, 18) "The Society" therefore is the proper instrument used in the appointment of servants in the various companies, which duty does not devolve upon individuals or congregations acting independently and democratically. (1 Tim. 5:22) This is done after prayerfully and diligently seeking the will of the Lord, and by acknowledging him and receiving his direction as he has promised. (Prov. 3:5, 6) "The Society" performs the duties laid upon it by Christ Jesus, the King and Ruler.

[38] Jesus Christ, Jehovah's great Apostle or Sent One, and who is at the temple, has 'laid hands' upon "The Society" as his "faithful and wise servant" and visible representative. (2 Tim. 1:6) "The Society" has been and is a "partaker of the afflictions of the gospel" and is not ashamed of bonds and imprisonment for his sake, rejoicing to have a part in the reproaches that have fallen upon God and upon Christ Jesus. (2 Tim. 1:8; Rom. 15:3) "The Society," acting as the servant and representative of the Lord, commits the testimony work to the Lord's faithful witnesses now on the earth. (2 Tim. 2:2) They too must study to properly perform and set forth the will of God for his people. (2 Tim. 2:15) The policy of "The Society" is true to the instructions given to Timothy, to "shun profane and vain babblings: . . . foolish and unlearned questions avoid, knowing that they do gender strifes". (2 Tim. 2:16, 23) As with Timothy, "The Society's" mission is to "preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. . . . But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry".—2 Tim. 4:2-5.

[39] As Titus was instructed and commissioned to do, so likewise is "The Society" to appoint servants. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." (Titus 1:5) The ones to be appointed are first carefully considered, seeing that they are duly qualified, as provided by the Scriptures. (Titus 1:6-9) The exercise of its power of authority is not to be disputed, because done at the command of the Lord. —Titus 2:15.

[40] It must and does exhort those consecrated to the Lord to be subject to the "Higher Powers", which are ordained of Jehovah God. (Rom. 13:1-4) For that reason "The Society" would be unfaithful to the Lord and would act in violation of his commandment if it should advise and instruct God's people to salute men or the flags of any country or nation or to do obeisance to any earthly thing, thereby implying that protection or salvation comes from some creature or thing, and not from the Lord. (Titus 3:1) As Titus was instructed: "Avoid foolish questions, and genealogies, and contentions, and strivings about

the law; for they are unprofitable and vain. A man that is an heretic, after the first and second admonition reject" (Titus 3:9, 10), so likewise "The Society" must do. The heretics the Lord deals with.

41 In full accord with the foregoing, those who act as company servants in the various companies of publishers are the representatives of the Society by appointment. While the respective companies may recommend certain ones, it is the prerogative of the Society to pass over such recommendations and to appoint the ones that appear to be best suited for the place or places. In the days of the apostles overseers were appointed for life of faithful service. An ecclesia could not throw out of service one assigned thereto in order to satisfy the selfish whims of some, but the apostle or the ones to whom he delegated authority removed such appointed ones because of unfaithfulness or failure to perform assigned duties.—1 Cor. 5:3-5; Titus 3:10.

42 Whatever the reason for the Lord's permitting the democratic form of rule in the congregations or companies to prevail during the Elijah period, and without regard to whether the same was right or wrong, the Scriptures and the attending facts show that, when the Lord arrives at the temple, a change is made, which change is brought about by the Lord informing his remnant of their true relationship to him. It is the time of understanding, and the remnant must now "with all thy getting get understanding". The reason for such clearer light and understanding, and for such change for betterment, is further discussed in the next issue of *The Watchtower*.

(To be continued)

QUESTIONS FOR STUDY

¶ 1, 2. Jehovah's organization is what form of government? Describe the official part thereof. How are the members of the body of Christ related thereto?

¶ 3. What is the primary purpose of *The Watchtower*? Wherein is it seen to have been serving that purpose in line with Ephesians 4:13-16 and Isaiah 60:17?

¶ 4, 5. Point out the miniature fulfillments of Isaiah 60:17. When does it have complete fulfillment?

¶ 6. In the consideration of this matter, what important points will be established?

¶ 7. What is the particular importance of the present time in relation to Jehovah's purpose? What provision has Jehovah made for the accomplishment of that purpose? Why is it so important that the faithful get a proper understanding of this matter?

¶ 8-11. Describe the arrangement made by the Commander, Christ Jesus, for the instruction of his brethren and for direction of their service.

¶ 12, 13. Did Paul give instructions as to appointment of servants to the church or congregations? Why? How was provision made for the perfecting of the saints and the edifying of the body of Christ?

¶ 14, 15. Account for the procedure in the church as of a democracy, in time past.

¶ 16-20. With scriptures, show who, in the time of the apostles, performed the act of stretching forth of the hand, and what was the purpose thereof. The laying on of hands. By whom and for what purpose was the latter done in the services of God's typical people Israel?

¶ 21, 22. Describe the appointment of Joshua as successor to Moses. Of an apostle to take the place of Judas Iscariot. What important point in this connection is seen therein?

¶ 23, 24. What instruction in this matter is seen at Acts 20:17-32, 1 Corinthians 16:3, and 2 Corinthians 8:19, 22?

¶ 25, 26. The Lord Jesus Christ's clothing Paul with power and authority, and Paul's delegating authority to Timothy and Titus, for the purpose mentioned, is of what significance here? Point out and account for the position taken and the procedure followed by the religionists in this regard. Why is a different procedure to be followed now?

¶ 27. Show that it is proper and advantageous that authority to 'lay on hands' be limited to a number to be overseers, and that it is in harmony with instruction given by Jesus and that by the apostle, at Matthew 23:8 and Galatians 3:28.

¶ 28-30. What provision was made for supervision of the congregations in the days of the apostles? Compare that with the arrangement provided for the present time. Show whether titled positions or office in the congregations have served a helpful purpose, and why.

¶ 31. What is the present situation for which Jehovah provides a visible part of his organization to represent him on earth? By description point out that visible representative.

¶ 32-34. With scriptures point out the authority and responsibility committed to Timothy and, of course, to the organization now in position corresponding to that occupied by Timothy.

¶ 35. To whom and for what purpose was the appointment given as stated at Matthew 24:45-47? Does that "servant" need "letters of commendation" from men? What does he have instead?

¶ 36-39. Show that the situation now exists corresponding to that seen in Paul's having laid his hands on Timothy. Also to that seen at 1 Timothy 4:14. To that at 1 Timothy 5:17, 18 and 5:1, 2, 20. To that at 1 Timothy 5:22. To that at 2 Timothy 1:8 and Romans 15:3. To that at 2 Timothy 2:2 and 2:15. That at 2 Timothy 2:16, 23 and 4:2-5. Show that this is in line with the instruction and commission given by Paul to Titus.

¶ 40. How does "The Society" meet the requirements seen in Romans 13:1-4 and Titus 3:1? Those at Titus 3:9, 10?

¶ 41. How may the respective companies properly co-operate in the matter of providing servants for special duties in the company activities?

¶ 42. Account, then, for the change being made in the manner of appointment of servants for certain duties in the activities of the congregations or companies of the Lord's people.

NOTICE

JEHOVAH'S spirit came upon his prophet Ezekiel, who then had a vision of the workers of iniquity that control and oppress the people at the end of the world, where we now are. Then Ezekiel prophesied against these princes, or favored ones. He served notice upon them by telling them of their own wickedness and that now Jehovah would turn the tables on them. Harsh, cruel and oppressive rulers of "Christendom" have done and continue to do far worse than like men did in Israel. Those of "Christendom" are more reprehensible, because, in addition to the words of the prophets which the men of Israel had, they have had Jesus and the apostles and have lived in a time of enlightenment. The "princes" of "Christendom" have caused untold suffering and countless deaths of men in order that their selfish purposes might be accomplished. Jehovah God, therefore, directed Ezekiel to prophesy against them in these words of warning:

"Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. Therefore thus saith the Lord God, Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron; but I will bring you forth out of the midst of it. Ye have feared the sword; and I will bring a sword upon you, saith the Lord God. And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the Lord. This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel."—Ezek. 11:6-11.

The chief ones, the princes and the rulers of the people in "Christendom", have feared the sword themselves, and when trouble came on them they put themselves in a place of safety and shoved "the common herd" into front lines to be slain. But now Jehovah declares that he will reverse the order and that the princes and rulers and chief ones shall fall by the sword which he, Jehovah, will wield. In corroboration of this he caused Jeremiah the prophet to say:

"Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape."—Jer. 25:34, 35.

The leaders and principal ones of "Christendom" are without excuse for their course of action. The Israelites were God's chosen people and should have walked in his statutes, but they did like as the heathen nations. The nations that make no pretense of "Christianity" practice the Devil religion. The leaders and principal ones in "Christendom" claim to be the children of God and his covenant people, but they ignore his statutes and do after the manner of heathen nations, to wit, practice Devil religion. They exalt creatures, exalt themselves, and use their power to oppress the poor; and God declares he will visit his righteous indignation upon them, and that he will do so that all may know that Jehovah is God, that his name may be vindicated.—Ezek. 11:11, 12.

In the day of the prophet, as one of these principal ones died, Ezekiel fell down upon his face and cried out and said: "Ah, Lord God! wilt thou make a full end of the remnant of Israel?" (Ezek. 11:13) This was not a cry for pity, but rather to call forth an expression of God's righteous indignation, showing that the judgment falling upon them is just and right. Jehovah then calls attention to the greed and arrogance practiced by the principal ones, and the oppression that they bring upon the poor. "Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord; unto us is this land given in possession."—Ezek. 11:15.

It is even so in this day, when the principal ones of "Christendom" say by their words and by their acts: 'The earth belongs to us, and we will do with it as we please. We will crowd the common herd into the tenement houses and make the tillers of the soil serfs, and we will live in ease.' Jehovah, therefore, says concerning them: 'The men of thy kindred [those in the churches who are meek and fearful, and who are held as prisoners, and upon whom the principal of the flock look with contempt] are they unto whom the [principal of the flock] have said [and say], Get you far from the Lord [that is, you are not in his favor; we are his favorites]; unto us is this land given in possession [we are the ones that have the whole thing].' Jehovah brings upon these wicked oppressors destruction, even as the prophet Ezekiel saw in vision and prophesied.

Then Jehovah speaks words of consolation to the common people, which strongly supports the conclusion that among those who have been pushed aside and oppressed by the princes and rulers of "Christendom" there will be and are millions who will be favored by Jehovah, and who will hear the truth, turn to Jehovah and receive his favor, and never die. Under the Messianic kingdom they shall be made clean of heart and mind and shall dwell safely in the land. (See Ezekiel 11:16-21.) God will spare those who turn their hearts to him and seek righteousness, and will bring them through the time of trouble. Such are the meek and teachable ones, and these shall have his blessing. "Seek meekness, seek righteousness: it may be ye shall be hid in the day of the Lord's anger."—Zeph. 2:3.

The Mount of Olives lies just east of the city of Jerusalem, and it fitly symbolizes God's kingdom of peace and blessings. With the destruction of Satan's organization, then Jehovah's kingdom shall bring peace and blessings to the peoples of earth, even as Jehovah has promised. Ezekiel had a vision of this, and wrote: "And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city." (Ezek. 11:23) Supporting this, another prophet wrote describing the battle at Armageddon, and then adds: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." (Zech. 14:4) Then there shall be established on earth peace toward men of good will; and this will be done by and through the authority of God's kingdom.

In verses twenty-four and twenty-five of the eleventh chapter of Ezekiel the prophet tells of being taken back by the spirit of Jehovah to the locality of the captives in Babylon and of speaking to the captives, telling them of the things which Jehovah had shown him. This clearly means that the "prisoners" in "Christendom", and therefore those in "captivity"

to "Christendom", must now be told the truth of and concerning Satan's organization, and particularly that "Christendom" is a part of that wicked organization. The faithful remnant must bear this testimony to the name of Jehovah God and inform the "prisoners" concerning Jehovah and his great organization, and that it will destroy Satan's organization. This very work the remnant has been doing for the past few years, and is now doing, and must continue to do until the witnessing to the truth is completed and "Christendom" falls. The "prisoners" must and will have an opportunity to know that the chief doctrine taught by the Bible is that of God's kingdom, because that kingdom will vindicate the name of Jehovah.

Jehovah gives expression to his righteous indignation against the enemy only after due notice is given of his purpose so to do. Long before the great deluge swept away "the world that then was", God sent Noah to serve notice upon the rulers and upon the people of the impending disaster. Before he brought the great calamity upon Egypt he sent Moses and Aaron to give notice thereof. Before Jerusalem fell, the Most High sent his duly commissioned prophets to give notice of his purpose to express his righteous indignation against those who had violated their covenant with him. These things Jehovah did for his name's sake, that the people might know that Jehovah is the true and almighty God. All that he then did, on the occasions just mentioned, foreshadowed what shall come upon "Christendom", that is to say, upon all the nations that claim to be the people of God, and the followers of Christ, and the practicers of the "Christian religion". It should therefore be expected that Jehovah would cause notice to be duly served upon the rulers and the supporters of "Christendom", and that this notice would be served after the coming of Christ to the temple of God.

Concerning the great day of God Almighty, when his righteous indignation shall be expressed, Jesus said to his followers: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." (Luke 21:34) These words serve a twofold purpose: (1) as a warning to all those who are in the covenant for the kingdom to be always on the alert to obey the commandments of Jehovah; and (2) as conclusive proof that the great day of God Almighty shall witness the expression of his indignation upon "Christendom" and which will completely destroy "Christendom" and all parts of Satan's organization. This scripture is notice to the followers of Christ of that coming day of righteous indignation of Jehovah, and lays upon such the obligation of serving notice upon the world.

While it is true that the great day of God Almighty comes upon many who have not gained a knowledge, that lack of information will be no fault of Jehovah God. When Jesus appeared at the temple of Jehovah he announced: "The Lord is in his holy temple; let all the earth keep silence before him." (Hab. 2:20) This proves that the people must be told that the day of judgment is at hand, and that all must be given an opportunity to hear what the Word of God has to say concerning the day of the great battle of God Almighty. All who have agreed to do his will are told to search the Scriptures, wherein the expression of his will is found, and to study that they may have the approval of God. (2 Tim. 2:15) The followers of Christ are commanded thus to do, not for their own personal gain, but that they might be witnesses to others. These witnesses must inform others concerning the will of God and serve notice upon them that Jehovah is the only God. (Isa. 43:9-12) Concerning the end of the world, the setting up of the kingdom, and Jehovah's battle at Armageddon, the commandment is given that the faithful covenant people of God must bear testimony thereof to the people. It is plainly stated that the purpose is not to convert the world, but to give notice to the nations. (Matt. 24:14) The giving of this notice or testimony must continue "until the cities [every part of Satan's organization] be wasted without inhabitant". (Isa. 6:11) Nor is there any doubt about who shall deliver this testimony, or serve this notice, in the name of the Lord Jehovah. It is his "remnant" people who are faithful and true to their covenant and therefore called "the faithful and true witness", and who prove by their obedience to his commandments that they are his. These are the ones that give the witness.—Rev. 12:17.

Jehovah sent his prophet Ezekiel to Israel to serve notice upon that people of his purpose to destroy their city. Likewise God sends his witnesses forth today to serve notice upon "Christendom" of his purpose to destroy that wicked organization that his name may be known in all the earth. Ezekiel served notice both by word of mouth and by his action. Likewise God's witnesses serve notice by their words and their course of action. The words of the speaker often fall upon deaf ears, while his actions speak with greater force and effect.

"The word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not; for they are a rebellious house." (Ezek. 12:1, 2) Ezekiel dwelt among a rebellious people. They might have heard, but they did not; and this foreshadows that God's faithful witnesses on earth dwell among a rebellious people to whom the message has been spoken, and the clergy and the principal of their flock have not heard and heeded. In 1914 and thereabout God's faithful people in the land of "Christendom" had spoken many words of the truth, but the same had little or no effect upon "Christendom".

COURTS

JEHOVAH permits only those to enter his house who are entirely devoted to him. The heart attitude of each one thus favored by the Most High God was prophetically declared for Jehovah's record: "O Jehovah, God of hosts, . . . better is a day in thy courts than a thousand, I choose rather to stand at the threshold in the house of my God than to dwell in the tents of lawlessness."—Ps. 84:8, 10, *Roth.*

In the vision given by Jehovah to his prophet Ezekiel an outer and an inner court were seen as the stately approaches to the magnificent temple.

According to the God-given record, Ezekiel followed his guide, taking careful note of his measurements. This would indicate that God's remnant people, whom Ezekiel foreshadowed and who walk humbly, are being careful to follow their guide and are making note of the divine requirements and showing diligence in complying with such requirements.

At this point let the reader carefully consider the scriptural account, Ezekiel 40, verses 17 to 23, showing the situation and arrangement of the outer court.

The platform of the outer court was seven steps higher than the ground outside of the temple wall, and this would indicate that those who occupy this outward court would be completely removed from all things terrestrial. This court was the place where the non-Levitical tribes come to worship Jehovah and where the non-priestly Levites carry on their activities. (See Ezekiel 44:10-14; 46:9, 21, 24.) The priests were under orders not to appear in their priestly vestments in this outer court before the eyes of the people. "And when they go forth into the utter [outer, *R.V.*] court, even into the utter [outer] court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments."—Ezek. 44:19.

The chambers made in the court round about were for the Levites, or non-priests. This would indicate that God has a place for them in his organization.

The pavement mentioned in verses seventeen and eighteen (Ezekiel 40) was called "the lower pavement". It was seven steps above the outside, but was lower than the pavement of the inner court, which is utilized by the priesthood. The lower pavement shows the position of the "great multitude", the people permitted to come into this outer court. The statement in The Revelation that the "great multitude" 'wash their robes in the blood of the Lamb' shows that they are approved by Jehovah by manifesting their abiding faith in Christ Jesus' shed blood at the time the test comes upon them. The "great multitude" will be in the court of God's organization, but not high up 'in the mountain of the Lord's house'. Agreeable to this it is written, in Revelation 7:15: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."

The "great multitude", by reason of coercion exercised by unfaithful shepherds, and by reason of fear, is held for a long while in "prison cells" of Satan's organization. Before the Armageddon battle they are released from these prison cells and brought into the "outer court" or place of refreshment and blessings of God's organization: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7:16, 17) "They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." (Isa. 49:9, 10) Those of the "great multitude" are likened unto sheep brought back into the Lord's fold. Ezekiel pictures the faithful anointed company that is shown these things now before they come to pass, and this is for the encouragement of the anointed to continue with zeal and faithfulness in doing their assigned work in connection with carrying food to the "prisoner" class in the present time.

Ezekiel's guide then takes him along the pavement of the outer court toward the south gate, that he may observe the measurements there. "After that he brought me toward the south, and, behold, a gate toward the south: and he measured the posts thereof, and the arches thereof, according to these measures." (Ezek. 40:24) Ezekiel stood on the pavement in the outer court and observed the gate and its measurements from the outside of the way leading into the inner court. But Ezekiel did not enter there. (Ezek. 40:27-31) Then Ezekiel was led by way of the lower pavement to the east gate leading into the inner court. "And he brought me into the inner court toward the east; and he measured the gate according to these measures."—Ezek. 40:32.

The inner court was eight steps higher than the "lower pavement". (Ezek. 40:31, 34) This was one step more than in the stairway used by the people in ascending from the outside to the lower pavement. This calls attention to the higher or loftier position of God's priesthood 'in the mountain of the house of the Lord' that is established "in the top of the mountains". (Isa. 2:2) This position of glory Jehovah gives to none outside of the royal priesthood, his 'elect servant'. (Isa. 42:8) This inner court is the place of the closer position of its occupants to Jehovah God. This inner court, according to the measurements, is a foursquare court. "So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare, and the altar that was before the house."

(Ezek. 40:47) It is for this court near to Jehovah that his faithful ones cry out, saying: "My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." (Ps. 84:2) When they are brought into that happy condition they say: "Blessed are they that dwell in thy house: they will be still praising thee."—Ps. 84:4.

Jehovah's angel, sent to guide Ezekiel, brought the prophet into the outer court by way of the outer gate which "looketh toward the east". (Ezek. 40:6) After leading him along the pavement of the lower court the guide then brought Ezekiel into the inner court, that is to say, the court of the priests. Ezekiel was therefore accorded the special privilege of being brought through the eastern portal, which later he appreciated when he saw "the glory of the Lord came into the house by the way of the gate whose prospect is toward the east". (Ezek. 43:1-4) Ezekiel afterward saw that this gate looking toward the east was shut. The favor bestowed upon Ezekiel in bringing him into the inner court by the east gate was doubtless a recognition of his faithfulness as a servant-priest of Jehovah God. (Ezek. 1:3) It is also prophetic of God's remnant, whom Ezekiel foreshadowed, and indicates special favor to such because of faithfulness to the Lord.

The heavenly messenger measured the eastern gate. The special privileges to those having access into the inner court are denoted by the outstanding features mentioned in the texts concerning the gate and the chambers in connection therewith: "And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures, and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad." (Ezek. 40:33) These chambers or lodges were for the offices of the watchmen or guards who keep the gates leading into Jehovah's house. The description and measurements of these chambers show that the watchmen would carefully scrutinize those journeying on their way to the house of Jehovah where only the priests are admitted. They would carefully watch and keep out any fraudulent priests. Some men in the company of God's people on the earth seem to think it is their duty to gather out and keep out the false "priests"; but the Scriptures show that this work Jehovah delegates to his angels.

A blemished priest would not be admitted, according to God's law, which law does not change. "Speak unto Aaron, saying, Whosoever he be of thy [Aaron's] seed in their generations that hath any blemish, let him not approach to offer the bread [food] of his God: for whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, or a man that is brokenfooted, or brokenhanded, or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy or scabbed, or hath his stones broken: no man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish: he shall not come nigh to offer the bread of his God. He shall eat the bread of his God, both of the most holy, and of the holy; only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the Lord do sanctify them." (Lev. 21:17-23) This fully corroborates the conclusion that those who respond to God's call to the kingdom must first prove faithful in safeguarding the kingdom interests that are committed to them before they are chosen (elected) and anointed and made members of the body of Christ. Those who, while on their way, in response to the call to the kingdom, are in line for the kingdom, but who join the "wicked servant" class, are rejected, and the watchmen see to it that they are ejected from the courts of the Lord and do not enter the temple.

There were posts at the gate or entrance into the inner court, and "palm trees were upon the posts thereof". "And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side and on that side: and the going up to it had eight steps." (Ezek. 40:34) The height of these posts at the entrance of the inner court is not stated, but the presumption is that they were three-score cubits, the same as the posts of the outer gates. (Vs. 14) The palm tree decoration on these posts suggests that they were high and lofty. These posts well picture Jehovah's witness class who are described by the prophet of the Lord as "a pillar [of testimony] at the border thereof [of Egypt] to the Lord", further supporting the conclusion that the great pyramid of Egypt is not even contemplated by the prophecy of Isaiah. (Isa. 19:19) Jehovah's witnesses do his work, and this witness work must be performed before they become permanent factors in the temple. There was a gate in the inner court toward the south, and it was to this gate that the messenger brought Ezekiel. (Ezek. 40:27, 28) But he did not enter the inner court from that gate.

There was a gate to the inner court over against the outer gate, both on the north and on the east. (Ezek. 40:23) "And he brought me to the north [inner] gate, and measured it according to these measures." (Ezek. 40:35) The description of the north gate is the same as that of the east gate. It has been said that it was only at the north gate that "they washed the burnt offering". This conclusion is not borne out by other statements of the Scriptures. In verse thirty-eight of this chapter the word "gates" is used, showing more than one: "And the chambers, and the entries thereof, were by the posts of the gates, where they washed the burnt offering." (Ezek. 40:38) The law of God governing his typical people in their sacrifices states: "And he brought the ram for the burnt offering: and Aaron and his sons laid their

hands upon the head of the ram. And he killed it; and Moses sprinkled the blood upon the altar round about. And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the Lord; as the Lord commanded Moses."—Lev. 8: 18-21.

The burnt offering's being "an offering made by fire, of a sweet savour unto the Lord" seems to picture the course of Jehovah's anointed ones who make up the hundred and forty-four thousand and who share in the sufferings of Christ Jesus, the Head, which sufferings come upon them by reason of their faithfulness as Jehovah's witnesses in advertising the King and his kingdom.

LETTERS

LORD IS USING PHONOGRAPH TO HIS PRAISE

DEAR BROTHER RUTHERFORD:

I feel I must write to tell you how much I appreciate the changes the Lord is now making in this country in order that his people may be better equipped for greater activity in this day of war against his enemies. With the coming of Brother Schroeder in our midst we have been much encouraged to press forward in this battle. As some have said, "we had got into a rut in this country"; but by the Lord's help and grace we are getting out of it and are now on the warpath in real united action against the forces of the enemy.

It has been my happy privilege to be twenty-seven years in full-time service, but this is the best time of all; we have so many rich blessings from the hand of the Lord, it really seems impossible to enumerate them all. I especially thank him for *Riches* and *Enemies* and for the rich food he is providing for us through *The Watchtower*, particularly the recent articles on Jeremiah and Jonah. I also desire to thank him for using you to make such wonderful provision for the pioneers in this country, the very best we have ever received; and this gracious provision should encourage many more in this land to enter full-time service in the ranks of the pioneers.

Being in the special business house service I am unable to use the phonograph as much as those who are in the ordinary pioneer service; but I make use of it whenever possible and usually join the local company where I am working on Sundays in this particular service, and thoroughly enjoy the same. It is very evident the Lord is using this instrument to his praise and to the blessing of many people of good will.

Before closing I would like to say how much I appreciate the change made at "Kingdom Hall", and I am sure you will appreciate same when you visit England next time. Hoping it will not be long before that happy event, and with much love, I am

Your brother in Jehovah's service,
ALFRED W. BOWLAND.

MORE DETERMINED THAN EVER

DEAR BROTHER RUTHERFORD:

We desire to acknowledge receipt of our new 1938 *Year Book*, and to thank the great Jehovah and his King, Christ Jesus, for this bountiful gift.

As we read the details of the witness work carried on by our brethren in every part of the world under cruel persecution by the Roman Catholic Hierarchy and their allies, we are more determined than ever to assault the hiding place of lies and fully expose the "old harlot" until she is naked, ashamed and disgraced.

As pioneer witnesses in the front ranks of the battle of truth against lies we stand with you, shoulder to shoulder, until His enemies are made to lick the dust and the name of Jehovah God is fully and for ever vindicated.

With warm Christian love, we are

Your brethren and fellow witnesses,

ANNA M. COWDEN	LAURA KEILMAN
HELEN MARGARET MILLER	BILL B. SAATHOFF
JANIE CARTER	SR. A. Y. HAYES
J. D. CARTER	J. M. NORRIS
H. S. ROBBINS	MRS. J. M. NORRIS
MRS. MYRTLE ROBBINS	CHAS. J. SETTLEMEYER
MARIE A. ROBBINS	LYDIA D. JOHNSON
MRS. MARTHA McDONALD	LORA HIXSON
MABEL K. PLATT	JANE HEAGLIN

OBEDIENT TO ORGANIZATION INSTRUCTIONS

DEAR BROTHER RUTHERFORD:

After having been scattered in various parts of the East for the last eighteen months, we the undersigned pioneers are met together in Batavia, Java, for the purpose of discussing ways and means of better organizing the Lord's service in these parts.

We take this opportunity of unitedly sending to you our heartfelt greetings and assurance that we are ready and privileged to follow the instructions of the two great Teachers and at the same time work shoulder to shoulder with you against the Devil and his forces to the honor of Jehovah.

All are pleased with the recent progress of the Lord's service in the Far East, and interest is now manifest in territory that had previously seemingly borne no fruit.

Watchtower and *Consolation* are looked forward to with eagerness and the spiritual food concerning "Understanding", "Evil Servant," etc., was eagerly devoured. *Golden Age* re Salter was read with smiles; for there were many things concerning pioneers that Salter did not know. Even though the working conditions in these distant lands are at times very trying, the joy of the Lord is our strength and the pioneer spirit was never so manifest by the East Indies publishers as it is at present. Happy is he that getteth understanding.

We are sure that the other pioneers in this territory working in Malaya, Siam, Indo-China, Sumatra and on the yacht "Lightbearer" would also like to be with us; we therefore send you greetings on their behalf.

We assure you of our desire to always work in harmony with you and be obedient to organization instructions. May the Lord continue to bless you in your efforts as you seek to magnify the name of Jehovah.

With much love in the Lord,

TAN PIN NIO	C. A. DESCHAMP
C. J. HARRIS	JEAN DESCHAMP
HAROLD E. GILL	—*Java.*

ENLIGHTENED OF JEHOVAH

DEAR BROTHER RUTHERFORD:

At the December studies at Bethel it has been our privilege and pleasure to study the first two articles of "His Work and His Act", and the attendances at the said meetings were 9, 9, 7, and 10.

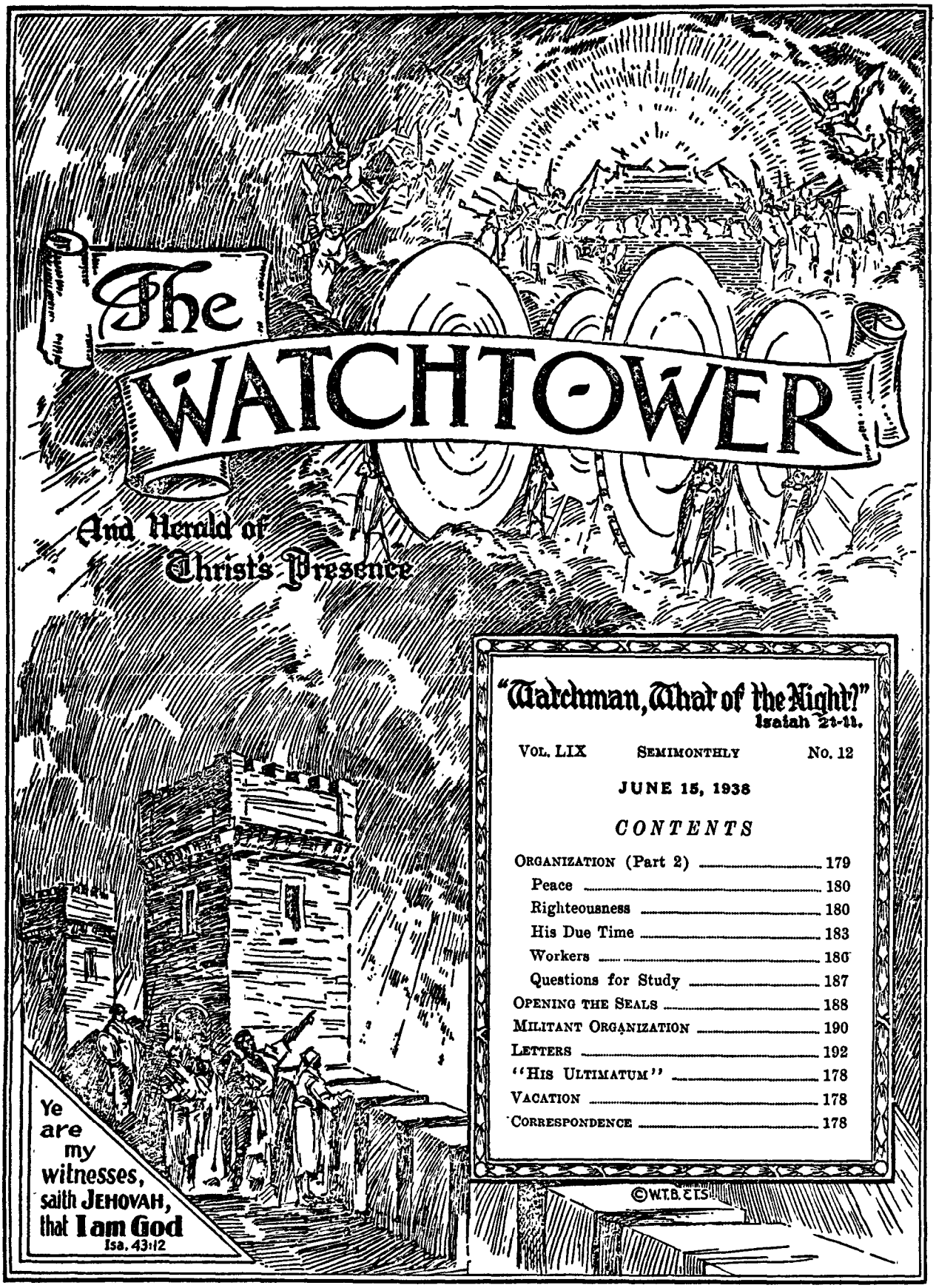
We esteem it a privilege to be amongst those who are enlightened of Jehovah and are able to see the importance of these prophecies and their lessons for us. When we consider the greatness of our enemies and all the efforts which they are putting forward to destroy those who have faith in Jehovah, our prayers of gratitude arise to the Lord for all the assurances and evidences of his watchcare.

The witness which to our enemies appears so strange is to us the most reasonable thing, and it is surely inspiring to see how, even down to the smallest details as to the manner and spirit in which the work shall be done, the Lord, in this prophecy of Jeremiah, has given us explicit instruction.

Our desire is to faithfully use the opportunities which are ours to proclaim the praises of Jehovah.

With warm love and best wishes,

Your brethren in Jehovah's service,
BETHEL FAMILY, *Copenhagen.*



"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LIX SEMIMONTHLY No. 12

JUNE 15, 1938

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The WATCHTOWER

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117 Adams Street - Brooklyn, N.Y., U.S.A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Postal or Express Money Order or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International* Postal Money Order only.

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Please address the Society in every case.

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"HIS ULTIMATUM"

The midsummer testimony period, August 6 to August 14 inclusive, is named "His Ultimatum". The message of the book *Enemies* is very fitting to this name, and during the period this book together with another bound book of the series will be offered to all on a 50c contribution. This being the season generally for vacations from secular employment, many should be able to arrange their vacation to coincide with the testimony period, thereby to be able to devote extra time to delivering the Lord's ultimatum before the fast approaching final battle. The season will be excellent for work in the rurals. Arrange for shipments of the needed literature as early as possible, besides making all other arrangements as to territory, etc. Your prompt reports will be awaited with interest, for the record.

VACATION

Notice is hereby given of the closing of the Brooklyn factory and office for the two weeks beginning Saturday, July 30, and concluding Sunday, August 14. This will enable the Bethel family after a year of consistent strenuous activity here to get away for a temporary change from their regular daily production work and to enjoy opportunities of field service in common with the other Kingdom publishers. All publishers will therefore order in advance sufficient supplies of literature to last them over the Bethel vacation period, and to the end of August. Do this in good time to allow for shipment from here before the factory closes Friday evening, July 29. No orders will be filled and shipped, nor mail be opened and answered, during this vacation period.

CORRESPONDENCE

All brethren should write to the Society in English whenever possible. Letters written in foreign languages, such as Italian, Greek, Polish, etc., require extra time and work to handle. The suggestion is offered that foreign-speaking companies select as secretary some young brother or sister who speaks and writes English as well as the foreign language. This person can then write all letters to the Society in English at the dictation of the company servant, and when written the company servant can sign the letters. This will result in more prompt handling of your orders and letters.

Brethren who live in countries outside of the United States and in which countries there are branch offices of the Society should write to such branch offices rather than to Brooklyn.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX JUNE 15, 1938 No. 12

ORGANIZATION

PART 2

"Instead of bronze I will bring in gold; and instead of iron I will bring in silver; and instead of wood, bronze; and instead of stones, iron; and I will appoint the oversight of thee to prosperity, and the setting of thy tasks to righteousness."—Isa. 60:17, Rotherham.

JEHOVAH knew the end from the beginning, and, foreknowing the establishment of his church upon Christ, the Chief Corner Stone, he began the building thereof with the faithful apostles. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit."—Eph. 2:20-22.

2 He foreknew and foretold through his servant "a falling away" before the coming of Christ Jesus to the temple. (2 Thess. 2:1-3) He caused his prophecy to be written long ago in full accord with such conditions. All the Bible testimony is to the effect that with the coming of Christ to the temple there is a change for the betterment of the consecrated, in this, that the consecrated are shown what is the right and proper course for them to take. The temple judgment puts the consecrated to the test, and the approved ones are brought into the temple, enlightened, and plainly directed in the way that they must go. It is then that they begin to learn and appreciate the fact that God's organization is a theocratic government. There is no reason to attach blame to the consecrated of the past because of the course taken by them during the Elijah period. The Lord permitted such for his own good reason. The question is, Who will gladly and willingly get in line with the Lord and walk in his way when the true situation is made known to such? God's people came out of Babylon with spotted garments, which spots are not removed instantly, but gradually, as the Lord sheds his light upon his Word. It now definitely appears that the Lord God causes his people to have a part in the fulfillment of his prophecy, and then later and in his own due time and way reveals to them the evidence showing such fulfillment and the part they play therein. The increased light brings great joy to the anointed, because such is clear proof that they are in the Lord's hand, being guided by him.

3 The prophecy at Isaiah 60:17 describes conditions that were to exist and did exist for a long period of time and then a change to a better condition within the Lord's visible organization, during which they would be brought to a better understanding and keener appreciation of their relationship to the Lord. The prophecy does not describe the relationship of the remnant to the outside world, which is Satan's organization, but does describe the relationship the anointed bear to Jehovah and Christ Jesus and hence to one another. Mark well the words of the prophecy showing that Jehovah brings about the change, to wit: "I [Jehovah] will bring... I [Jehovah] will... make." (*Authorized Version*) Clearly this shows that the members of the various companies have nothing to do with the change except to get in line when they see it. Jehovah declares that he will bring in a better condition and that he will make the officers, servants or overseers, to occupy a close relationship to him. For convenience of the *Watchtower* readers various translations of this prophecy are here set out. "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. I will also make thine officers peace, and thine exactors righteousness." (Isa. 60:17, *Authorized Version*) "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. I will also make thy officers peace, and thine exactors righteousness." (*American Revised Version*) "Instead of brass I will bring gold; and instead of iron I will bring silver; and instead of wood brass; and instead of stones iron; and I will make thine inspectors peace, and thy magistrates, righteousness." (*Barnes, New Translation*) "Instead of the copper will I bring gold, and instead of the iron will I bring silver, and instead of wood copper, and instead of the stones iron; and I will set peace as thy authorities, and righteousness as thy taskmasters." (*Leeser*) "And instead of brass I will bring thee gold; and instead of iron I will bring thee silver; and instead of wood I will bring thee brass; and instead of stones, iron; and I will give thy rulers in

peace, and thy overseers [*episkopous*] in righteousness." (*Septuagint*) "For brass I will bring gold, and for iron I will bring silver; and for wood brass, and for stones iron: and I will make thy visitation peace, and thy overseers justice." (*Douay*) "Instead of bronze I will bring in gold; and instead of iron I will bring in silver, and instead of wood, bronze; and instead of stones, iron, and I will appoint the oversight of thee to prosperity, and the setting of thy tasks to righteousness."—*Rotherham.*

4 In the foregoing prophecy at Isaiah 60:17 the word "officers" (the *Authorized Version*) is translated from the Hebrew word *phakad,* meaning "to superintend, oversee". The same Hebrew word *phakad* is translated in other texts of the Greek *Septuagint Version* by the Greek word "*episkopos*": Numbers 4:16; 31:14; Judges 9:28; 2 Kings 11:15, 18; 2 Chronicles 34:12, 17. The word in the *Authorized Version* rendered "exactors" is translated from the Hebrew word "*nahgas*", meaning "to urge, impel, drive"; and hence the noun "taskmaster", the same as rendered in some other English translations. In the Greek *Septuagint Version* the same word is rendered *episkopos,* or overseer or superintendent. The Scriptures disclose that all the apostles were overseers. The meaning of the word *episkopos* is indicated by the following texts: "Take heed therefore unto yourselves, and to all the flock, over the which the holy [spirit] hath made you overseers [(Greek) *episkopous*], to feed the church of God, which he hath purchased with his own blood." (Acts 20:28) "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop [(Greek) *episkopos;* Overseer (*A.R.V.,* margin)] of your souls." (1 Pet. 2:25) (See also 1 Peter 5:1, 2.) The prophecy of Isaiah and other scriptures, therefore, show that in God's due time he would bring about a condition with reference to the service and servants in the church, showing the faithful more clearly their own relationship to the Lord and their proper duties and obligations.

PEACE

5 For a long while there was more or less strife, contention and lack of peace and harmony among the professed people of God; in some companies, much more, and in some, less. When Christ Jesus came to the temple and the faithful were gathered to him, all then are at unity in Christ (Eph. 4:13, 15), and therefore a better condition must be brought in. Where there is unity, there of necessity must be peace. So in the prophecy Jehovah says: "I will . . . make thy officers [overseers] peace." That must mean that the time comes when there is peace in the organization of the Lord all over the earth. God commands that it shall be so, and therefore it is his will that peace must exist. That means that unity and harmony exist amongst those of the temple company. There is unity and harmony in action in the organization, in the field service, in the methods of study, in the assemblies together, and in all activity, and there must no longer be strife, clashes and boycotts, or any such thing, which existed in times past when the "elective elders and deacons" held titled offices and ruled arrogantly. Those who are in the temple will appreciate this situation and, knowing the responsibility upon them, will diligently put forth their best endeavors to walk humbly with God.

6 The prophecy clearly indicates a change, therefore, for the better, in this: as gold is better than bronze, silver better than iron, bronze better than wood, iron better than stone, even so by comparison and contrast a better condition is brought about because, the Lord Jehovah, by this prophecy, says, "I will appoint the oversight of thee to Prosperity," "setting of thy tasks to righteousness," "thine exactors [(*A.R.V.,* margin) thy taskmasters] righteousness." In harmony with this the Lord puts in the mouth of the consecrated the prayer applying particularly to the "day of Jehovah", when the Lord comes to the temple, and the temple company pray: "O Lord, I beseech thee, send now prosperity." (Ps. 118:24, 25) Prosperity must be accompanied by peace and harmony. The prophecy, therefore, of necessity must mean that those assigned to service in the companies or organizations are committed to peace and that they pray for it and work for it and maintain it. (Psalm 122) It is made certain that those in line for the kingdom who do not strive to maintain peace and to work in harmony to the advancement of the kingdom interest, the angels of the Lord will gather out and cast into darkness. (Matt. 13:41) It is no time for any controversies or strife in God's organization, but all must be at complete unity.

RIGHTEOUSNESS

7 Furthermore says the Lord in the prophecy: "I will . . . make . . . thine exactors righteousness." (*A.R.V.*) "Thine exactors" (see different translations as above) means (Greek) *episkopous,* overseers, taskmasters, drivers or progressive ones, and who push the war against the enemy, and that all shall be servants of righteousness. Surely this must mean that righteousness shall be the urging, driving, impelling force in the Lord's organization now on the earth, and this particularly so since the cleansing of the sanctuary in 1932. "Righteousness" would therefore mean that there could be no more oppression such as practiced by the "elective elder" bosses, who feel and manifest their importance and browbeat others. There must be no more misguided efforts in wrong directions, such as character development, kowtowing to the would-be higher powers of the world, adulation of individuals or creatures, and therefore 'no longer the rod of the wicked resting on [and ruling over] the lot of the righteous, lest the righteous put forth their hand unto iniquity'.—Ps. 125:3.

[8] Righteousness means doing gladly according to the will of God by measuring up to and carrying out the commission which God has given to his anointed people. That does not mean the driving of the unwilling, but that the love of righteousness is the driving or impelling force, that is to say, the moving cause. It is the love of God and the vindication of his name that impels such to proceed to push on with the work of fulfilling the commission God has given them. Therefore all must be fully united in action and harmoniously 'serving him, day and night, in his temple', willingly and with unspeakable joy. The right motive, therefore, drives or moves God's people into harmonious action. It is such works of righteousness and such workers that obtain the approval of the Lord. Examples of such, who receive the Lord's approval, are these: Zerubbabel, the governor; Joshua, the high priest; the prophets Zechariah and Haggai; Ezra the scribe; Nehemiah, the governor; who were associated with the Jewish remnant returned from Babylon, first, to rebuild the temple, and then the walls of Jerusalem. (Ezra 5:1, 2; 7:1-10; Neh. 5:6-19) Also other approved examples are the apostles, who worked for peace and righteousness in the Lord's organization. All that are now at the temple and who remain there must also be workers of righteousness.

[9] Appointments by the Watch Tower Society are not what religionists call "ordinations". Men who translated the Bible, as well as others, have misapplied the word "ordained" and hence used the word contrary to the real Scriptural meaning. The manner of using the word "ordained" by religionists is in the nature of a declaration or claim that there exists in God's organization an arrangement called "orders" and that the persons assigned to such "orders" are superior to and in a different class from others of the church; and such is the basis for the use of the office and title employed by clergymen and other "exalted ones" in religious organizations. The religionists call such "holy orders". The conferment of such "orders" or offices is held to be a sacrament conferred upon the one receiving such by the action of a bishop. Such is entirely contrary to the Word of God, and it is the wily and seductive influence of the Devil that led men to make such an arrangement as "orders" or "ordinations" and to hold and teach that some men might ordain others by conferring upon them titles, honors and dignities above their fellow men.

[10] According to the Scriptures the word there translated "ordain" means "to appoint, to designate, constitute and set in order", but never means rank or class distinction. Says the apostle: "Ye are all one in Christ Jesus." (Gal. 3:28) God hath set the members in the body as it pleaseth him. (1 Cor. 12:18) In the body of Christ there are no such "orders", as that term is employed by religionists. Different ones in the company perform different functions in the body of Christ. There are many members, but one body. (1 Cor. 12:20) As the hand does not perform the functions of the eye, so one member of the body does not perform all the functions of the body of Christ, but all are on the same level. There is no authority or need for "the Society" today to employ the ceremony of "laying on of hands" upon those appointed to places of service. The mere designation, appointment and endorsement by the Society, given through the mail, by telegraph or by telephone, is all-sufficient and meets the requirements. Nor is there any need for a representative of the Society to be present and go through any hand motions or other ceremonies at such appointment. Such personal presence could add nothing to the appointing power and effect before the Lord. The apostles were clothed with certain specific power delegated to them by the "higher powers", but on the earth today there are none who are clothed with such special delegated power as that conferred upon the apostles.

[11] In the early days of the church the elders in laying on of hands or hand-stretching were merely giving their expression of mature judgment of approval of the ones put forward to serve. Now, since the gathering into the temple and the anointing, all of the temple company have come to eldership or maturity in Christ. In the place and stead of the apostles or others clothed with such authority, who acted in the absence of Christ Jesus, there is now at the temple Christ Jesus himself, Jehovah's great Apostle, who is in full control. (Heb. 3:1) Christ Jesus is clothed with absolute authority, and, being in complete control of the organization of Zion, he directs the operation thereof. Therefore Christ Jesus, the Head of Zion, now at the temple, fills all the offices, to wit: Great Elder and the Elder Brother in the church (Heb. 2:11, 13; John 21:5); great Deacon (*diakonos*), minister (Matt. 20:28; Rom. 13:4); the great Pastor or Shepherd (John 10:11; 1 Pet. 5:1-4); the great Bishop or *Episkopos* (1 Pet. 2:25); the great Evangelist or Proclaimer of good news (Matt. 4:23; Luke 4:18, 43); great Teacher (Isa. 30:20; John 13:13, 14); great Prophet (Matt. 21:11; John 4:19; Acts 3:22, 23; Rev. 19:10); the great Judge (John 5:22, 26-30; Acts 10:42; 17:31); and the great Counselor (Rev. 3:18; Isa. 9:6). In sending Christ Jesus to the temple Jehovah has, by one act, fulfilled the prophecy of Isaiah 1:26, to wit: "And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city." Thus Jehovah sets up Zion, his faithful city or organization, with Christ Jesus being the absolute ruler as the Executive Officer of Jehovah God. Therefore 'the government is upon the shoulder of Christ Jesus'. (Isa. 9:6) He is the Higher Power next to Jehovah, the Supreme Power. (Rom. 13:1, 4) He is the Ruler in spiritual Israel. (Matt. 2:5, 6) That part of the Lord's organization on earth, therefore, acts under

the direct supervision and control of the Lord Jesus Christ at the temple, who is the Head of Zion.

12 Jehovah God is the great Theocrat, and Christ Jesus performs all the official acts of Jehovah, including the appointment and discharge of servants. The organization is God's, and not man's; and since the Society is the Lord's representative on earth, he uses it for his purpose. As King Solomon exercised like power in a typical manner, so now the Greater-than-Solomon, Christ Jesus, exercises full power and puts out the "evil servant" and raises up and puts into office and action the "faithful and wise servant", which latter he uses for his purpose.—1 Ki. 2:1-6, 26-35; Matt. 24:45-51.

13 The kingdom is actually here, and the King is performing his functions, and, that being true, there could be no further occasion to employ the "Elijah period" method or democratic form of government in the companies or congregations of God's people by voting for or against those put forward for service. "God ruleth in Jacob [his anointed ones] unto the ends of the earth." (Ps. 59:13) Since the coming of the Lord Jesus in 1918 there is therefore a reorganization of the Lord's servants, even though the consecrated come to a knowledge thereof some time after the change is made. It is the sole prerogative of the great Theocrat to appoint the members and set them in their places in the body of Christ as it pleases him. (1 Cor. 12:18, 28) He acts by his Chief Officer, Christ Jesus, who is the great Judge for our time. (Acts 17:31) He is pouring out his holy spirit upon "all flesh", that is, all of the temple company in the flesh, from A.D. 1922 onward, and therefore God has not set up a separate and superior clergy-class or so-called "holy orders", but all of Zion are on a common footing, and "one is [their] Master [(Greek) *kathegetes*, guide, leader, director, commander, and teacher], even Christ".—Matt. 23:8, *Parkhurst*.

14 All share in one general fulfillment of the commission God has given to the remnant, but necessarily there are different places of service in the theocratic government, just as there were in the tabernacle service. Officers or titles are nothing, because the service can be performed in one name as well as in another. The Head, Christ Jesus, properly bears any and all titles. He shows his complete submission to the great Theocrat. Christ Jesus joyfully bears the name "elect" "servant", "my servant." The remnant constitute "the feet of him", and therefore all are properly called servants. In harmony therewith the Society, in the recent past, has designated all in the organization as "servants", and that without reference to the place one fills. The assignment and designation of a certain one in a certain place means that the servant is assigned to certain duties within a restricted area, and all the servants are working harmoniously to one end.

15 The Lord has gradually revealed to his people the proper meaning of "his organization", and now it clearly appears from the Scriptures that all servants in the various positions of the organization of the remnant or anointed ones of God's people on the earth are properly named by the Society as the visible representatives of the Lord at the temple, and that such obligation of naming their servants is not laid upon each separate company, to act in the democratic fashion of casting votes for and against. The company of God's people at London, England, some time ago saw this situation and by resolution requested the Society to appoint servants of the company. Therefore, acting in obedience to the Scriptures and in harmony with such request, the London company was organized as one company, composed of several units, and one company servant appointed over all units and a captain or unit servant for each of the units which composed the company. The Greater New York company, the Chicago company, the Los Angeles company, and other companies, have been organized and are now operated in a like manner. At the request of each of the companies the Society has reorganized the service organization and appointed the servants. It therefore appears to be entirely Scriptural, and in order, that a company of God's people may request the Society to carry out this organization arrangement, and this may be done for each and every company of the Lord's people. Each local company may properly suggest the names of those who appear to be best qualified to fill the respective positions of service, and then place before or send such request to the Society at the Brooklyn headquarters or to the headquarters in the various countries of the earth, and such names will be considered in making such appointment. The anointed have full faith that the Lord will direct that the proper course may be taken. That will not mean that there will be no mistakes, because some, after being appointed, may prove unfaithful, and the Lord has made full arrangements in removing such. Let all companies of God's people who see that such is the proper and Scriptural arrangement adopt a brief resolution and send it to the respective headquarters above mentioned, which resolution may be in the following form, to wit:

"We, the company of God's people taken out for his name, and now at ....., recognize that God's government is a pure theocracy and that Christ Jesus is at the temple and in full charge and control of the visible organization of Jehovah, as well as the invisible, and that "THE SOCIETY" is the visible representative of the Lord on earth, and we therefore request "The Society" to organize this company for service and to appoint the various servants thereof, so that all of us may work together in peace, righteousness, harmony and complete unity. We attach hereto a list of names of persons in this company that to us appear more fully mature and

who therefore appear to be best suited to fill the respective positions designated for service."

16 Surely it must now appear to all of God's people that the time is here for a better and more completely harmonious organization for the service of the Lord and that now is the time for peace and righteousness in God's visible organization, and in which time everyone in the organization and in the service should maintain peace and righteousness in the advancement of the kingdom interest of the Lord's organization. A harmonious organization is required by the Lord, and full unity in action must be maintained. Such is the Lord's commandment, and his commandments must be obeyed. (Acts 3:23) Does it not, therefore, clearly appear to the anointed that Jehovah God has now fulfilled the terms of the prophecy at Isaiah 60:17, and that as gold is better than silver and the other materials therein named by way of comparison, so now God has brought in a better understanding and condition in his organization and that now he has brought forward and made his approved servants peace and righteousness and that he requires of all full and complete harmony and unity in action? In times past many who have ruled amongst the professed people of God have ruled with force and with cruelty. God promised that he would cause such a condition to cease, and therefore he said: "With force and with cruelty have ye ruled them. Thus saith the Lord God, Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them."—Ezek. 34:4, 10.

17 This prophecy applies to all who have manifested the wrong spirit amongst the people of God, and specifically including the clergy and the "elective elder" element and others who have showed the disposition to boss and 'lord it over God's heritage'. Occasionally a report comes to the Society that in a certain company the "elective elder" or boss spirit is manifested by some claiming to be anointed, and who act arrogantly toward both the remnant and the Jonadabs. Let it now be clearly understood that it is the duty of the servants in the church, and in fact all of the temple company, to comfort one another and to comfort the "other sheep". In the commission given to the anointed temple company these words appear: "To proclaim . . . the day of vengeance of our God; to comfort all that mourn." Therefore it is the clear duty of the remnant to declare the day of God's vengeance and to do this with absolute unity in action; and it is likewise the duty of the remnant to comfort "all that mourn", which specifically refers to those of good will who are in distress because of the conditions that prevail about them. (Ezek. 9:4) The Lord will not tolerate bosses, troublemakers, murmurers, harsh or cruel rulers in his organization or any part thereof, whether factory, farm or field service. The Lord now clearly reveals his purpose to have peace and righteousness in his organization, and it therefore follows that all who will not joyfully get in line in obedience to this commandment the great Executive Officer by his angels will gather out. (Matt. 13:41) It is the time of war against the enemy, and therefore the time of united action of all of those in God's organization. It is the time of peace, righteousness and complete unity, and hence harmonious action in service amongst all of those devoted to Jehovah. Let everyone in God's organization see to it that he thus walks humbly or obediently with his God (Mic. 6:8), that is, with Christ Jesus, "the Mighty God," and with Jehovah, the Supreme One.

HIS DUE TIME

18 In his own due time Jehovah reveals to his faithful people whatsoever it is his will they should know, and this he has proved by his manner of dealing with them during the past few years in particular. He has now shown his people that it is his time when they shall rise up against the enemy in war. There must of necessity, therefore, be complete harmony in the ranks of God's organization. Let all quibbling, strife and discord cease. Zion is now builded up, and all of Zion must know and do the will of God. King Solomon was a type of Christ Jesus, who is the builder of the real temple of God, and what was recorded concerning the building of the typical temple, amongst other things, 'happened unto them as ensamples, and they were written for our admonition' . . . 'and were written for our learning, that we through patience and comfort of the Scriptures might have hope.' (1 Cor. 10:11; Rom. 15:4) By having this clear and positive information the following comparison of what came to pass with reference to Solomon and the typical temple, and what has been performed by Christ Jesus, the Greater-than-Solomon in the real temple, may be considered with profit.

19 "And it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif [bloom] which is the second month, that he began to build the house of the Lord." (1 Ki. 6:1) The time here mentioned was 1035 B.C., and the second month thereof, second day (2 Chron. 3:1, 2), appears to correspond with the year (A.D.) 1918, about the 15th of April of that year, about the time of the appearing of the Lord Jesus Christ at the temple. In the year 1918 the Memorial was celebrated on the 14th day of the first Jewish month, or, to wit, our time, March 26, 1918. Jewish kings were formally enthroned and crowned in the spring of the year. Hence though the "seven times" of "the times of the Gentiles" ended in the fall of 1914, about October 1, yet according to the Jewish type Jehovah would induct into

office his reigning King in the following spring, to wit, A.D. 1915. Therefore the "fourth year" of Christ's reign, corresponding with Solomon's beginning the temple, would begin in the spring of A.D. 1918; and "the second month" thereof would begin shortly or about one-half month after the Memorial of that year, or, to wit, about the middle of April 1918, marking the beginning of the building of the antitypical temple by the Lord. Mark then the progress of the typical temple building: "In the fourth year was the foundation of the house of the Lord laid, in the month Zif: and in the eleventh year, in the month Bul [rain], which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it."—1 Ki. 6:37, 38.

[20] The feast of tabernacles and the dedication of the temple followed. "And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month." (1 Ki. 8:2) (See also 2 Chronicles 5:3.) "Also, at the same time, Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the eighth day [the day after the seven-day tabernacle feast] they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days [total fourteen days]. And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people. Thus Solomon finished the house of the Lord, and the king's house: and all that came into Solomon's heart to make in the house of the Lord, and in his own house, he prosperously effected." (2 Chron. 7:8-11) (See also 1 Kings 8:62-66.) Said "eleventh year" mentioned at 1 Kings 6:38 was seven years after 1035 B.C., when Solomon began to build the temple, or in 1028 B.C., and the temple dedication in the seventh month thereof would correspond with October, A.D. 1925. The dedication was about seven years and five and one-half months after the temple building was begun. The Memorial in 1925 was celebrated April 8, 1925. Hence the seventh Jewish month was about coincident with October 1925. The completion of the temple in the "eighth month" of the same year was about seven years six months after the building was begun. The completion thereof would therefore correspond with November 1925.

[21] At the dedication of the temple King Solomon prayed and in his prayer referred to the "stranger", or foreigner, that should duly come to Jehovah's temple for mercy because of Jehovah's great name. (See 2 Chronicles 6:32, 33; 1 Kings 8:41-43.) Such "strangers" would foreshadow or correspond with the Lord's "other sheep", or Jonadabs or people of good will, who go to make up the "great multitude". Note now the facts showing God's beginning to reveal to his people the great multitude.

[22] In the "eleventh year" after 1914 (to wit, the spring of 1915, when Jehovah would induct his reigning king into office, as above stated) or seven years after the coming of the Lord Jesus to the temple and his beginning to rear up the temple, God's consecrated people were assembled in convention at Indianapolis, Indiana, and on the 29th day of August 1925 that assembly of God's people adopted a resolution entitled "Message of Hope", and which was the first and only one of the seven resolutions adopted over a period of seven years that was addressed "To All People of Good Will". In this connection note that the "great multitude" (Rev. 7:9, 10), being people of good will, joined with God's anointed remnant of the temple company in celebrating the great antitypical feast of tabernacles. Interesting, therefore, it is to note that the fourteen-day celebration, of the feast and the dedication of the building, in the seventh Jewish month of 1028 B.C. embraces not only the Jewish atonement day (on the 10th day) but also the entire seven-day feast of tabernacles (the 15th to the 21st, inclusive) with its booths and temple gatherings, with palm branches being waved by the people.

[23] After the feast and dedication celebration King Solomon completed the temple in the eighth Jewish month, and this corresponds with November 1925. The aforementioned resolution, "Message of Hope," addressed as it was "To All People of Good Will", began to be distributed by the millions of copies all over the earth on Saturday, October 31, 1925, and continued for some time thereafter, and thus the "Message of Hope" was taken to the "people of good will". Did the Lord direct this matter? Surely!

[24] The temple at Jerusalem was typical of Jehovah's "anointed" company of people taken out for his name, of which company Christ Jesus is the Head. (Matt. 3:16, 17; 1 Cor. 3:16) At the modern or antitypical fulfillment of Solomon's dedication of the temple it was fitly appropriate that the attention of God's anointed people be called to the outpouring or anointing of God's holy spirit upon all of the approved ones. By the Lord's grace and guidance, at the aforementioned convention at Indianapolis in 1925 there was then and there called to the attention of those assembled, by an address publicly delivered, the fulfillment of the prophecy of Joel 2:28, 29 concerning the outpouring of the holy spirit upon "all flesh", including those who came to the knowledge of the truth and who were gathered into the temple following A.D. 1922. It is true that only a few thousand heard that public proclamation or discourse, but in due time, to correspond with the completion of Solomon's temple, *The Watchtower*, in its issue of November 15, 1925, published the article previously verbally spoken, to wit, "The Holy Spirit Poured Out." No man prearranged these things, but the Lord undoubtedly did direct them.

[25] At the dedication of Solomon's temple the glory of the Lord was made manifest. It was on the first day of the temple dedication, that is to say, the seventh month, the eighth day of the month, 1028 B.C., when the ark of the covenant was brought into the most holy or "oracle" of the temple, at which time there were temple songs and other music by the priests, and "then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God". (2 Chron. 5:13, 14) Then Solomon prayed and in that prayer made mention of "the stranger", and "when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever".—2 Chron. 7:1-3.

[26] The facts which the Lord caused to be brought to pass in the year 1925 show the fulfillment of this prophetic ceremony. In that year the name of Jehovah began to come to the fore and it came to be appreciated that Jehovah would now make a name for himself. In the beginning of the first Hebrew month *The Watchtower* of March 1, 1925, published the article "The Birth of The Nation", meaning the kingdom had begun to function. An editorial committee, humanly provided for, then was supposed to control the publication of *The Watchtower,* and the majority of that committee strenuously objected to the publication of the article "The Birth of The Nation", but, by the Lord's grace, it was published, and that really marked the beginning of the end of the editorial committee, indicating that the Lord himself is running his organization. Following that, to wit, at the Indianapolis convention in 1925, the resolution "Message of Hope" was published and, among other things, contains these words: "The time has come for God to *make for himself a name in the earth,* and for the peoples to know the truth concerning the divine [purpose], which is the only means of salvation for the world. Therefore, in the name and in the spirit of the Lord the standard of God's truth and righteousness is here lifted up against the enemy, and for the benefit of the peoples, which standard is, to wit: That Jehovah is the true God, the Most High, the Almighty, the author and finisher of his great [purpose] for the salvation of man, and is the rewarder of all that diligently seek and obey him." That was the first public occasion that announcement was made that Jehovah's purpose is to make a name for himself. Thus at that time the glory of Jehovah began to be seen in the real temple and in a new relationship to his people, and that vision of God's glory increased until it was seen that God's chief purpose is the vindication of his name. Shortly thereafter, to wit, in January 1, 1926, issue of *The Watchtower,* there was published the article "Who Will Honor Jehovah?" thus calling attention to the glory of Jehovah's name and stressing his manner of making a name for himself. (2 Sam. 7:23) This glorious purpose of Jehovah was therefore called publicly to "Christendom's" attention at the proper time by the distribution of the "Message of Hope". Like the fourth plague described in Revelation 16:8, 9, and the fourth trumpet (Rev. 8:12), that "Message of Hope" began to dim the glory of Satan's crowd on earth and show forth the Lord's glory, and God's people were greatly lifted up and rejoiced.—*Light,* Book One, page 130.

[27] At the dedication of the typical temple Solomon prayed, and, amongst other things, his prayer contained these words: "Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake: (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house: hear thou in heaven thy dwellingplace, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name. If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name."—1 Ki. 8:41-44.

[28] Parallel thereto, the "Message of Hope" (paragraphs 12 and 13 thereof) contain these words: "We confidently appeal to the peoples to rally to the divine standard of truth thus lifted up and thereby learn the way that leads to life and happiness. We call upon all the people of good will of every nation, kindred and tongue, to discard the errors invented by the enemy Satan and for many years taught by man, and to receive and believe the divine [purpose] for salvation as set forth in the Scriptures. God's kingdom for which the peoples have long prayed is at hand. It alone can and will establish and stabilize the world so that it cannot be moved. Its ensign of righteousness is the standard now lifted up for the people. Christ Jesus, as glorified King and great executive officer of Jehovah God, has become the rightful ruler of the world. Let the peoples receive, believe and obey him and his laws of righteousness. All who so do are certain to receive the blessings of peace, prosperity, health, life, liberty and eternal happiness." Thus is now seen the hand of the Lord guiding his covenant people in the way that they should go as he

has promised. (Prov. 3:5, 6) It was freely announced even before that, that 1925 appeared to be an important year, but its real importance was not seen until the present time.

[29] Further interesting facts are these: "But Solomon was building his own house thirteen years, and he finished all his house. He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars [like a cedar forest of Lebanon], with cedar beams upon the pillars. Then he made a porch for the throne, where he might judge, even the porch of judgment; and it was covered with cedar from one side of the floor to the other. And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch." (1 Ki. 7:1, 2, 7, 8) "And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king's house." (1 Ki. 9:10; 2 Chron. 8:1) The completion of that particular building program of Solomon included the temple, the king's palace, and the house of the forest of Lebanon for judgment (and also for an armory, 2 Chronicles 9:15, 16); which completion took place in the twentieth year after the beginning of the temple, said year being 1016 B.C., and which "twentieth year" ends with the beginning of the spring of 1938, and hence corresponds with the year 1937 which ends in the spring of 1938; and to which attention is here directed.

[30] The year 1937 appears to be a marked year of importance to the people of God, including both the remnant and their "companions", the people of good will, as if this year may be introductory to something more important. In that "twentieth year", 1937, there assembled the most constructive and important conventions of Jehovah's witnesses yet assembled, to wit, in the city of Paris, France, in August, and at Columbus, Ohio, in September, 1937. By means of radio the witnesses in other parts of the earth, to wit, Europe, Africa, Australia, and islands of the sea, had a part in those assemblies. The public address pointing to God's way of "Safety" was delivered to a visible audience of 30,000 persons and at the same time over many radio stations. (September 18 and 19) Then on September 26, 125 radio stations broadcast the public address "Worshiping God", wherein was condemned the conduct of the commercial radio stations and operators for improper use of this God-given facility; and then on October 31 thereafter judgment against the commercial radio owners, operators, and controllers of radio stations was expressed by discontinuing of commercially-paid radio programs which relate to God's kingdom. Was this directed and done at the dictation of the King, Christ Jesus, in the "porch of judgment"? It was not prearranged by any man having in mind the fulfillment of prophecy.

[31] It is of some significance that in the close of this very "twentieth year" the question of Jehovah's temple and royal house, and who is in it, and their duty and responsibility, is considered and now prepared to be published in *The Watchtower* and the publication of which will immediately precede what is here written. It also appears certain that as in the "thirteen years" during which Solomon was building his royal palace and his judgment house like a forest of Lebanon, so during the thirteen years from 1925 onward Jehovah's King Judge, Christ Jesus, has been expressing his judgments, including 'the cleansing of the sanctuary', and also by the arrangement of service organization and work. Individualism of the respective companies has been done away with, and the Society, by the will and grace of Jehovah, has taken its proper place in Jehovah's theocratic government. The unity of the anointed and the harmonious co-operation with their companions are made manifest today as never before. *The Watchtower* in this "twentieth year" has set forth the Scriptural proof as to who is of the royal house and who of the "great multitude", and their relationship to each other and to the Lord. It was in May 1937 that *The Watchtower* announced that capable Jonadabs are eligible for company service organizations. *The Watchtower,* as of August 15, 1937, published the article "Companions", setting forth the relationship of the "little flock" and the "great multitude". The end of the "twentieth year" in 1015 B.C. (which twentieth year corresponds with 1938) comes in the fulfillment on April 2, 1938. The Memorial for 1938 was celebrated April 15, 1938. *The Watchtower* for March 1 and 15, 1938, published the "Memorial" article, setting forth clearly who shall partake, and also the article showing the distinction between the anointed and great multitude; and thus "the twentieth year" parallel comes to a close, which matter is seen for the first time as this present article is in course of preparation for publication.

[32] As previously arranged, by the Lord's grace and guidance, the international testimony period entitled "Companions" began April 9, 1938, and progresses, and during which time the books *Riches* and *Enemies,* together with the booklet *Cure,* are specifically featured and widely distributed. The magazine now *Consolation* is also put forward in this testimony period. It is quite manifest that the Lord is guiding his people and that his theocratic government is in operation and complete control, so far as his visible organization on earth is concerned. Will everyone who loves the Lord get in line and take his respective and proper place?

WORKERS

[33] During the "twenty years" of Solomon's building program he employed or made use of non-Israelites

or foreign laborers. That seems to clearly correspond with the Jonadabs or non-anointed ones' participating in the service work. The Scriptural evidence may here be considered with interest and profit: "And king Solomon sent, and fetched Hiram [this was not king Hiram, but the son of a widow (see margin)] out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre [was a foreigner], a worker in brass: and he was filled with wisdom and understanding and cunning to work all works in brass. And he came to king Solomon, and wrought all his work."—1 Ki. 7:13, 14; 2 Chron. 2:13, 14.

[34] King Hiram sent his servants to work for Solomon. "And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father; for Hiram was ever a lover of David." "And the Lord gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon; and they two made a league together." "And Solomon's builders and Hiram's builders did hew them, and the stonesquarers; so they prepared timber and stones to build the house." (1 Ki. 5:1, 12, 18; 2 Chron. 2:8-10) Other strangers or proselytes of Israel were brought into service: "And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them [showing that those outside of the land of Israel were unnumbered]; and they were found an hundred and fifty thousand and three thousand and six hundred. And he set threescore and ten thousand [seventy thousand] of them [strangers or proselytes] to be bearers of burdens, and fourscore thousand [eighty thousand] to be hewers in the mountain [of Lebanon], and three thousand and six hundred [3,600] overseers to set the people a work." (2 Chron. 2:17, 18) This corresponds with extending to the "great multitude", or Jonadabs, a part in the witness work of the present time.—Rev. 22:17.

[35] Some other interesting facts are these: Solomon began building the temple 480 years after the exodus from Egypt. (1 Ki. 6:1) Hence the twenty-year building program of Solomon ended 500 years after the exodus. Five hundred years before 1938 or, to wit, 1438, there were movements for the release of the people from religious bondage under the Papacy. In the thirty-first session of the Council of Basle, Switzerland, in that year the Council declared Pope Eugenius IV contumacious, suspended him from the exercise of all jurisdiction, both temporal and spiritual, and pronounced all that he should do to be null and void. (McClintock and Strong *Cyclopædia,* Volume 1, page 689) *The Encyclopædia Britannica,* Volume 5, ninth edition, page 731, says: 'In the year 1438, Council of Ferrara [an Italian city], convoked by Eugenius IV, opposed the Council of Basle; the Emperor John Palaeologus [of the Eastern or Greek Empire] and the Greek Patriarch were present. The pope was deposed by the fathers of Basle, and the latter were excommunicated at Ferrara.' *The Encyclopedia Americana,* Volume 10, page 572, tells of the continuous controversy between the pope and the Council of Basle.

[36] The Scriptures show that, after the twenty years of Solomon's building program as above set out, he engaged in a nation-wide building program. (1 Ki. 9:10, 17-23; 2 Chron. 8:1-10) Then came the queen of Sheba "from the uttermost parts of the earth to hear the wisdom of Solomon". (Matt. 12:42; 1 Ki. 10:1-10; 2 Chron. 9:1-9, 12) This suggests the question: What is in the immediate future for the people of Jehovah on earth? With full confidence we will wait, and we shall see.

[37] By way of contrast or comparison we now see that Jehovah has brought in a better condition amongst his people than has heretofore been enjoyed. He has illuminated his prophecy concerning the government of his people. As gold is better than bronze, and silver better than iron, and bronze better than wood, and iron better than stone, so instead of controversies, contentions and arguments usually prevailing at the time of the exercise of the democratic method of selecting servants, now Jehovah, through Christ Jesus, appoints for service in his organization his "exactors", that is, overseers, officers or servants, for peace, prosperity and righteousness, and all must dwell together and work together in peace and in harmony. Instead of rivalry in the selection of servants, and instead of a rule by bosses or self-exalted ones, Christ Jesus now rules as the special representative of the great Theocrat, Jehovah, and his servants must all be in full harmony with him. Let all contentious persons and troublemakers beware. There is no room for such now in the organization of the Lord. Jehovah's theocratic government is now in full control of the people of God, and to Jehovah's great Prophet, King and Judge every knee shall bow and every tongue joyfully confess that Jesus Christ is Lord, King and Ruler, to the glory of God His Father. (Phil. 2:10, 11) All of the temple company are one in Christ Jesus, and "in his temple doth every one speak of his glory". The faithful servants of Jehovah are resting securely in the hand of the Almighty God, and concerning whom it is written: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand."—Psalm 149:5, 6.

QUESTIONS FOR STUDY

¶ 1, 2. How do the facts concerning the temple and the temple judgment show Jehovah's foreknowledge? Point out results of the temple judgment. What vital question confronts each one for whom the increased light upon God's Word is now available? How important is a wise decision and course of action in this regard?

¶ 3, 4. Of what is Isaiah 60:17 a prophetic description? An examination of various translations of this text brings added light on what points in particular?

¶ 5, 6. What is the evidence that Jehovah has been fulfilling his promise that he "will make thy officers peace"?

¶ 7, 8. Compare former conditions with those of the present, showing that Jehovah's promise to "make thine exactors righteousness" has been in course of fulfillment.

¶ 9, 10. Show that the term "ordained" has been misapplied by translators and religionists. Compare therewith the procedure in providing representatives of the Watch Tower Society, and account for the difference.

¶ 11-13. The laying on of hands or stretching forth of the hand by the elders in the early days of the church was of what significance? Point out why such procedure is not now in order. With scriptures show that Christ Jesus, now being at the temple, fills all the offices of the organization of Zion and directs the operations thereof. What is here clearly manifest as to the position of the Society in relation to the official part of Jehovah's organization? Account, then, for the reorganization attending the Society's activities since 1918.

¶ 14. Point out the fitness of the Society's designating all in the organization as "servants".

¶ 15, 16. What action in line with the foregoing has been taken? and how is such reorganization, with the benefits thereof, available to others? Compare this condition and arrangement with what Jehovah promised at Isaiah 60: 17.

¶ 17. To whom does Ezekiel 34: 4, 10 apply? Show that Jehovah's promise therein is having fulfillment. What is now clearly the duty of all of those of the remnant? How important is it that all in God's organization understand the commission given to the anointed temple company and be found in line in united and harmonious action in the service of Jehovah?

¶ 18-20. What definite information kept in mind will be helpful here? When and how has the prophetic picture of Solomon's building the temple had fulfillment?

¶ 21-23. Identify the "stranger" referred to in 2 Chronicles 6: 32. Relate facts showing God's beginning to reveal the "*great multitude*".

¶ 24. How has Solomon's dedication of the temple had fulfillment as a prophecy?

¶ 25, 26. In what facts is seen fulfillment of the prophetic ceremony recorded at 2 Chronicles 5: 7, 13, 14 and 7: 1-3?

¶ 27, 28. Point out facts parallel to the prophetic matter recorded at 1 Kings 8: 41-44.

¶ 29. What further interesting facts appear in this prophetic record?

¶ 30-32. Relate what has taken place in 1937 and 1938 clearly in fulfillment of the completing by Solomon of that part of his building program recorded at 1 Kings 7: 1, 2, 7 and 9: 10, showing that the Society has taken its proper place in Jehovah's theocratic government and that the Lord is guiding his people and his theocratic government is in operation and in complete control.

¶ 33, 34. What was foreshown in Solomon's sending for non-Israelites and bringing them into service?

¶ 35. Relate some facts showing an interesting 500-year parallel.

¶ 36. What followed the twenty years of Solomon's building program? What does this suggest?

¶ 37. What, then, are seen as some of the facts proving fulfillment of Isaiah 60: 17? What will the faithful now be doing, in line with Philippians 2: 10, 11 and Psalm 149: 5, 6?

OPENING THE SEALS

CHRIST JESUS is the central One of Jehovah's organization, being far above principalities and powers. (Eph. 1: 21) He is the Head over all others. The apostle John, therefore, at Revelation five, describes him as "a Lamb, as it had been slain", and standing "in the midst of the throne and of the four beasts": "And I beheld, and, lo, in the midst of the throne [of Jehovah God] and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne." (Vss. 6, 7) Thus Christ Jesus is identified and described as the One whose shed blood has redeemed mankind and by whose precious blood alone salvation comes to the human race. He is in the throne of God, that is to say, is the One having the chief authority from Jehovah; and in the midst of the "four beasts" or living ones, which means he is the Chief One in God's organization. He appears as "having seven horns and seven eyes", which symbolizes that he has the faculty of discerning perfectly the will of God as this is recorded in the scroll or book "in the right hand of him that sat on the throne", and is clothed with all power and authority to execute the divine will.

Jesus Christ "came and took the book out of the right hand of him that sat upon the throne". Thus he receives from Jehovah and at the hand of Jehovah his portfolio which sets forth the further work now to be done. God seats or installs Christ Jesus upon his throne in Zion and sends him forth to begin action. (Pss. 2: 6; 110: 2) It was in A.D. 1914 that Christ Jesus took his power and went forth at Jehovah's command and fought with Satan and ousted him from heaven, according to the description at Revelation twelve. He had overcome in that fight. He comes to his temple, or the house of God, as the High Priest for ever after the order of Melchizedek and he must receive "the Urim and Thummim" and discern the judgment of Jehovah that he may execute it. His portfolio thus discloses to him God's work that must be done. Then he begins the opening of the "seals", disclosing God's will concerning the work to be done on earth. This marks the inauguration of the work of the church as foreshadowed by the prophet Elisha's work. Then he sends his faithful ones forth with the command to 'preach this gospel of the kingdom to all the world as a witness before the final end' of Satan's rule. —Matthew 24: 14.

The divine record then pictures the four beasts and the four and twenty elders falling down before the Lamb, every one of them having a harp and a golden vessel of sweet odors. (Rev. 5: 8) Thus is pictured every part of God's organization, including the faithful ones on earth, being joyfully subject to and submissive to the Lord Jesus Christ as God's Chief Executive Officer. As 1 Peter 2: 17 declares: "Fear God. Honour the king." According to the gender of the original word used in the Greek manuscript of The Revelation, each one of the twenty-four elders possesses a harp. In the temple service the harp was used in accordance with the commandment of the Lord. (2 Chron. 29: 25) This is proof that the twenty-four

elders represented the number of all the "royal priesthood" under the Head, Christ Jesus, including the ones who 'preach this gospel of the kingdom'. Furthermore, it is stated, at Revelation 14:3 and 15:2, 3, that the 144,000 faithful members of Christ's body stand by the "sea of glass" with Christ Jesus, harping upon their harps. This picture includes the remnant on earth engaged in singing the "new song" to the praise of Jehovah God.

The twenty-four elders are described as having golden vials or bowls full of incense, "which are the prayers of saints." In the tabernacle and temple service of the nation of Israel a golden censer burned in the Most Holy, and was carried there by the high priest on the yearly "day of atonement". (Heb. 9:3, 4) This further supports the conclusion that the twenty-four elders are members of the body of the great High Priest of the order of Melchizedek, to wit, Christ Jesus, and that in the picture they symbolically represent all the body members; and the prayers' being "the prayers of saints" is further proof that the twenty-four elders are the 144,000 faithful saints constituting the body of the High Priest. This also shows that prayer is an essential part of the life of the faithful. No one can hope to get on in his faithful service of the Lord without frequent prayer. This being "the last day", it is the time to "continue in prayer, and watch in the same". (Col. 4:2) The remnant will not be able to stand without prayer and watchfulness. (Eph. 6:13-18) The Lord hears the prayer of the righteous, and the prayer of the upright is his delight. (1 Pet. 3:12; Prov. 15:8, 29) "Let my prayer be set forth before thee as incense." (Ps. 141:2) They pray for victory.—Ps. 118:25.

"And they sung a new song." (Rev. 5:9) Thus is pictured that no longer is this a time of weeping, but the time has come to sing the new song to the honor and glory of Jehovah and his glorious King. The new song in effect says: 'A new epoch has begun; the kingdom is here and the tried and precious Stone, Christ Jesus, has been laid in Zion and made the chief Stone of the corner': "a tried stone, a precious corner stone, a sure foundation." (Isa. 28:16) He is a tried, precious and sure foundation, and the Head of God's organization, and every member thereof sings his praises and the praises of Jehovah. All these (represented by the twenty-four elders) say: 'Thou art worthy to receive this portfolio and to open the seals and to reveal the truth; thou hast redeemed us by thy blood and made us unto our God kings and priests.' Thus the Lord Jesus is identified as the Redeemer and Savior, High Priest and King, and the twenty-four elders are members of his royal line.

Then John marks that others join in the song of praise. As stated at verse 11: "I heard the voice of many angels round about the throne and the beasts and the elders [that is, God's organization, including Christ's body members]: and the number of them was ten thousand times ten thousand, and thousands of thousands." Thus is shown the entire organization of Jehovah God giving praise to the Lamb which has received the riches and power and glory at the hands of Jehovah as his reward for faithfulness. The angels mentioned must be that myriad of angels who act as the retinue of servants to the Lord Jesus and who are at the general assembly. (Heb. 12:22, 23, *Diag.*) The song thus begun continues until every creature that has breath and lives praises God. (Ps. 150:6) The living ones of God's entire organization say "Amen". And the members of his royal house fall down before Jehovah and worship him for ever and ever. (Rev. 5:14) They are obedient to his orders, and in the ages to come are the recipients of the exceeding riches of his grace through Christ Jesus, the Head of his organization, and the Chief Officer of Jehovah.

Jehovah spoke through his prophet, saying: "I have installed my king on Zion my holy mountain, let him tell my decree!" (Ps. 2:6, *Rotherham*) The period of waiting ended with A.D. 1914, and there Jehovah installed his King upon his throne and directed him to begin action. (Ps. 110:1, 2) When on earth Jesus gave his great prophecy concerning his second coming and the end of the world. (Matthew, chapter twenty-four) Chapter six of The Revelation parallels that prophecy, and is a tableau in which Christ Jesus is the chief actor.

It is Christ Jesus who opens the "seven seals" of the book "in the right hand of him that sat on the throne", thus proving that no man can open the prophecies; but God permits his men to understand the prophecies after the seals are opened. It does not even follow that a man would understand the prophecies as soon as the seals are open. It can now be seen that the events pictured in the first five seals were fulfilled from A.D. 1914 to 1918, but the meaning thereof man could not understand until after the coming of the Lord to his temple, in 1918. Prior thereto the faithful church had been applying the prophecy of Matthew twenty-four to the events that came to pass from A.D. 1874 to 1914. Not until after 1918 was it understood by the church that these sealed events apply after 1914; and hence the seals were not open to or discerned by the John class, that is to say, by the remnant, until after 1918, and, in fact, very little until after 1922.

O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!—Isaiah 40:9, *A.R.V.*

MILITANT ORGANIZATION

JEHOVAH OF HOSTS is the almighty God of Battle. He has a fixed time for war and a fixed time for peace, and by making war he will establish everlasting peace among his creatures. When he sent Jesus Christ forth in A.D. 1914 to reign in the midst of his enemies, war in heaven immediately followed, and Christ Jesus was the victor. The field of military action is then transferred to the earth, and the forces for the great combat must be prepared. In the first vision of the prophet Zechariah (chapter one) there appeared a company of horsemen led by their Chief, who was Christ Jesus, and the first work of which was to make a careful survey or inspection of things in the earth before beginning operations. Horses symbolize war equipment; and that advance company of horsemen spying out the land shows that the Lord's forces are preparing for the greatest war on earth.

During the building of the temple at Jerusalem after the return of the Jewish remnant from Babylon Zechariah was again given a vision of the militant organization of Jehovah. That means that while Christ Jesus is gathering his true followers to himself into the temple of God these faithful ones are given a vision of Jehovah's great war organization. The prophet looked again, and tells what he saw. "And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass." (6:1) "Chariots" are symbols of Jehovah's militant organization, and there being four chariots means that God's organization is a four-square one, fully equipped to push the enemy from every point and to completely defeat and destroy him. "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." (Isa. 66:15, 16) "Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array." (Joel 2:5; Hab. 3:8) These war chariots' coming out from between two mountains of brass symbolizes that they are exceedingly strong, and the "brass" (copper) shows that they are beyond the earthly quality, therefore superhuman, and are sent by Jehovah, and hence are in no way a part of Satan's earthly government. These chariots picture the fighting organization of Jehovah God under the leadership of Christ Jesus.

In the fire these mountains would not become "a burnt mountain", such as Satan's organization will become according to Jeremiah 51:25. The fighting organization of Jehovah will in the fire of battle glow with brightness like the feet of Christ Jesus, as seen in the vision of the apostle John, who writes: "And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." "And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass." (Rev. 1:15; 2:18) Both the prophets Daniel and Ezekiel had a vision of this Mighty One and say that his arms and feet looked like polished brass. (See Daniel 10:6.) Ezekiel 40:3 says of him: His "appearance was like the appearance of brass". These "mountains of brass" together picture the universal organization of Jehovah and also the capital organization thereof, coming forth with the military equipment after the war in heaven had ended. It is, to quote Daniel 2:34, 35, "out of the mountain" or organization universal of God that the "stone was cut out without hands"; whereas the stone or capital organization, symbolic of the anointed King, grew to be "a great mountain [that] filled the whole earth", and is therefore the capital or chief part of Jehovah's organization.

The horse-drawn war chariots seemed to appear at the same time, all moving abreast. By having in mind now that the Jews read from right to left, this picture would indicate that the first horses and chariots to be observed would be on the extreme right. "In the first chariot were red horses, and in the second chariot black horses, and in the third chariot white horses, and in the fourth chariot grisled and bay horses." (6:2, 3) These chariots drawn by horses show preparation for and moving into position for the great battle. The horses on the extreme right are called "red", according to the Hebrew, and are called "bay", in verse seven of this chapter. The second chariot is drawn by black horses, the third on the left center by white horses, and the fourth by "grisled and bay [(*margin*) strong] horses". The *American Revised Version* renders this part of the text "grizzled strong horses"; which horses are on the extreme left and go to the south and which are thus distinguished from bay horses on the extreme right.

The prophet asked the angel the meaning of the chariots and the horses, and the answer is: "And the angel answered and said unto me, These are the four spirits [(*margin*) winds] of the heavens, which go forth from standing before the Lord of all the earth." (6:4, 5) These picture the organization of Jehovah God, "who maketh his angels spirits." (Ps. 104:4) It is a complete organization, because it is symbolized by four, and at the same time is heavenly, and includes the remnant of Jehovah's witnesses on earth, who have been made to "sit together in heavenly places in Christ Jesus". (Eph. 1:3; 2:6) The faithful remnant in the temple have been 'delivered from the power of darkness and translated into the kingdom of Jehovah's dear Son'. (Col. 1:13) The Lord by his angels has gathered out the remnant and brought them together since 1918, "from the four winds, from one

end of heaven to the other." (Matt. 24:31; Zech. 2:6) These "four spirits" have an approved standing before Jehovah, and they willingly serve him in this day. (Ps. 110:3) They come forth from presenting themselves unto the Lord, the same as the seven men described in the ninth chapter of Ezekiel's prophecy.

Babylon is on the north of Palestine, hence is called "the north country". (Zech. 2:6,7; Jer. 10:22) The earthly Babylon was overthrown eighteen years before Zechariah began to prophesy; hence this prophecy must apply to Satan's organization which bears the name of Babylon, and applies to "Gog, of the land of Magog", the chief marshal of Satan's invisible organization, concerning which Ezekiel prophesied. (See Ezekiel 38:2, 15; 39:2, *R.V.*) Zechariah sees "the black horses [which draw the second chariot] go forth into the north country". (6:6) That division of the Lord's army takes its position for the assault against the strongholds of Satan's organization which are led by Satan's prince Gog and move out for action. "And the white [horses, drawing the third chariot] go forth after them." (6:6) These two horse-drawn chariots assaulting the north country comport with the facts that two armies under two kings together assaulted and destroyed literal ancient Babylon. As stated at Daniel 5:28: "Thy kingdom [Babylon] is divided, and given to the Medes and Persians." There are two divisions of Gog's army, the invisible and the visible division, both of which are in the conspiracy against God's anointed people, and both must be attacked and destroyed by the army of the Lord. The two chariots, the second and third, moving against the enemy here picture Jehovah's sanctified ones, employed to destroy what Zephaniah 3:8 calls "the earth". Quoting Isaiah 13:3, 5, 19: "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. They come from a far country [from heaven, and are no part of this world at any time], even the Lord [leading his army], and the weapons of his indignation, to destroy the whole land [Babylon, the 'north country' or stronghold of Satan's organization]. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."

The grizzled horses wheel their war chariot into position on the south line of battle: "The grisled [(*Roth.*) spotted] go forth toward the south country." (6:6) These horses draw the fourth chariot; and in the third verse of the prophecy they are called "grisled and bay horses". Edom or Idumea (the northern section was also called Teman), Egypt and Ethiopia, all are south of the Holy Land. The prophecy, therefore, must refer to the antitypes of these countries, because those countries suffered defeat at the hands of Jehovah's executioner prior to the time of Zechariah's prophecy. In the prophecy Edom or Idumea pictures the "wicked servant" class, the "man of sin", "the son of perdition"; Egypt pictures Satan's visible organization, made up of the commercial, political and religious elements; and Ethiopia represents the hireling military strong-arm squad. All of these shall fall at Armageddon, and Jehovah's forces are moving into position for the attack. (Jer. 25:15, 16) Ezekiel's prophecy shows that the hireling crowd in particular joins forces with Gog in making the assault on Jehovah's covenant people, and which fact shows a combining of the enemy forces north and south against the anointed of the Lord.—Ezek. 38:3-5.

The bay horses of verse seven represent the remnant of God's anointed people on the earth. These are the same as those mentioned in verse two as "red horses". The *American Revised Version* designates them as "strong" horses, and *Rotherham* refers to them as "deep red". These horses are not the grizzled or bay (of verse three) which draw the fourth chariot. These "deep red" horses, of verses two and seven, draw the first chariot on the extreme right and would be the first ones to be observed by the covenant people of God on earth; and this is in accord with the facts. They picture God's remnant people on the earth who are pictured by Ezekiel under the symbol of 'the man in linen with the writer's inkhorn by his side' who scatters fire over the city. (See Ezekiel 9 and 10.) These horses drawing the first chariot symbolically say: The witness work, or 'marking in the foreheads those that sigh and cry', must be done before the battle of the great day is fought. "And the bay went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth." (6:7) The fact that these "sought to go" proved that they were willing in the day of the King's power, ready to obey the command to go through the earth and preach the gospel of the kingdom. (Matt. 24:14; Ps. 110:3) The angel of the Lord said to this remnant: "Get you hence, walk to and fro"; meaning that they must busy themselves in the witness work. This was their signal to go.

Note how the Lord by his angels directs the movements of his people, and that without their knowledge at the time. It was on the 8th day of September, 1922, when a convention of Jehovah's people had learned that Christ Jesus is at the temple for judgment and that there was much work for them to do, that the Lord caused these words to be spoken to the assembled multitude: "Do you believe that the Lord is now in his temple, judging the nations of earth?" The multitude shouted: "Yes!" The speaker continued: "Do you believe that the King of glory has begun his reign?" "Yes!" responded the multitude. The speaker continued: "Then back to the field, O ye sons of the Most High God! . . . Herald the message far and wide. The world must know that Jehovah is God

and Jesus Christ is the King of kings and Lord of lords. This is the day of all days. Behold, the King reigns! You are his publicity agents. Therefore advertise, advertise, advertise the King and his kingdom." (See *The Watchtower* 1922, page 337.) In obedience to the Lord's command the faithful remnant then went forth and walked through the earth proclaiming the message of the kingdom, and are still at that work. They asking how long this work must continue, the Lord makes it known that it must continue until the battle of the great day of God Almighty. (Isa. 6:11) The army of the Lord is on the trek and the day of war draws nigh.

The division of the army that moves against the enemy in the north country does the chief part of the work. "Then cried he upon [unto] me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country." (6:8) The war chariots drawn by the black horses and white horses move against Gog in the land of Magog, and this is pleasing to Jehovah; showing that this is the division of his army that vindicates his name. "These . . . have quieted (the indignation of) my spirit" (*Leeser*); "have settled my spirit," or, "caused mine anger to rest." (*Roth.*, footnote) These bring satisfaction to the spirit of Jehovah because they execute his vengeance upon Satan's organization. (Ezek. 39:6) This work they do after the witness work by the earthly division is completed.

The division pictured by the grizzled horses that move on the "south country", the earthly part of Satan's organization, do their part to the pleasure of Jehovah; but the division that destroys the invisible enemy, Gog and all those of the land of Magog, does the chief executing work. The earthly division of Satan's army is merely the ally of Gog and in the conspiracy. After the fall of his organization, then Satan the old Dragon is bound and put to death. (Rev. 20:1-3) All of this must be done before Jehovah's name is completely vindicated. Satan's organization, head, body and tail, must be destroyed, and then Jehovah will be pleased. (Ezek. 5:13; 16:42; 21:17; 24:13) The fact that the leader of the army of the Lord cries with a loud and positive command to this division moving on Gog shows that the army is moving into action and the noise of battle is on. All of this proves that Jehovah's witnesses on the earth are not the ones that put the Devil's organization out of business, but that they must do their witness work before the big fight is really on. The remnant could not accomplish the destruction of the enemy by bearing witness for a million years. They present themselves and perform their part according to the will of God, and then the great war follows.

LETTERS

DECLARE ALLEGIANCE TO JEHOVAH

DEAR BROTHER RUTHERFORD:

We, the Birmingham (England) company of Jehovah's witnesses, wish to declare our allegiance to Jehovah and to the Society as His channel in providing "meat in due season" and instructions in preaching the kingdom message. We rejoice as we see our "companions" coming forward week by week and entering into the 'joy of the Lord'.

We thank you personally for your interest in the British field, and particularly for changes which have recently added to the zeal and enthusiasm of us all.

The work here is increasing, and never before have we as a company felt a keener desire to co-operate with the British Branch office, and indeed the Society as a whole, as we do at the present time. We therefore continue to pray for the prosperity of Zion and for the peace of Jerusalem that the Lord may continue to show his favor upon us all.

Yours in Jehovah,

BIRMINGHAM COMPANY OF JEHOVAH'S WITNESSES.

JEHOVAH HAS GRANTED THE "INCREASE"

DEAR BROTHER RUTHERFORD:

Your recent encouraging letter, calling attention to the importance of the hour and to the message of the Lord that must now be delivered to the people, has given rise to the desire to express our appreciation of the great privilege set before us to have a share in this world-wide work, and out of that desire has come the following resolution:

"That we stand unitedly behind you as president of the Watch Tower Bible and Tract Society, the Lord's visible organization on earth, and do wish to convey to you our sincere co-operation in the most important work done on earth today."

We are a "young" company, having been organized for a little more than a year, but feel that Jehovah has granted the "increase" which he has promised unto those who are willing to obey his commands. (Matt. 24:14)

We are indeed grateful for the truths published in the Watch Tower publications and accept same as food convenient to strengthen us at this time.

May our heavenly Father continue to guide and uphold you and your colaborers in your strenuous part of the great work he has entrusted to your hands.

Your brethren by His grace,

LEONARD A. MILLER	JOHN FISCHER
BARNEY VAN DYKE	IRENE MOORE
SADIE BAUMANN	ANDREW VAN DYK
HAZEL A. MILLER	BENJAMIN MILLER
RUTH ACKERMAN	FLORENCE MANN
SIBYLLA FISCHER	RUTH M. SHORTWAY

—*New Jersey.*

SHARE IN THE GREATEST WORK

DEAR BROTHER RUTHERFORD:

May I take a few minutes of your time, to tell you that I enjoy the book *Enemies* and each issue of *The Watchtower* immensely. My heart is thrilled as I see the time approaching for the vindication of Jehovah's great name.

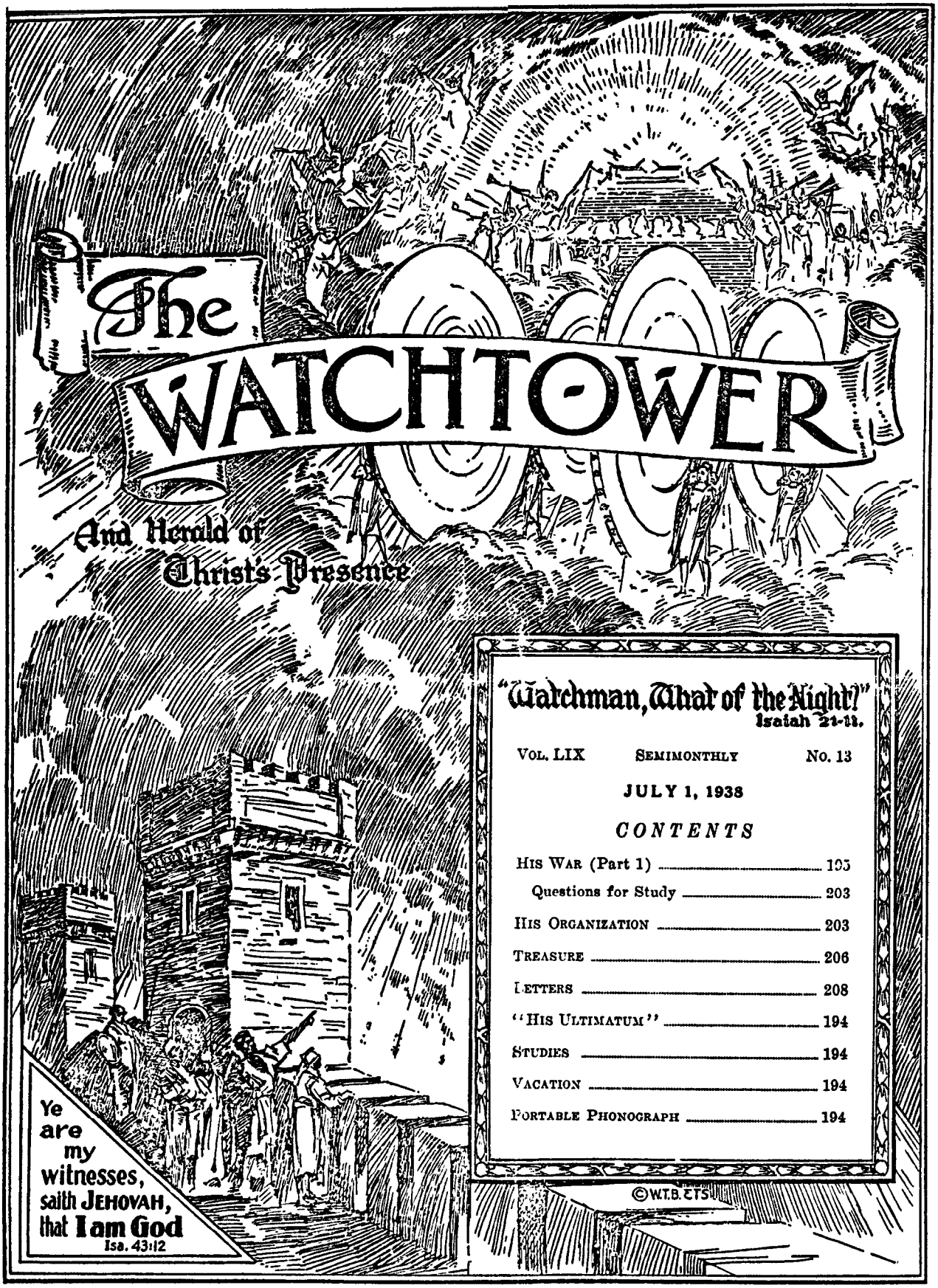
How grateful one can be to our heavenly Father for all the blessings enjoyed through the columns of *The Watchtower*. My heart is full of joy as I feed at His table and share in the greatest work ever given to human creatures.

Daily my prayer is that Jehovah may give strength to his people as they go forth in this day of battle.

With sincere Christian love, I remain

Your fellow servant,

MRS. JOS. MARTIN, *Michigan.*



"Watchman, What of the Night?"
Isaiah 21:11.

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

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"HIS ULTIMATUM"

The midsummer testimony period, August 6 to August 14 inclusive, is named "His Ultimatum". The message of the book *Enemies* is very fitting to this name, and during the period this book together with another bound book of the series will be offered to all on a 50c contribution. This being the season generally for vacations from secular employment, many should be able to arrange their vacation to coincide with the testimony period, thereby to be able to devote extra time to delivering the Lord's ultimatum before the fast approaching final battle. The season will be excellent for work in the rurals. Arrange for shipments of the needed literature as early as possible, besides making all other arrangements as to territory, etc. Your prompt reports will be awaited with interest, for the record.

STUDIES

Quite frequently the one presiding at a study is not equipped to give a proper sum-up on a question. For this reason the questions should be confined to the paragraph under consideration and in every instance the paragraph should be last read as a sum-up of the matter. This rule should be followed in *Watchtower* studies and in all other studies of the books and booklets.

VACATION

Notice is hereby given of the closing of the Brooklyn factory and office for the two weeks beginning Saturday, July 30, and concluding Sunday, August 14. This will enable the Bethel family after a year of consistent strenuous activity here to get away for a temporary change from their regular daily production work and to enjoy opportunities of field service in common with the other Kingdom publishers. All publishers will therefore order in advance sufficient supplies of literature to last them over the Bethel vacation period, and to the end of August. Do this in good time to allow for shipment from here before the factory closes Friday evening, July 29. No orders will be filled and shipped, nor mail be opened and answered, during this vacation period.

PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph, being 14 by 13 by 5½ inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces. With three phonograph discs it can be carried with tone arm in position and weighs 12 pounds 6 ounces. It can, however, accommodate ten discs. Volume of sound is strong, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This model, including three discs, is offered on a contribution of $10.00; without the three discs, $8.00. Remittances should accompany orders. Also specify the particular discs wanted.

The WATCHTOWER
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HIS WAR

PART 1

"Be not afraid . . . the battle is . . . God's."—2 Chron. 20:15.

JEHOVAH has fixed his season and time to perform his purpose. "To every thing there is a season, and a time to every purpose under the heaven." (Eccl. 3:1) The present is a time of war, to be followed by a time of lasting peace. (Eccl. 3:8) It is a time to "root out, and to pull down, and to destroy, and to throw down, [and then] to build, and to plant" (Jer. 1:10); the "time to pluck up that which is planted . . . a time to break down, and . . . to [then] build up". (Eccl. 3:2, 3) Jehovah God long ago fixed this time and season, and he acts by and through his great Executive Officer, Christ Jesus, now in performing his purpose. The body members of Christ, including the anointed ones on the earth, have certain specific duties to perform in connection with wrecking the old system and building up the new; to participate in a measure in declaring war and vengeance, and then bringing about peace. For this reason Jehovah has given command concerning this time: "Arise ye, and let us rise up against her in battle." (Obadiah 1) It is necessary, therefore, that the people of God now on the earth give earnest heed to the commandment of the Lord which applies particularly at this season and time. In line therewith a text of scripture is selected for the year 1938, which text is: 'Be not afraid: the battle is God's.' It will be profitable to give consideration to the surrounding facts and circumstances existing at the time Jehovah caused to be made a picture, or prophetic drama, foretelling the present-day war against the entrenched forces of wickedness, and which prophetic picture, now illuminated by the Lord, serves as a lamp and a guide to the anointed and their companions. That lamp is now lighted and makes clear the pathway the people of God must tread.

2 The twentieth chapter of 2 Chronicles contains a record of the prophetic picture, and closely related thereto are some things set out in the nineteenth chapter of 2 Chronicles; which we here consider in connection with the year text. The Israelites being God's covenant people, and Jehoshaphat being the king ruling over them by the grace of Jehovah, the prophetic picture relates to the coming of Christ Jesus, the King of antitypical Jerusalem, the setting up of his kingdom, and what follows thereafter. The twentieth chapter of 2 Chronicles opens with the words, to wit: "It came to pass after this." After what? The preceding chapter, the nineteenth, discloses that it was after the cleansing of the people from the religious practices into which the Devil had led them, and after organizing a proper and adequate system of courts and judges throughout all the kingdom of Judah for the government of the people. This appears to correspond with the prophecy at Isaiah 1:26-28, which reads: "And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."

3 In previous issues of *The Watchtower* the Scriptural evidence is submitted proving that the Lord Jesus fulfills this prophecy of restoring the judges and what follows at his coming to the temple. He is the great Judge before whom are now gathered for judgment all the nations of the earth, and his judgment begins "at the house of God". (John 5:22-27; 1 Pet. 4:17) Following the judgment of his covenant people, the approved ones he has brought into the temple and thus builded up Zion. (Mal. 3:1-3) Zion becomes "the city of righteousness, the faithful city". Those who come to Zion to find protection and safety, that is, the great multitude, must also become righteous, and then follows the destruction of the wicked crowd. "The city of righteousness" must of necessity be a city of peace with all the overseers thereof acting in righteousness, in harmony with the will of God as he foretold. (Isa. 60:17) The organization or government of Jehovah through Christ Jesus is strictly theocratic, and the Ruler thereof, upon whose shoulder the government rests, is the Lord Jesus Christ, who shall rule in righteousness.—Isa. 9:6; 32:1.

4 As to what immediately preceded that which is recorded in the twentieth chapter of 2 Chronicles, here take note first of 2 Chronicles the nineteenth chapter, the fourth verse, that is to say, "And Jehosh-

aphat dwelt at Jerusalem." The beginning of the fulfillment of this prophecy appears to be in 1914, when Jehovah began the setting up of his kingdom with Christ Jesus the ruler then enthroned. (Rev. 11:18) Furthermore, it is written: Jehoshaphat "sat on the throne of Jehovah" (1 Chron. 29:23, *A.R.V.*); and thus Jehoshaphat pictured Christ Jesus, Jehovah's King, now enthroned. "And he [Jehoshaphat] went out again through the people, from Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers." (2 Chron. 19:4) Concerning the Lord Jesus it is written: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." (Isa. 59:20; Rom. 11:26) This pictures Christ Jesus coming straightway to the temple in 1918. Jehoshaphat's going through the people from Beer-sheba on the southern border to Mount Ephraim on the northern border of the boundary of Judah pictured Christ Jesus' coming to spiritual Israel. Jehoshaphat inspected the people in all the realm of Judah and brought them back unto the Lord of their fathers, thereby cleansing them of all religion and religious practices, such as worshiping under trees and in groves and on high places other than Mount Zion, the only proper place for them to worship. Thus is foretold the coming of Christ Jesus and the gathering of his people unto Zion and cleansing them from religion.

5 Concerning further actions of Jehoshaphat it is written: "And he set judges in the land, throughout all the fenced cities of Judah, city by city." (2 Chron. 19:5) Here he pictured Christ Jesus as beginning judgment at the house of God in 1918. Then Jehoshaphat spoke to those selected "and said to the judges [thereby referring to the impartiality of the Lord's judgment and of his system of justice to be set up in the church, or building called Zion, after 1918], Take heed what ye do; for ye judge not for man [as man-pleasers], but for the Lord, who is with you in the judgment [if you are faithful and impartial and show no respect of persons]. Wherefore now, let the fear of the Lord be upon you [and not the fear of man or other creatures]; take heed and do it; for there is no iniquity [no inequality or partiality] with the Lord our God, nor respect of persons, nor taking of gifts [that is, bribes to blind the eyes and pervert justice]". (2 Chron. 19:6, 7) Bribes may consist of other things than money, even that of adulation of men. "Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel [thus picturing the part the remnant has now in judging, to line up things in conformity with God's judgment], for the judgment of the Lord, and for controversies [that is, proceedings according to the laws and judgments of the Lord already written], when they [that is, Jehoshaphat and his inspecting party, picturing Christ Jesus and his holy angels, which attend him in judgment (Matt. 25:31)] returned to Jerusalem [there to complete the organization of justice and thus to accomplish the cleansing of the sanctuary class, which occurred in 1932]."—2 Chron. 19:8.

6 Further describing the acts performed by Jehoshaphat foretelling what is performed by Christ Jesus it is recorded: "And he charged them [the representatives of God's sanctuary and the heads of the fathers of Israel], saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart [motive]. And what cause soever shall come to you of your brethren that dwell in their cities [hence from outside of the capital city of Jerusalem], between blood and blood [Deut. 17:8-13], between law and commandment, statutes and judgments, ye [as a court of final jurisdiction (Deut. 17:8-13)] shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren [of those seeking judgment]: this do, and ye shall not trespass [Acts 3:23]." (2 Chron. 19:9, 10) Thus is the instruction given as to what course shall be pursued amongst the antitypical people of God at the temple.

7 Furthermore the record in chapter nineteen reads: "And, behold, Amariah the chief priest is over you in all matters of the Lord." The name Amariah means "Jehovah has said or promised"; and thus it is seen that he pictured Christ Jesus, "the Word of God," who is the High Priest of God of our profession. (Heb. 3:1) Christ Jesus is head over matters spiritual and doctrinal, pertaining to Zion.

8 Continuing the prophetic record reads: "And Zebadiah, the son of Ishmael, the ruler of the house of Judah [hence, next to the king], for all the king's matters." "Zebadiah" means "Jehovah hath given or endowed"; and he would therefore picture the representatives of the Lord Jesus Christ at the temple, who act upon the orders from the Lord Jesus (Matt. 13:41; 25:31), and the representatives on the earth, acting under the command of the Lord, that is to say, the "faithful and wise servant" in a collective body.

9 Continuing this prophetic record reads: "Also the Levites [meaning the approved ones at the temple judgment (Mal. 3:3)] shall be officers [overseers (*Strong*)] before you"; that is to say, these servants in the Lord's organization who, under the Lord's direction, act as overseers. Then the prophecy gives this admonition to those thus addressed: "Deal courageously [according to God's judgment, knowing that he is backing you up as long as you do so, and hence do not fear the 'evil servant' class or the 'man of sin', that go about seeking your hurt], and the Lord shall be with the good."—2 Chron. 19:11.

10 Thus it appears that the prophecy has its fulfillment when the "evil servant" and the "tares" are gathered out and completely separated from the "faithful and wise servant", and when God's organization on earth has been brought into the better condition as described in Isaiah 60:17, at which latter time peace,

justice and righteousness must obtain, and do obtain, among the people of God, and during which time the Lord sends prosperity upon his kingdom interests in the earth, and shields and protects and blesses his faithful servants.—See *The Watchtower* June 1938.

[11] The Scriptural record at 2 Kings 3: 1-27 discloses a rebellion of Moab against the king of Israel. Jehoshaphat, king of Judah, joined forces with the king of Israel at the latter's request, to put down that rebellion, and the Edomites appear to have been drafted to fight against Moab because the Edomites were then subject to the king of Judah; and the Edomites went with Israel and Judah to fight against Moab, and in that battle the Moabites were greatly humiliated and defeated. Doubtless the Moabites planned revenge for their humiliating defeat, and since the Ammonites were closely related to the Moabites they would sympathize one with the other. In 2 Chronicles 20: 1, in referring to what is above stated as appearing in chapter nineteen, it is written: "It came to pass after this also." The word "also" here probably has reference to the war of Israel and Judah and Edom against the Moabites. That first verse of chapter twenty further says: "The children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle."

[12] This scripture shows that there was a conspiracy of the people of Ammon and Moab against Israel to make war on and to destroy Israel. The scripture also discloses that there were others besides the Moabites and Ammonites that came against Israel to engage Jehoshaphat and his forces in battle. The Moabites and Ammonites were descendants of Lot by his own two daughters, and therefore those people were "half brothers". Moab in the prophetic picture represents the commercial big business and military elements of "Christendom". There is never a war without the commercial element's being at the fore and deeply interested therein; and therefore the Moabites here pictured that element that prosecutes war for revenge, for conquest, and for commercial gain, and which is one of the elements of the Devil's organization. During the World War of commercialism the Devil tried to force Jehovah's covenant people on the earth to support and to participate in that war and thus to violate God's specific command to them. The Devil, however, was defeated in that effort. The military-religious element of Satan's organization was greatly angered by the refusal of God's covenant people to recruit those of their own number for war purposes, and Satan and his agents manifested that anger by causing the imprisonment of many of Jehovah's people and by restricting their activities in doing witness work through all "Christendom". When the war ended Jehovah by and through Christ Jesus brought about the release of his people from such restriction and imprisonment, and that was a real defeat of the Devil and his agents pictured in this prophecy by the defeat of the Moabites in the battle described in 2 Kings 3: 1-27 when Israel and Jehoshaphat made war against them.

[13] At the time of the afore-mentioned rebellion the unfaithful organized Israelites were under Jehoram. The Edomites were with Jehoshaphat, the king of Judah, in that war against the Moabites. Likewise during the World War there were those who conscientiously objected to war and who in a measure had rendered aid to Jehovah's people in resisting the commercial-military element to force them into war, and which people afterwards sympathized with the military-commercial element and turned against Jehovah's witnesses. The Edomites pictured that element, and therefore the Edomites at this point pictured the "evil servant" class, and "the man of sin", which includes those who are designated as the "Christian religionists". Since the end of the World War even a more crushing defeat has been dealt to the modern-day Moabites by faithful people of God. In this connection attention is called to the public question meeting at Washington, D. C., on June 3, 1935, when it was publicly declared that the people who are wholly devoted to Jehovah God and his King could not and would not teach their children to indulge in flag-saluting, because such attributes protection and salvation and adoration to other than Jehovah God and therefore is in violation of Jehovah's specific commandment to his people. That stung the commercial-political element of the Devil's organization. Shortly thereafter the children of Jehovah's witnesses, acting upon the command of the Lord as set forth in his Word, refused to yield to the religious ceremonies of compulsory flag-saluting, and this further stirred up the enmity of those against the Lord's organization. At that same convention at Washington, D. C., it was shown that the Jonadabs, the "great multitude", cannot properly indulge in flag-saluting, but their devotion also must be solely to Jehovah and to his King. Then, since 1927 particularly, Jehovah's witnesses have refused to be bound by laws enacted and attempted to be enforced which abridge or prohibit the door-to-door witness work of bearing testimony to the King and his kingdom. All elements of Satan's visible organization have since then indulged in the persecution of Jehovah's witnesses because of their faithfulness to God's commandment, but the commercial-military element, and the political element in particular, have been prominently to the fore, while the ultrareligionists have tried to hide their activities behind their allied representatives of Satan.

[14] The Ammonites, who were half brothers of the Moabites, joined in the concerted action against Jehoshaphat. The Ammonites pictured that element of Satan's organization known as the patriotic, nationalistic politicians, who not only support but actively operate Satan's political organization, and which is made specially manifest in the Nazis, Fascists, and other radical rulers, which carry out the persecution

work of the Roman Catholic Hierarchy. The word "Ammon" means "inbred". The Nazi politicians are extremists and fanatical on the "inbred" idea, priding themselves on what they call "pure Aryan blood" with not the slightest taint of Jewish blood to 'defile' them. The Ammonites, therefore, picture this extreme, radical political element, of which the Nazis and Fascists are striking examples. Because Jehovah made the Jews of ancient days his chosen people, the Nazis seize upon that pretext to persecute Jehovah's witnesses, because they declare that Jehovah is the true and almighty God. The old German heroes or mythological gods are the objects of worship and adoration by political Germany, who attempt to compel those who express faith in Jehovah God and Christ Jesus to depart from their faith and to conform themselves to Devil worship. The modern-day Ammonites are allied with all other elements of Satan's organization, particularly the Roman Catholic Hierarchy, in their assault against the people of Jehovah God. Thus the prophecy locates the elements of Satan's organization that are against God and against his kingdom.

[15] Since 1914, and particularly since 1918, the faithful witnesses of Jehovah have seen that God enthroned his King in 1914, and therefore they have been announcing that the rule of the Gentiles, under the direction of the Devil, has ended and that the setting up of the kingdom of God and Christ Jesus is at hand, and they have therefore, in obedience to God's commandments given to them, persistently proclaimed Jehovah's judgment against the kingdom of this world, and, thus acting as the representatives of the Lord, they have been 'binding the kings with chains, and their nobles [religious-political crowd that ride in the saddle] with fetters of iron'. (Ps. 149:8, 9) Such binding influence has greatly hindered the religious, commercial, political racketeers in carrying on their work, and therefore, under the subtle advice and counsel of the Roman Catholic Hierarchy crowd, all these elements of Satan's organization are in a conspiracy and are trying to cast away from them such influence; which is represented in the words of Jehovah's prophet, to wit: "Let us break their bands asunder, and cast away their cords from us." (Ps. 2:3) Jehovah's witnesses stand solely for Jehovah and his kingdom under Christ and are blind to everything else, and therefore they refuse to "heil" politicians, to salute flags, and to pay homage to men, and this, and their attitude toward the League of Nations or confederacy of nations, and also their exposing of the Roman Catholic Hierarchy in its effort to control the world, greatly anger all the elements of Satan's organization. Therefore all these elements of Satan's organization, to wit, commerce, politics and religion, sympathize with one another in their efforts against and opposition to Jehovah's witnesses, and they combine in their persecution of those who represent the Lord on earth. Also since 1928, by the grace of the Lord, Jehovah's witnesses have clearly seen that the "higher powers" (Rom. 13:1) are not made up of the ruling elements of this world, as it has been claimed, but that Jehovah God and Christ Jesus are the "higher powers", and because his faithful servants publicly announce such great truth Satan's organization and the elements thereof enter into a conspiracy to persecute and to destroy Jehovah's witnesses.

[16] In the foregoing Scripture text, 2 Chronicles 20:1, these words appear, to wit: "With them other beside the Ammonites." According to *Rotherham* and the *American Revised Version,* margin, this part of the text reads: "And with them, some of the Meunim." The word *Meunim* means "habitations" and applies to the inhabitants of Maan. They were located near to or were associated with Mount Seir of the Arabian peninsula, as appears from 2 Chronicles 26:7, *American Revised Version.* Even at this present time, at that section on the east of Mount Seir is a town named Maan. Meunim were doubtless the same as "the inhabitants of mount Seir". (2 Chron. 20:22, 23) Whether Esauites or not, they were closely associated with the Esauites or Edomites. Esau "went into the country from the face of his brother Jacob". "Thus dwelt Esau in mount Seir. Esau is Edom." (Gen. 36:6-8) "As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day." (Deut. 2:22) The Meunim must have been some of the aborigines of Mount Seir, who afterwards became subject to the Edomites. The Meunim therefore pictured those tied in with the religious wing of Satan's organization, which is pictured particularly by Mount Seir. They were Devil-worshipers or religionists, like the Edomites. The Meunim were in that territory before the Edomites came. Even so were the pagan devil-religionists on the ground first in what is now known as "Christendom", before the papal devil-religionists, the Roman Catholic Hierarchy, came. Papal Rome merely succeeded pagan Rome, both of which peoples practiced the devil religion. Just as *Meunim* means "habitations" and applies to the inhabitants of Maan, so the Roman Catholic Hierarchy claim to be in the place of God's habitation, the church, and they claim to be God's representatives or his sole representatives on the earth. Therefore the others with Ammon and Moab in this rebellion clearly refer to the religious element, and particularly the Roman Catholic Hierarchy, which is in the lead with that devilish crowd. It is this combined element that today conspires against those who are on the side of God and his King, and that seeks the destruction of such.

[17] Both Ezra and Nehemiah referred to some of these Meunim, which came to be temple Nethinim or helpers. Likewise today some who were at one time religionists, having their habitation with the Roman Catholic Hierarchy or other religionists, have come

out therefrom and have become of the people of God and joined his people as helpers. It is therefore seen that many of the "great multitude" were at one time religionists or with the religious crowd, and now become God's people and helpers at the temple. (Ezra 2:43-50; Neh. 7:46-52) Mount Seir, which pictures the devil religion and religionists, shall, as the Scriptures declare, become desolate: "As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea [Edom], even all of it; and they shall know that I am the Lord." —Ezek. 35:15.

[18] The above-described military element or combined warring crowd that conspired to make war against Jehoshaphat came from the east of the Jordan river and of the Dead Sea and the Arabah (the wilderness plain) below the Dead Sea. Jerusalem and Judah, being west of the Jordan river and of the Dead Sea, the armies of Moab, Ammon, and Mount Seir (the Meunim) would have to march around the south part of the Dead Sea and up on its west coast or shore toward En-gedi, and this clearly appears to be the way they came; and it is written concerning this combined crowd of conspirators that they "came against Jehoshaphat to battle". Jehoshaphat was Jehovah's anointed king over God's covenant people at Jerusalem, and therefore pictured the Commander and Ruler over God's people now on earth. Aptly the prophetic words of the psalmist apply here: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." (Ps. 2:1-3) These prophetic words, without a question of doubt, now apply as spoken by the enemy against God's King and his kingdom people.

[19] "Jehoshaphat" means "Jehovah-judged", that is to say, vindicated. (*McClintock and Strong*) Therefore Jehoshaphat pictured Christ Jesus, Jehovah's anointed King enthroned and installed in office, from 1914 onward, and who is the Vindicator of Jehovah's name. It is written concerning this Jehoshaphat that he, "Jehoshaphat, . . . sought the Lord with all his heart." He was succeeded by the unfaithful Ahaziah, whom Jehu slew. (2 Chron. 22:9) The foregoing enables us to locate the combined enemy conspiring to destroy God's anointed people on the earth, and for that reason is set forth herein.

[20] The setting of the prophecy of 2 Chronicles the twentieth chapter shows that it applies and has its fulfillment in the "day of Jehovah", when he vindicates his name. The combined force above mentioned coming against Jehoshaphat to battle pictured the present-day combined elements of Satan's organization marching against the Lord and against his anointed people on earth, representing the Lord. Moab was greatly humiliated because of the crushing defeat suffered at the hands of the kings of Israel and of Judah. Moab and the allied conspirators, marking the prosperity enjoyed by the people in the country ruled by the faithful Jehoshaphat, coveted what they saw there and sought it for themselves. Even so Gog and his wicked hosts coveted the rulership of the world, which now has come under Christ Jesus and which shall prosper under that righteous King. That covetous spirit moved the people of Moab and the allies against Jehoshaphat and against the city where Jehovah had placed his name, and the Devil, who is the covetous one, implanted that wrongful spirit in the minds of those conspirators. Likewise now the Devil fills his representatives on earth with covetousness and hatred and combines them against the organization of Jehovah, where God has placed his name and over which Christ Jesus the King is now the ruler. The Lord Jehovah thus definitely locates the present-day enemy in this prophetic picture.

[21] Jehoshaphat maintained his integrity with Jehovah, and therefore Jehovah provided his deliverance from his enemies. To this end Jehovah would and did maneuver those conspirators in their movements against Jehoshaphat and Jerusalem. This further proves that Jehovah provides for the protection of his people and maneuvers the enemy into position for their own destruction. Without doubt the Lord Jehovah is now maneuvering the enemy forces in leading them to a position where they will attack against the Lord's anointed. The circumstances and conditions furnish an opportunity for the anointed to prove their integrity toward God, and those covenant people who do maintain their integrity furnish a good and sufficient reason or grounds for God to destroy the enemy forces that come against his people.

[22] An earlier example of such is recorded at Joshua 11:20: "For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses." (See also Zechariah 14:1-3 as to what Jehovah did to Satan's crowd. See also Ezekiel 38 and Revelation 16:13-16.) Jehovah takes care of his own people in his due time and in his own good way; and giving this knowledge to his anointed people at this time gives them full assurance and complete courage to go on in the service.

[23] No doubt the enemy expected to make a surprise attack upon Jehoshaphat, but the Lord God prevented the enemy from so doing: "Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea, on this side Syria; and, behold, they be in Hazazon-tamar, which is En-gedi."—2 Chron. 20:2.

[24] Jehoshaphat, being thus informed, had time to make ready for the attack. Likewise Christ Jesus knows in advance of the attack of Satan's forces that

will be launched against God's people at the battle of Armageddon, and the Lord Jesus, through his angels, transmits that warning to his faithful people now on the earth and which warning is also transmitted to their companions. Concerning the approaching attack with Gog, Satan's field marshal, leading his forces against the anointed of Jehovah, the prophet wrote: "And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face." —Ezek. 38:18.

25 Jehovah now forewarns his faithful witnesses of the coming assault, and thus he does by using Christ Jesus at the temple to disclose to the temple company these truths and through them gives information to others concerning the meaning of the prophecy. The warning from the Lord is brought by his faithful messengers and his servants on the earth, and they give heed thereto, but the fearful and indifferent and the "evil servant", although being informed somewhat in the Scriptures, do not now say anything to warn even the people of good will, because they fear the enemy may take offense at being exposed and that they, the indifferent, the "evil servant", and the fearful ones, may be brought into disrepute to their own hurt.

26 To Jehoshaphat the faithful messenger that came to him said: "There cometh a great multitude against thee." Today the Devil's entire organization is marching to the final attack upon the people of God who are now under the command of Christ Jesus the King. The enemy under the immediate command of the Devil's field marshal, Gog, and in the ranks of which there are a host of demons and all the earthly agents of Satan, made up of commercial, political and religious elements, the "evil servant" class and others, now march forward like a mighty multitude bent upon the destruction of those who serve Jehovah, and concerning which wicked crowd it is written: "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." (Ezek. 38:15, 16) By another of the prophets Jehovah describes this day of conflict. (Joel 3:9-14) In describing that day the Lord says: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."—Rev. 19:19, 20.

27 As evidence that the mighty host marching against Jerusalem were no part of God's people, but were avowed enemies of the Lord, the record concerning the message brought to Jehoshaphat says: A great multitude comes "from beyond the sea", where the inhabitants of God's enemies were to be found. According to the *Revised Version* and *Rotherham* these words appear: "From Syria"; but according to the *Variorum Bible* margin the reading is: "From Edom." No part of the record indicates that there were Syrians in the allied armies of the enemy that marched upon Jerusalem. The messenger who came to Jehoshaphat reported the enemy to be at "Hazazon-tamar, which is En-gedi". That was a part of Judah's territory. Thus it is seen that the enemy had come to a point within about thirty miles of Jerusalem, to a place about halfway up the west coast or shore of the Dead Sea, and that was in the territory of the Judeans. It was a place of many vineyards. The name "Hazazon-tamar" means "division of palm trees". "En-gedi" means "fountain" of waters; where there were many vineyards. The combined enemy, therefore, had invaded the land of Judah (antitypically meaning the place of Jehovah's people), and had taken possession of the palm trees, the fountains, and the vineyards. Today the visible forces of the Devil have invaded and trampled upon the field of activity of God's faithful witnesses in the earth. They have seized possession of some of God's servants (like unto palm trees) and the fruits of their labor (Ps. 92:12), and have cut off the water supply, that is, the supply of truth, from God's people and those who seek the truth. Striking examples of this are now plainly seen in the countries of Germany, Italy, Trinidad, Northern and Southern Rhodesia, and other places of the earth. The combined enemy is against those who have the palm branches, the Jonadab class, who wave them in recognition and honor of Jehovah and his King, and they seek to turn them away from the truth and destroy their truth supply, pictured by the water supply, and their sustenance, meaning the Word of God.

28 The information that the enemy was approaching would necessarily cause a considerable stir and anxiety on the part of Jehoshaphat and those closely associated with him. In the fulfillment of this part of the prophetic picture particular reference is to the anointed ones of the Lord now on earth and would also include those who have taken refuge under the Lord's organization, trusting in God and in Christ Jesus. Jehoshaphat, receiving this information, sought "ways and means" to meet the assault. "And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah."—2 Chron. 20:3.

29 "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." (Prov. 1:7) Information came to God's people, who were given an understanding that a war in heaven had taken place and that now the enemy was march-

ing on the earthly part of God's organization, and this would and did cause fear that led the faithful ones to seek knowledge at the mouth of the Lord. They thus seeking information and knowledge, the Lord revealed to his people the understanding of the war in heaven and the beginning of the kingdom, and this led to the publication, as of March 1, 1925, in *The Watchtower,* of the article "The Birth of The Nation", and which caused a real stir or shake-up within the ranks of the professed people of God and caused the faithful ones to be more active, and also caused the opponents to show themselves. In that article the Lord revealed to his people the combined forces of Satan and that they were marching to the attack against the servants of the Lord and were bent on the destruction of those to whom the Lord Jesus has committed his testimony, and which people keep the commandments of God. It appeared to them for the first time that they were certain to be subjected to a real warfare. (Rev. 12:17) On page 74 of that article this statement is made: "Make no mistake by treating this war as a light or trivial thing. Satan will use every conceivable method to destroy the remnant of Zion. . . . The fight is on to a finish." Thus the Lord was bringing to his people on earth information of the combined efforts of the enemy under Satan to destroy those who are on the Lord's side. Satan then tried to prevent the publication of that article concerning the birth of The Nation, but failed in that effort. Its publication was the start or beginning of clarifying of the great issue which must now be settled, namely, the vindication of God's name. Jehovah's people recognized that Jehovah God had enthroned his King and now the name of the Most High must be vindicated, and that this would lead to a real warfare. The faithful feared God and moved forward with due caution, yet with the bold determination to do the will of God, in whom they trust and where their hope was and is wholly centered.

[30] The earthly remnant of Zion earnestly sought the face of the Lord Jehovah for guidance. They saw that the enemy was invading their God-given spheres of activity, and Jehovah's people wholly devoted themselves to the house-to-house service of the Lord in giving testimony, and the fight began to increase in intensity from that time forward. Following the publication of the article "The Birth of The Nation" there was published in August 1925 the message of the fourth "vial" of the "seven last plagues". The prophecy showed what was to follow, and the physical facts show what actually did follow in fulfillment of that prophecy. "The fourth angel sounded, and the third part of the sun was smitten [dimming the glory of the modern Moab, Ammon and Meunim], and the third part of the moon, and the third part of the stars, so as the third part of them [Moab, Ammon and Meunim] was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters [Moab, Ammon and Mount Seir] of the earth [all the visible part of Satan's organization], by reason of the other voices of the trumpet of the three angels, which are yet to sound!"—Rev. 8:12, 13.

[31] Thereafter the controversy between the truth and those representing Satan became more intensely marked. The inoffensive book, *The Harp of God,* had been circulated, together with the *Studies in the Scriptures,* but such had aroused little or no opposition. In the spring of 1926, however, came the publication of the book *Deliverance,* definitely and emphatically setting forth that there would be a final conflict between the two opposing organizations and this would be fought at Armageddon, and this greatly stirred up the enemy. The conflict began to increase all over the earth where God's people were proclaiming the message of truth. In 1926, in Germany 897 of the witnesses for Jehovah were arrested for preaching the gospel, and the persecution in Germany increased from that time onward. The house-to-house witness work, on Sundays particularly, was begun and carried on by the faithful from and after 1926. The arresting of Jehovah's witnesses in Germany increased in 1927 to the number of 1,169. In 1928 the arrests in Germany greatly increased, and in that same year the arrest and persecution of Jehovah's witnesses in New Jersey and in other parts of the United States became a common thing. Violent assaults by the enemy began against Jehovah's witnesses over a wide area, and this shortly followed the appearing of the 'two great signs in heaven', as previously published in *The Watchtower,* which signs are Jehovah's organization and the organization of Satan. *The Watchtower* January 1, 1926, in the article "Who Will Honor Jehovah?" emphasized the fact that Jehovah has an army and that his army will fight against and destroy Satan's organization, and that Jehovah's purpose is to make a name for himself. God's people began to be informed and stirred up to greater activity than ever before. Shortly thereafter followed the publication of the London Resolution, "Testimony to the Rulers of the World," which was an open challenge to the enemy organization, particularly at "the seat of the beast".—Rev. 16:10, 11.

[32] Jehovah's witnesses had begun to proclaim the message of the kingdom by means of radio, and this aroused the enemy, and the enemy vigorously opposed their use of the radio. The fight against God's people and the radio activities was then carried by the enemy to Washington, D. C., and that controversy opened the way and made it possible for Jehovah's witnesses to use the facilities of the National Broadcasting Company to broadcast God's message from the convention grounds at Toronto, Canada. In that broadcast the combined elements of Satan's organization were clearly exposed. That message so greatly enraged the modern Moabites, Ammonites and Meunim or mount-Seir reli-

gionists that the National Broadcasting Company facilities were for ever thereafter denied the people of Jehovah God. The fight increased, and Jehovah's witnesses, with greater vigor, pushed forward the witness work by radio and in building and using radio stations in America and Canada and other places. In 1928 the Canadian government refused to renew the licenses of radio stations owned by Jehovah's people. The assault upon Jehovah's witnesses continued to spread, which caused them to fear the Lord, gave them deep concern, and caused them to earnestly seek the face of the Lord for guidance.

33 At this point Jehoshaphat foreshadowed the activities of God's people on earth, and, as it is written in the prophetic picture, he "set himself to seek the Lord, and proclaimed a fast throughout all Judah". (2 Chron. 20:3) This cannot be construed to mean that Jehovah's witnesses sought pity from the enemy, but it does mean that they sought to have a better understanding of the will of God as to what they should do. "To fast" means literally "to cover over the mouth": "But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom." (Ps. 35:13) "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. When I wept, and chastened my soul with fasting that was to my reproach. I made sackcloth also my garment; and I became a proverb to them." (Ps. 69:9-11) "My knees are weak through fasting, and my flesh faileth of fatness. I became also a reproach unto them; when they looked upon me they shaked their heads." (Ps. 109:24, 25) When danger threatens his people it is the will of God that they should thus seek his face. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Then will the Lord be jealous for his land, and pity his people." (Joel 2:12, 13, 15, 18) "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish." (Esther 4:16) Thus the Lord furnishes marked examples for the guidance of his people in the present-day hour of stress.

34 The purpose of fasting is to deny oneself of doing what might be to his pleasure, in order that he may more fully and efficiently learn the ways and means to serve God. (Isa. 58:13) Fasting is not for the purpose of being seen of men or to gain sympathy of men. (Matt. 6:16-18) It is not the purpose to appear to be very good and sanctimonious or bowing down one's head like a bulrush to elicit sympathy from others (Isa. 58:5), but rather to boldly take a position before the Lord that would bring reproach upon those who serve God and to deny themselves of any and all things that might interfere with their proper understanding of the Lord's will concerning them. It is a course of self-denial with physical effects upon oneself, but not to be seen of others, and which brings the reproach of the enemy upon them because of their faithful devotion to the Lord. It means to make oneself of no reputation before the world, but the humbling of oneself under the mighty hand of God and doing so gladly by publicly identifying oneself as the messenger and servant of the Most High.

35 According to the record the fast was proclaimed "throughout all Judah". In fulfillment it means that all who have been taken out of the world for the name of Jehovah have had the call to deny self and to give greater attention to the service of Jehovah God; which facts are brought to their attention by the Lord at the temple acting through his representative organization on the earth. In keeping with this, the May 1, 1926, *Watchtower* called attention to the fallacy of the so-called "character development" and pointed out that, instead of assuming to make oneself perfect and sanctimonious, if one is really devoted to God and in a covenant to do God's will he should therefore engage actively and earnestly in God's service as commanded by the Lord, and thus keep his covenant with God. The remnant thereafter saw the great necessity of fulfilling their covenant with Jehovah by vigorously, actively, and zealously engaging in the field service of proclaiming the message of the kingdom. The Lord from that time forward opened greater avenues of service for his people, and all the faithful ones became publishers of the kingdom message.

36 Then, as the witness work increased and Jehovah's witnesses with boldness and joy went forward to the performance of their covenant obligations, the threatening menace of the enemy became more apparent. The "Roman Catholic Hierarchy of Authority", which is in fact a commercial, political organization operating under the name of religion, began to more actively assault God's faithful witnesses and to gather the other forces together to persecute them. In 1929 the pope and Mussolini, the fanatical political autocrat of Italy, made a deal, and the pope regained temporal power amongst the nations. Then the Lord's organization brought forth the book *Life*, calling attention, in chapter twelve, to the vindication of Jehovah's name, and then followed the publication of the book *Prophecy*, setting forth that the vindication of Jehovah's name is the paramount issue now to be settled once and for all. The Nazis, which are the anti-God and anti-Kingdom crowd of Germany, then pressed harder and with greater vigor the persecution of Jehovah's

witnesses, and in this they were aided and abetted, advised and directed particularly by the "Roman Catholic Hierarchy of Authority" and the commercial interests they represented. Like the combined enemies of Judah, so now the combined elements of Satan's organization began to march on to the assault of God's devoted people assembled at Armageddon, 'the place of troops.' Jehovah, by the hand of his chief officer, Christ Jesus, at the same time continued to maneuver the enemy into a position according to his will, and at the same time instructing his own people that the day of final conflict is more imminent. These things were long ago shown in the prophetic picture and were written aforetime for our learning, and God's announced purpose is that he will now increase the knowledge and strengthen the hope of his people, giving them a clearer understanding of what shall be the final result of the assault of the enemy upon them. The prophetic picture recorded in the prophecy here under consideration is for the very purpose of thus instructing his people. With eagerness, therefore, God's people continue to seek his face and an increase of knowledge, and he gives this to them, thus strengthening their hope. This prophecy is for the instruction of God's people, the remnant in particular, showing them the proper course of action and conduct that they must take to be assured of protection and guidance by the hand of the Most High. The prophecy will be studied with the keenest interest by Jehovah's people at this time because the physical facts unquestionably show the advancement of the enemy upon them, and they desire to know and must know what shall result in the end.

(To be continued)

QUESTIONS FOR STUDY

¶ 1. How do scriptures and facts show that Jehovah has fixed times and seasons for performing his purposes? What is the work he will have done at the present time? and what means does he employ for that purpose? How are his people enabled to understand his purpose and to have a part therein?

¶ 2, 3. The picture here to be considered relates to what? How is this shown? To what do the words "after this" (2 Chron. 20:1) refer? Compare this with the prophecy at Isaiah 1:26-28 and what has taken place in fulfillment of the latter.

¶ 4. Point out how the record concerning Jehoshaphat foretold the coming of Christ Jesus and the gathering of his people and cleansing them.

¶ 5. How does Jehoshaphat's prophetic procedure as stated at 2 Chronicles 19:5 have fulfillment? Also his instruction recorded at verses 6-8?

¶ 6-10. What important points of instruction for the antitypical people of God at the temple are seen in verses 9, 10? In verse 11?

¶ 11, 12. Account for the procedure recorded at 2 Chronicles 20:1. Apply the prophetic picture.

¶ 13. Who were here pictured by the Edomites, and how?

¶ 14. Whom did the Ammonites picture? and what facts mark fulfillment of their part in the concerted action against Jehoshaphat?

¶ 15. When and how does the 'binding the kings with chains, and their nobles with fetters of iron' take place? What are the "bands" and "cords" (Ps. 2:3)? and what efforts are made by the ruling elements to free themselves from being 'bound'?

¶ 16, 17. Who were the "other beside the Ammonites"? In what facts in fulfillment of this prophecy are they and their relationship to "Ammon and Moab" clearly seen? Who were pictured by "mount Seir"?

¶ 18-20. Point out how the setting of the prophecy of 2 Chronicles chapter twenty shows the time of its application and fulfillment.

¶ 21. What instruction for Jehovah's people of the present time is seen in Jehoshaphat's maintaining his integrity, and his being delivered?

¶ 22-25. How does Jehovah forearm his people and enable them to go on in his service with boldness and confidence?

¶ 26, 27. Who, in the fulfillment, are here (vs. 2) referred to as "a great multitude"? What is the prophetic significance of their 'coming against Jehoshaphat', and of their being already in "En-gedi"?

¶ 28, 29. "And Jehoshaphat feared." Point out the fulfillment of this part of the prophetic picture, in its relation to the message prophetically referred to in verse 2.

¶ 30-32. Relate facts marking the beginning, and increase, of the conflict between the two opposing organizations.

¶ 33, 34. What was foreshadowed in Jehoshaphat's 'setting himself to seek the face of the Lord'? What is meant by fasting? and what is its purpose?

¶ 35. How, in the fulfillment, has "Jehoshaphat" "proclaimed a fast throughout all Judah"? and with what effect upon God's covenant people?

¶ 36. In what facts, in the fulfillment of the prophetic picture, are seen the 'onward march of the combined enemies of Judah', and Jehovah's instructing his people in relation to the final conflict? What has been Jehovah's purpose in providing the prophetic picture and a record thereof, and in now revealing to his devoted people the meaning thereof?

HIS ORGANIZATION

JEHOVAH keeps his purposes secret until due time to reveal them. "He revealeth the deep and secret things" in due time. (Dan. 2:22) "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7.

The purposes of Jehovah are stated in his Word by his prophets, but no one can understand them until God by his power opens the seals. Chapter five of The Revelation calls attention to the seven seals on the scroll in Jehovah God's right hand. Chapter six deals with the opening of six seals; chapter eight has to do with the seventh seal. Apparently the seventh seal could not be opened until the sounding of the seventh angel, as it is written, at Revelation 10:7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." "The mystery of God" is not the same as the mystery of Christ. The latter has to do with Jesus and his body members. The mystery of God is concerning Jehovah's organization and that organization which opposes God and which the Lord will destroy.

The chief officer of Jehovah's organization is Christ Jesus. In his organization are myriads of angels invisible to human eyes. Also therein are the faithful

body members of Christ now resurrected and the anointed remnant now on earth. Since it is God's organization, the word "heaven" properly applies to any part thereof. Any member of the organization assigned to any duty or work, and who performs such, is a deputy or messenger of the Lord, and the word "angel" properly applies to such. The word "angel" is also appropriately applied to Christ Jesus, the great deputy of Jehovah. The context of the word must and will enable us to determine to whom the word applies. The body members of Christ on earth, composing the remnant, and therefore forming a part of the elect servant of God, appear in the capacity of ambassadors or angels by reason of acting under the direction of the Head, Christ Jesus, in performing his work. Therefore the words "heaven" and "angels" at times properly apply to the earthly division of God's organization.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." (Rev. 8:1) "Silence in heaven" immediately followed the opening of the seventh seal. The "silence" must refer to that part of the organization of the Lord on earth, God's people, who were inactive for a short period of time from 1918 to 1919. This corresponds to the time of waiting which marks the division point between the ending of the Elijah work and the beginning of the Elisha work of the church. (2 Ki. 2:13) Then John saw "seven angels which stood before God" and to whom were given "seven trumpets". Manifestly these are spirit creatures clothed with authority to perform certain duties in the divine organization and designated as "seven" because representing all of seven distinct proclamations to be given, the number seven being the divine symbolic number of perfection or completeness. A "trumpet" would imply a public proclamation; for example, as at Matthew 6:2: "Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward." According to 1 Thessalonians 4:16, and 1 Corinthians 15:52 and Matthew 24:31, it seems certain that the time of sounding the seven trumpets must follow the coming of the Lord to his temple.

In God's typical organization amongst the Israelites the sounding of the trumpet denoted a time of joy (Lev. 23:24; 2 Chron. 15:12-14); also the approach of the king (2 Ki. 11:12-14; 2 Chron. 23:13; Ps. 47:5; 98:6); also battle (Num. 31:1-6); also war and victory (Num. 10:9; 2 Chron. 13:12-16; Joel 2:1). Therefore the sounding of the seven trumpets would denote a time of woe to the enemy organization; and to God's organization a time of hailing the approaching of the King of the organization; and a time of joy to the remnant on earth, as well as those in heaven; and a time of battle and of victory. Thus the time of the fulfillment of this prophecy is located, and must begin, after God places his King upon his throne.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand." (Rev. 8:3,4) The divine record shows that the altar was golden and had fire on it, which proves that it was God's provision for cleansing and preparing his servants that their service might be acceptable. It corresponds exactly with the altar of fire described in the prophecy of Isaiah (6:5-8), when the Lord appears at his temple, and from which altar live coals of fire are taken to cleanse the lips of the remnant or servant class. The angel standing at the altar manifestly is the one in charge of the angelic company to which is assigned the duty of directing and gathering and cleansing the remnant of the servant class. Holding the golden censer by the handle in his hand shows that his position was of divine appointment to carry out divine commands. This angel is provided with much incense to offer with the prayers of the saints, or those making up the remnant; which shows that the angel serving at the altar is different from the saints. This offering of the incense with the prayers was necessary while preparing the servant for service.

The Lord had come to his temple to cleanse "the sons of Levi" and thus bring forth the remnant, as stated at Malachi 3:1-3. It is a time for prayer and cleansing that acceptable service might be performed. (Ps. 51:2-13) This is done that God's displeasure might be turned away and that acceptable service might follow. (Isa. 12:1-5) It is the "day of the Lord" and the enemy is made known to the remnant, and the remnant pray for protection and greater opportunities of service. (Eph. 6:12-19) The remnant also pray for prosperity and victory (Ps. 118:24, 25); and for peace amongst their members, that they may work to the Lord's glory (Ps. 122:6-8); and for an open door of service (Col. 4:3); and that they may not enter into temptation (Matt. 26:41). "The end of all things is at hand," and the remnant pray that the message of truth may now have a free course. —1 Pet. 4:7; 2 Thess. 3:1.

There is a difference between the prayers and the incense. It is the remnant on earth that pray, and with their prayers the invisible angels send up a sweet odoriferous evidence of the burning zeal of the remnant, which is pleasing to God, and he hears the prayers and sends the remnant forth for service. (Isa. 12:1-6) The angel takes the censer containing the fire, which has been taken from the altar, and casts the coals of fire into the earth (Rev. 8:5), thereby symbolically saying that all those now on earth who will be pleasing to God shall be cleansed that they

may render an acceptable service; and they are sent forth to the service. While trials and tribulation attend the faithful service, the "fire of the altar" does not represent such trials, but does represent the cleansing of the remnant on earth that the service which is about to follow might be acceptable to God. This is conclusively proved by Isaiah's prophecy, which corroborates the vision in The Revelation.

Isaiah, representing God's people, discerns the Lord in his temple and the angels about, and cries, "Woe is me"; evidently because of silence or inactivity in service. Then the messenger of the Lord takes a coal of fire and cleanses Isaiah's lips and God sends him, representing the faithful remnant, forth to service. This is the picture shown in the sixth chapter of Isaiah's prophecy.

Isaiah the twelfth chapter shows the remnant class cleansed and going forth to joyful service unto the Lord. Revelation 8:3-5 shows a like preparation of the earthly members of the servant class for service. The faithful willing ones go forth to service and serve and fulfill prophecy without knowing they are so doing. Later the Lord reveals to them for what purpose he has been using them. The work that follows, and which is performed by the faithful remnant class thus prepared, was foreshadowed by the prophet Elisha, whose work followed that of Elijah.—2 Ki. 2:1-25.

"And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake." (Rev. 8:5) "Voices" symbolically represent intelligible messages of truth. The period of "silence" ended when God's people, in the autumn season of 1919, began delivering the message of truth foreshadowed by Elisha. No one of God's people presumptuously assumed to fulfill prophecy, but after such have been used by the Lord in fulfillment of his prophecy they humbly acknowledge the divine providence and rejoice and give all glory and honor to Jehovah God. His faithful ones are instruments in his hand, and to him alone is all glory and honor due.

The following quotation from *The Watchtower* of November 1, 1922, is appropriate:

"Prophecy can be better understood when fulfilled. Often God causes his people to enact the fulfillment of a prophecy without their knowing it at the time, and later he reveals to them the interpretation. As above stated, in 1918 the temple class this side the vail was in restraint of both liberty of person and liberty of action in the proclamation of the message. Until 1919 there was a practical silence of the Lord's people, as far as proclaiming his message was concerned. In that year there assembled in convention at Cedar Point, Ohio, a large number of representative followers of the Lord. Suddenly they awoke to their privileges. Then they flung away their fears. Then they came to a knowledge of the fact that the Elijah work had ended, and that now the work pictured by Elisha must begin.

"When Isaiah saw the King he knew that an impure creature could not live in His presence. Hence his cry: 'Woe is me! for I am undone; because I am a man of unclean lips, . . . for mine eyes have seen the King, the Lord of hosts.' Evidently his uncleanness or iniquity had something to do with the words of his mouth. He recognizes that he ought to be found praising God as the seraphim were; or that he had failed to speak the message that he should speak. His penitent cry leads to his purgation. The seraph then with a burning coal cleanses his lips. Then he is no longer silent, but ready to serve."

"Thunder" represents the voice of God. (Job 40:9; Pss. 29:3; 18:6, 7, 13) Psalm 104:7: "At thy rebuke they fled; at the voice of thy thunder they hasted away." Lightning precedes thunder; and it is God's lightning. "His lightnings enlightened [exposed] the world; the earth saw, and trembled." (Ps. 97:4) "In thy light shall we see light." (Ps. 36:9) Because of the flashes of light or lightning from Jehovah his message of rebuke is sent forth. In A.D. 1919 *The Golden Age* (now *Consolation*) began its publication, and within a short time thereafter issue No. 27, which contained the Lord's rebuke to those of Satan's organization, was published. It exposed the members of the Devil's organization, and particularly the hypocritical clergy. Other messages or "voices" followed quickly, such as the books *Talking with the Dead, Millions Now Living Will Never Die,* and many world-wide lectures. All this was "the Lord's doing", and he gave his people on earth some part therein.

"And there [was] . . . an earthquake." The symbolic meaning of "an earthquake" is agitation, shock or commotion. It does not mean a revolution against a government, but rather a commotion and agitation amongst the ruling factors of Satan's visible organization. The witness work of God's people that shortly followed the World War caused much agitation amongst the clergy and the principal ones of their flock forming Satan's organization.

The short period of "silence in heaven" undoubtedly ended in 1919, and from that time until 1922 the Lord's devoted people on earth were doing a preparatory work in making strenuous efforts to strengthen the organization. Besides doing what they could in giving a public witness, they purchased and installed printing machines and efforts were made to print and publish the message of God's truth entirely independently of worldly institutions. Although the Lord was in his temple putting the consecrated to the test, they did not understand it. Being devoted to the Lord they have wanted to be faithful to him. Doubtless the angels, acting as the deputies or servants of Christ, had much to do with the preparatory work that was being carried on at the time in getting

ready for a more strenuous witness that was to follow. The remnant was being prepared and the inanimate machines were being prepared, and, as the account at Revelation 8:6 reads, "the seven angels which had the seven trumpets prepared themselves to sound." These invisible members of God's organization encamped round about the visible ones and protected them and doubtless directed the course of the latter in their actions and preparations for carrying on the Lord's work.—Ps. 34:7.

TREASURE

JEHOVAH GOD has builded his great kingdom treasure house for his own pleasure and glory. "It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth; the Lord is his name." (Amos 9:6) The desire of each one of the remnant is now expressed in the language of the psalmist: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Ps. 27:4.

In the magnificent temple Jehovah's prophet Ezekiel saw in a vision there were in the walls thirty treasure chambers. Of these it is written: "After he measured the wall of the house, six cubits, and the breadth of every side chamber, four cubits, round about the house on every side. And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house." (Ezek. 41:5, 6) This would suggest that in heaven itself everything will be done in the royal house exactly in accord with fixed rules. According to his own word, Jehovah is the God of order and, since he has fixed rules in his kingdom, all those whom he has called to membership in his royal house are required to meet these fixed rules for the government of that house.

In these side chambers of the temple no doubt were stored the treasures of the temple, that is to say, the riches dedicated to the service and glory of God. Paul had a vision of things which it was not lawful for him to make known in his day. Probably it was these very treasures he had in mind when he exclaimed: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." (Rom. 11:33-36) The side chambers were in three stories, one above the other; and this intensifies the thought of the depth and the height of God's treasures revealed to those devoted to him.

In 1 Corinthians 2:9, 10 it is written: "But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God." The Lord began to graciously reveal some of these things to his people shortly after 1918. Since then God's people have been greatly strengthened by the food provided for their convenience by the hand of Jehovah. Since then there has been an intense and ever-increasing desire of the devoted ones that they "may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." —Eph. 3:18, 19.

Measurements of these treasure chambers are described in Ezekiel 41:7-11.

There was a building to the rear of the sanctuary, which faced the place or space that separated the temple platform from the buildings on the rear and on the side. "Now the building that was before the separate place, at the end toward the west, was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits." (Ezek. 41:12) The use to which this rear building was or is put does not now appear. It is certain that God will leave some things pertaining to the royal house and ministry until the complete resurrection change of the remnant takes place. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (1 Cor. 13:12) The Lord now graciously gives his people a glimpse of the glorious things that he has in reservation for those who love him. With joyful anticipation these are waiting for the complete revelation.

The angel of Jehovah then in the presence of Ezekiel measured the house from the east to the west, or from rear to front. "So he measured the house, an hundred cubits long; and [behind the house or temple] the separate place [twenty cubits], and the building [seventy cubits; see verse 12], with the walls [ten cubits] thereof, an hundred cubits long; also the breadth of the face of the house [from north to south], and of the separate place [which was twenty cubits on each side of the sixty-cubit temple platform] toward the east, an hundred cubits." (Ezek. 41:13, 14) The west side was of the same width. The house or temple occupied a space of one hundred cubits square. Everything with Jehovah must be on the square. The square

and the cube dominate God's arrangements. Pyramids do not appear anywhere, because they are not of his building.

Verses fifteen to seventeen (Ezekiel, chapter 41) give further measurements relating to the porch, doorposts, and windows and galleries and chambers of the temple.

Further describing the temple, Ezekiel records: "And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces: so that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was [thus was it (*R.V.*)] made through all the house round about. From the ground unto above the door were cherubims and palm trees made, and on [and thus was (*R.V.*)] the wall of the temple." (Ezek. 41:18-20) It is written that Jehovah God dwells in his temple. (2 Cor. 6:16) The description in the foregoing quotation reminds one of the words of his prophet, who wrote: "The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved." (Ps. 99:1) "O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth."—Isa. 37:16.

Figures of the cherubim suggest the spiritual and heavenly exalted condition of those who have been made members of the royal house. The "two faces" of each cherub, one of a man and one of a lion, appears to be descriptive of the Head of the temple organization, Christ Jesus, who is "the man" and "the Lion of the tribe of Juda", Jehovah's King. Those with Jesus Christ in the temple are taken from the race of man and made into the likeness of their Lord, and are bold as a lion in following Christ Jesus whithersoever he leads them. The palm tree denotes uprightness or righteousness, and each member of the royal family must be and is "upright as the palm tree" and is fruitful and useful in the service of the Lord. "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him."—Ps. 92:12-15.

No mention is made of an ark of the covenant, nor of the golden censer, nor of the golden candlestick in the temple or the royal house. This seems to mean that at the time of the fulfillment of the temple vision which Ezekiel had Jehovah himself, in the person of his beloved Son, his Messenger, will be at the temple and will be the light of his royal house and all who are brought into his organization. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. 21:23) "And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—Rev. 22:5.

Ezekiel mentions an altar of wood: "The altar of wood was three cubits high [five feet three inches high], and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the Lord." (Ezek. 41:22) The fact that it is described as made of wood and is called "the table that is before the Lord" shows that it corresponds to the table of shew bread in the holy of the tabernacle in the wilderness. It pictures, therefore, the table of spiritual food provided by the Lord for his own after he comes to the temple. From this table the remnant now are fed and made glad.—Ezek. 44:16.

God's anointed ones on earth have come to see that the most important thing for them to do now is to declare the Word and name of Jehovah. This conclusion is supported by the fact that the description of the temple omits the ark of the covenant on which was sprinkled the atonement blood, and which fact signifies that the sufferings of Christ Jesus are past. While the sacrifice of our Lord was necessary for salvation and redemption of the human race, yet that is incidental to the far greater work of the vindication of Jehovah's holy name. The work of the kingdom or priestly class at this end of the world is not one of bloody sacrifice for the atonement of sin, but is a sacrificial work of praise to God and of the holding forth of the Word of God, which are his "fruits" of the kingdom. The ark symbolizes Jehovah's presence; and it would be inconsistent to show it in this temple, since the glory of Jehovah himself is there.

It seems certain that the words of the prophet following apply primarily to the remnant people of God now on earth: "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart [to serve you food upon the table before the Lord], which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."—Jer. 3:14-17.

The "sanctuary" is the holy of the Lord's house, and the "temple" the most holy. "And the temple and

the sanctuary had two doors. And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door. And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls, and there were thick planks upon the face of the porch without." (Ezek. 41:23-25) There were no hangings or woven doors to the temple, nor was there any "vail" to the most holy (as there was in the prophetic temple house built by King Solomon). This evidently teaches 'that the way into the holiest of all [heaven itself] is now made manifest'. (Heb. 9:7, 8) When Christ Jesus died upon the tree the "vail" of the prophetic temple was rent in twain. Christ dies no more. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation." (Heb. 9:28) Christ Jesus is now at the temple and his reign is begun. The doors of the temple have swung open.—Ezek. 43:1-4; Rev. 11:19.

LETTERS

JEHOVAH IS PROVIDING

DEAR BROTHER RUTHERFORD:

Herewith is submitted the April report of the [London] Bethel family study. The attendance has been as follows: 20, 20, 19, 20.

I have much pleasure in telling you that the family hereby wish me to express their keen appreciation of the recent *Watchtower* articles dealing with the Memorial and the witness of the spirit. We have found these to contain particularly helpful explanations of some of the deepest truths in God's Word, requiring careful study, and we are more convinced than ever that Jehovah is providing the "food convenient" through his appointed channel for all his people. We have greatly rejoiced in the further enlightenment thus gained, enabling us to see so clearly where we each stand, and also proving a real incentive to press forward in this special campaign period.

The extraordinary efforts on the part of the "evil servant" class at this time surely will not disturb anyone of those who have the witness of the spirit; indeed, we are confident that none of the Lord's true sheep will be in any way disturbed.

We are grateful to you, as the Lord's servant, for all the arrangements made for our benefit whereby we can feed together at the Lord's table and can share in serving the kingdom interests to the praise and honor of Jehovah's holy name.

Your brother in kingdom service,

E. C. CHITTY.

THIS GLORIOUS SERVICE

DEAR BROTHER RUTHERFORD:

Just a few words to express my thanks and appreciation (not fully expressible even in many words), in the good Lord's name, for Jehovah's favors and blessings to his people by Christ Jesus through his organization on earth, for the bountiful supply of "food convenient" in *The Watchtower* and other publications by the Society, and then especially for the 1938 *Year Book*. What a great joy to read its comforting and strengthening message and see how the Lord's kingdom message is going on throughout all nations as foretold in the prophecy of Jeremiah, and that the Lord is leading, directing and giving the increase and blessing us together in this glorious service (which is the true and approved worship of the Almighty God—Romans 12:1, *A.R.V.*)! Truly from the heart we can say and do say, "Happy Zion, what a favored lot is thine!" "The Lord hath done great things for us; whereof we are glad." What a spiritual feast of understanding and instruction contained in the *Watchtower* articles on "His 'Work' and His 'Act'", "Companions," "Jeremiah"! and then comes the explanation and application of "Jonah". Surely the good Lord has afforded his people clear understanding of his purposes and therefore much "goods" and corresponding responsibility in proclaiming his name and kingdom, the time of his vengeance "and the acceptable year of the Lord" to the "great multitude"—seeing our part in doing the witness work, although we do not see the full results, but knowing that the Lord will do the actual gathering in his due time.

"Only the Kingdom is worth while." (*Year Book*, page 10) "Like the faithful prophets who had preceded them, the apostles of Jesus set their affections and their hopes wholly on the government of Christ Jesus and devoted their lives exclusively to making known the name of the King and the Kingdom." (Page 13) And, as stated on page 20: "The full and complete allegiance of Jehovah's witnesses and all his people is to the Almighty God, the Most High." Therefore the loyal and obedient subjects, or people, of Jehovah and his King and kingdom cannot and will not pledge their allegiance to any part of Satan's world or organization. Satan's subtle scheme is to entrap some of the Lord's people along this very line.

What a great favor and inexpressible joy to have a clear understanding of these wonderful truths which the loving heavenly Father has revealed to his obedient children in these last days: the greatest of all subjects, that of his name *Jehovah* and the meaning thereof; the greatest doctrine, that of his kingdom, by and through which he will carry out his purposes by and through his royal house; the greatest favor, "possessions," granted to any people or creatures, that of the "*Kingdom Interests*"!—and soon comes more, the new booklet *Cure*. Surely the Lord's blessings make his people rich in those kingdom "goods".

Praying the good Lord's continued blessings upon you, and all his faithful people, and upon our united and harmonious service to his glory and praise, and with much love,

Your brother in kingdom joys,

A. L. PASCHAL, *Pioneer*.

WHAT A PRIVILEGE IS OURS!

DEAR BROTHER RUTHERFORD:

When we open *The Watchtower* it is always with great joy and expectation and with this question in our minds: What will the Lord open up and reveal to us in this issue? We hasten to grasp the contents and at the same time with eagerness look forward to studying the *Tower* at our Bethel meetings. These meetings are a real feast to us. We feel it so, because we know that we are sitting down at the Lord's table and eating and drinking "in the presence of our enemies", and getting strengthened to boldly go out with his message. What a privilege is ours!

During the month of March we have got a much clearer understanding regarding the Memorial, in the article bearing that title. Sometimes we sing, "What more can he say than to you he hath said?" but in this article we have truly received so many wonderfully illuminating expositions about this significant and precious subject that it all seems fresh and new to us. One whose mind is set upon the Lord and who wants to be instructed by him cannot but appreciate these things from the bottom of his heart and show thankfulness to the Lord by serving him faithfully, loyally, always and all the time.

We have also been studying the first article about "His Flock". How wonderful it is to see clearly the work of the holy spirit and the present work of "that Spirit", our King, now in the temple! We appreciate more than ever before the unity between the Lord and his little flock and how he leads them as a unit through his organization. We see also the unity between the little flock and the "other sheep" and rejoice to be associated with the Lord's great and holy organization, going forward to victory with him.

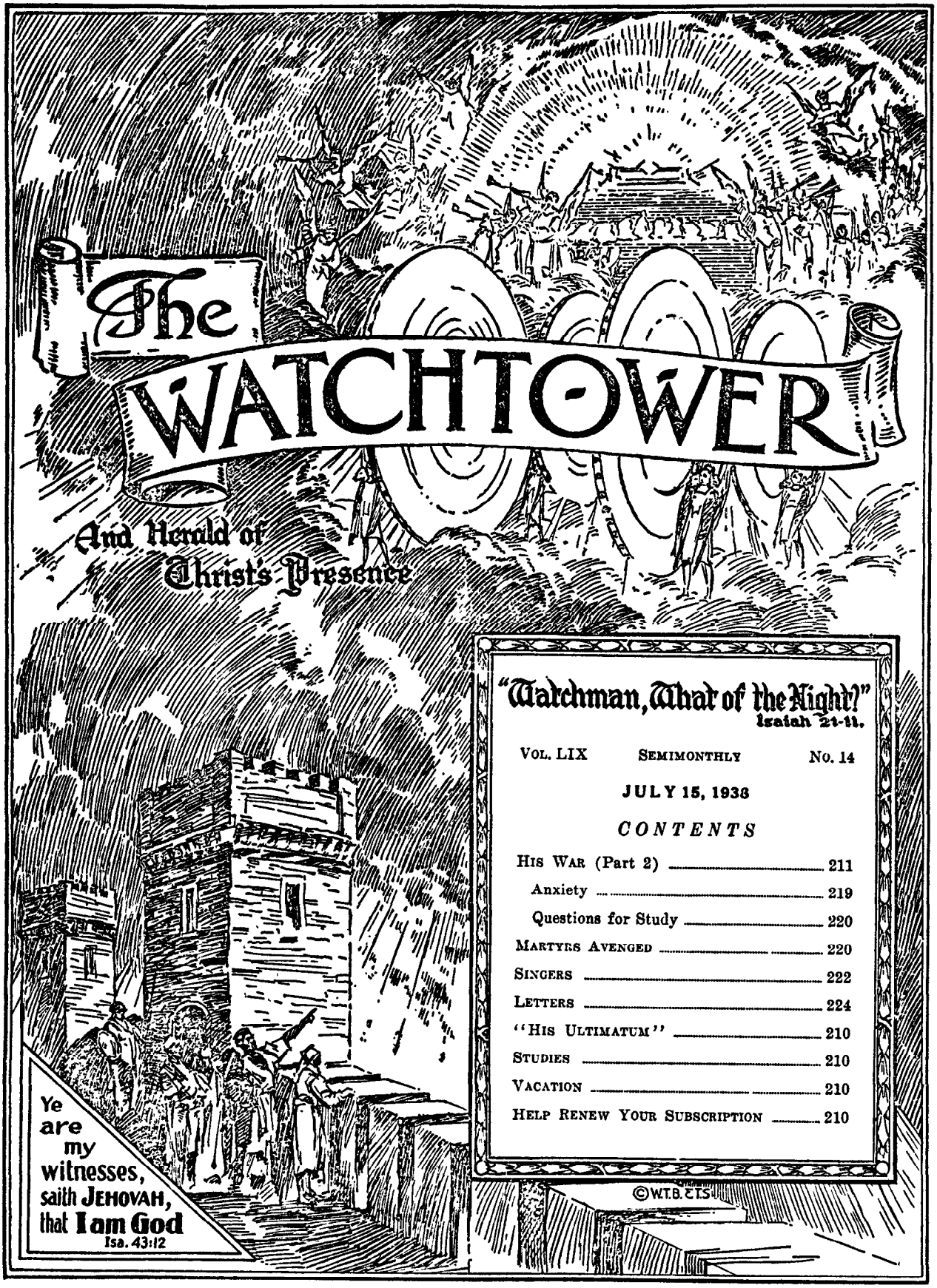
During March our meetings have been attended by 11, 11, 12, 14, and 12, respectively.

May the Lord's blessing and the richness of his grace be your eternal portion.

For the Stockholm Bethel family.

Your brother in the King's service,

ARTHUR GUSTAVSSON, *Acting Secretary*.



"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LIX SEMIMONTHLY No. 14

JULY 15, 1938

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The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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

"HIS ULTIMATUM"

The midsummer testimony period, August 6 to August 14 inclusive, is named "His Ultimatum". The message of the book *Enemies* is very fitting to this name, and during the period this book together with another bound book of the series will be offered to all on a 50c contribution. This period will also inaugurate the two-month special campaign, during which time there will be offered *Enemies, Riches* and four other bound books on a contribution of a dollar. See *Informant* for details. This being the season generally for vacations from secular employment, many should be able to arrange their vacation to coincide with the testimony period, thereby to be able to devote extra time to delivering the Lord's ultimatum before the fast approaching final battle. The season will be excellent for work in the rurals. Arrange for shipments of the needed literature as early as possible, besides making all other arrangements as to territory, etc. Your prompt reports will be awaited with interest, for the record.

STUDIES

Quite frequently the one presiding at a study is not equipped to give a proper sum-up on a question. For this reason the questions should be confined to the paragraph under consideration and in every instance the paragraph should be last read as a sum-up of the matter. This rule should be followed in *Watchtower* studies and in all other studies of the books and booklets.

VACATION

Notice is hereby given of the closing of the Brooklyn factory and office for the two weeks beginning Saturday, July 30, and concluding Sunday, August 14. This will enable the Bethel family after a year of consistent strenuous activity here to get away for a temporary change from their regular daily production work and to enjoy opportunities of field service in common with the other Kingdom publishers. All publishers will therefore order in advance sufficient supplies of literature to last them over the Bethel vacation period, and to the end of August. Do this in good time to allow for shipment from here before the factory closes Friday evening, July 29. No orders will be filled and shipped, nor mail be opened and answered, during this vacation period.

HELP RENEW YOUR SUBSCRIPTION WITHOUT DELAY

For the convenience of the subscriber, a renewal blank is sent with *The Watchtower* one month before expiration (on foreign subscriptions, two months). Renew your subscription promptly and fill in the renewal blank which is mailed to you with your *Watchtower*. Sign your name uniformly; give street and number, city and state; date your renewal blank, and please *use the blanks* sent to you enclosed in *The Watchtower*. These subscription blanks tell us which numbers will be necessary with your renewal order. Always read carefully the reverse side of the renewal blank. When you change your address always give old as well as new address, two weeks before you move.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX JULY 15, 1938 NO. 14

HIS WAR

PART 2

"Be not afraid . . . the battle is . . . God's."—2 Chron. 20: 15.

JEHOVAH caused the city of Jerusalem to be builded, and the temple there to be erected, and there he put his name. (1 Ki. 9:3) "But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come." (Deut. 12:5) Likewise Jehovah has sent Christ Jesus to build his organization, Jerusalem or Zion, and his temple is erected and is composed of Christ Jesus and the faithful members of his body. In the prophetic picture the temple of Jehovah was the place of prayer, and likewise in the fulfillment God's royal house is a place of seeking the face of the Most High. In keeping therewith, when the information was brought to Jehoshaphat, he gathered the people to the place of prayer and supplication. (2 Chron. 20:4) Sensing a great danger and the necessity to seek the Lord's face, the people of Judah left their comfortable homes and hastened to the house of God, there to seek knowledge, that they might know what to do. A like gathering together of Jehovah's witnesses, by world-wide organization for their united service of the Lord, began in 1925, when general service work began, which became more emphatically observed and performed from 1927 onward when the house-to-house witness work on Sundays was carried on unitedly throughout the land. In 1932 the antitypical temple of God, his anointed people, organized and carried on mass action of regional gatherings for service, and such work has gone forward since. To do this, the faithful people of the Lord, the pioneers in particular, have left their comfortable homes and hastened to the assembly place and have gone to any part of the field to which assigned for the purpose of carrying forward the kingdom message, and first having obtained information at the hand of the Lord through his organization as to what they should do.

2 Jehoshaphat and the people assembled at the temple of Jerusalem 'to enquire of the Lord'. (*Rotherham*) It was the time for seeking information or knowledge from the Lord at the temple, where he had commanded his people to go on such occasions. That assembly of the Israelites was typical, and the record thereof was made for the benefit of God's people now on the earth; and in support of this, look at the facts. Prior to 1918 God's people labored under the delusion or misunderstanding that the "higher powers" are made up of the officials of the governments of this world, to whom all must submit, even though that submission might be contrary to God's commandment. At that time the officials of the government of the world, by interfering with the freedom of Jehovah's witnesses in preaching this gospel of the kingdom, caused them to consider the matter thoroughly and to inquire of the Lord; and upon inquiring of the Lord and the study of his Word the people of God became convinced that the "higher powers" are Jehovah God and Christ Jesus, and none other. (Rom. 13:1) They continuing to seek the face of the Lord, he revealed to his people through *The Watchtower* in the latter part of 1928 that some of the faithful of the remnant of spiritual Israel might be spared and carried through Armageddon and, in order to be faithful, they must be wholly submissive and obedient to God and Christ Jesus, the "higher powers" in fact. In the June 1929 issues of *The Watchtower* Jehovah made known to his people clearly and unmistakably that the "higher powers" are God and Christ Jesus and that, when any law is made by men or man-made governments which conflicts with God's law, then the covenant people of God must obey God's commandments, and not those of man. Such was an answer to the inquiries of the people of Jehovah similar to the inquiry made by the typical Israelites at Jerusalem. In the last-mentioned article the emphatic statement was made that the anointed must obey God and Christ Jesus and not yield to the rule or law of Satan's organization when such rule or law of Satan's organization is contrary to God's specific command. The anointed then saw, as they had not seen before, that they must be diligent in preaching this gospel of the kingdom, regardless of all opposition of worldly governments. The persecution of God's people then began to increase, and such persecution and assaults upon them drew his covenant people closer together in the organization at his temple. As with the typical Israelites, it drew them

"even out of all the cities of Judah", and they came to "Jerusalem", God's organization, to seek his face. From all over the world the groups of God's covenant people saw clearly their duties and obligations to Jehovah and his King, from 1929 onward, and they identified themselves as a part of Jehovah's organization, and under the immediate command of the Lord Jesus Christ they organized into companies for systematic field service, working together in unity to the glory of God. Otherwise stated, they became a people separate and distinct from all professed Christians in the earth. Jehovah's witnesses then willingly, and with keen appreciation of the need for so doing, so came from different parts, leaving their comfortable homes, and joined each other in the field witness work, having in mind their great privilege of participating in the vindication of Jehovah's name. They had and continue to have in mind the admonition given to Jehovah's people through his prophet, to wit: "O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—Ps. 31:23, 24.

[3] Danger that threatened God's people united them, and with earnestness and diligence they began to 'seek the face of the Lord'. Then the faithful realized that Jehovah dwells in his temple organization and that his spirit is upon the temple company. The threatening attitude of the enemy awakened them to the fact that all their protection and salvation come to them from Jehovah through Christ Jesus and that they must trust in the Lord and in him alone. At the temple they united firmly and earnestly in prayer and sacrifice. The faithful ones seeing themselves entirely separated from Satan's world and forming no part of this world, they put their trust, not in armies or heroes or chariots or carnal weapons, but solely in the Lord. With these faithful ones there was and is no going down to Egypt for help for protection or salvation. (Isa. 31:1) They were and are determined to put away from themselves all things that are out of harmony with God and his law and henceforth rely solely upon God and his provision made for them. Such was then and is now a fitting time for prayer like that of the ancient king Solomon: "If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwellingplace, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers." "If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name; then hear thou in heaven their prayer and their supplication, and maintain their cause."—1 Ki. 8:37-40, 44, 45.

[4] It is the faithful at the temple that pray to and trust in the Lord to guide them in their movement and in all times of danger. They know the Lord is all-powerful. They love the Lord and trust him and are determined to do his will, and hence rely upon the promise that all things done work together for their good.—Rom. 8:28.

[5] As the Israelites, under King Solomon, prayed to Jehovah God, likewise Jehovah's witnesses in modern times pray to Jehovah and at the same time study his law and his testimonies to ascertain what is his prescribed rule of action for them and by which they must be guided in dealing with the opposers of the kingdom in order that they may not in any manner compromise with the enemy. They see they must hold themselves aloof from the enemy organization. Seeing their relationship to God and his kingdom, the temple company then resolved to obey the Lord at any and all costs. They then determined that they would not pay fines for preaching the gospel, but rather would go to prison when adjudged by Satan's court guilty of preaching the gospel and when they insisted on obeying God's law concerning preaching the gospel. It was at that time that all commercial terms and appearances were discarded. When arrested and charged with "peddling" because of their going from door to door and preaching the gospel by presenting it in printed form, Jehovah's witnesses put the issue squarely up to the courts rather than stand on technicalities, and insisted that they must obey God's commandment to preach the gospel. They adopted and thereafter strictly followed an "order of trial" to the end that the courts might see that they were truly Jehovah's witnesses and giving testimony to his name and to his kingdom. In the face of and in spite of the conviction of individuals for preaching this gospel of the kingdom, Jehovah's witnesses then went forth in mass action to testify to the name of Jehovah and his kingdom. They went into communities in large numbers and gave witness and continued to give witness to God's name and kingdom regardless of the persecution. To this end Jehovah's witnesses have employed and now use transcription machines, phonographs, and recorded speech, to proclaim this gospel of the kingdom as a witness to the world as the Lord has commanded them.—Matt. 24:14.

[6] With the typical Israelites, the combined enemy was marching on Jerusalem and the danger was very imminent: "And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court." (2 Chron. 20:5) Here Jehosh-

aphat, at the house of the Lord or his temple, pictured Christ Jesus standing in the midst of his faithful remnant which he has gathered into the real temple of God. Coming from all quarters of the earth, the faithful ones, being gathered to the temple, now stand as a fully united and harmonious company and here they are the "feet of him", Christ Jesus, and they all look to and pray to Jehovah for protection, guidance and blessing. There at the temple was the proper place for the Israelites to pray; and so it is with the real temple class, as Jesus has said: "It is written, My house shall be called the house of prayer." (Matt. 21:13) "Jehoshaphat stood . . . in the house of the Lord, before the new court." The words "new court", in the text, indicate that Jehoshaphat had built that court during the eighteen years that he had reigned over Judah. He did not build the complete temple, but showed his love for God's house by constructing a new court. It is reasonable to say that the new court foreshadowed the "great multitude", standing before the throne of God, as pictured in Revelation 7:9-15, who there assembled to participate in praising Jehovah and partaking of the feast of tabernacles. This new court pictured a greater space being required for the newcomers, the Jonadabs, and thus the Lord shows an assembling of the remnant and their companions to praise him. Now we see the great multitude come before the Lord's house and join in the praise of Jehovah and his King.

[7] The prayer of Solomon, without doubt, refers to the coming of the people of good will who form the great multitude, when he said: "Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake: (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; hear thou in heaven thy dwellingplace, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name." —1 Ki. 8:41-43.

[8] Agreeable to and fitting this part of the picture, note this: that in the August 1, 1932, issue of *The Watchtower* was the first time the people of good will were identified as Jonadabs, who ultimately form the great multitude; and then in May 1933 the Society's service publication, then called the "Bulletin", issued a statement inviting the Jonadabs to share in the witness work of making known the kingdom of God under Christ. Since then these "other sheep" have participated in and continue to participate in the field witness work, and which was pictured by those Israelites standing in the new court before which King Jehoshaphat stood and prayed.

[9] The opening words of Jehoshaphat's prayer recognized the Israelites as the typical seed according to the promise which Jehovah God had made to Abraham. "And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?" (2 Chron. 20:6) Christ Jesus, the Greater-than-Jehoshaphat, is the actual or real "Seed of Abraham", and he acknowledges now the remnant on the earth, the anointed people of God, as the "feet" members of "the body of Christ", and hence a part of the seed of Abraham by adoption. Jehovah is the Greater Abraham, and the remnant are his children or seed, and they call upon Jehovah God, their Father, and the Greater Jehoshaphat, Christ Jesus; and thus did the type or picture show them addressing God as the Almighty One, Him who is the great King of Eternity. (Jer. 10:10, *margin*) Beginning with 1914 Christ Jesus, Jehovah's anointed King, appears as the rightful ruler of the world, and there he stands "in the midst of [his] enemies" (Ps. 110:1, 2) and begins his reign. Here the remnant are forcibly reminded that Jehovah is the Supreme One and that he and Christ Jesus are the "higher powers", and that all power in God's organization is ordained of God, and not of any earthly creatures. (Rom. 13:1-4) In 1914 the kingdoms of this world became "the kingdom of our Lord [Jehovah], and of his Christ". (Rev. 11:15-18, *A.R.V.*) When the words of Jehoshaphat are considered, "In thine hand is there not power and might, so that none is able to withstand thee?" the remnant now at the temple are reminded that Jehovah is the Almighty, the irresistible One, and that he has committed to his beloved Son, Christ Jesus, all power in heaven and in earth and that there is no power that can successfully resist the Almighty and his anointed King. After 1926 the Lord began bringing to the attention of his people the significance of his various titles and his name. (See *The Watchtower* August 1, 1927.) This knowledge aided the anointed to view their enemies from the proper viewpoint and to know that there is nothing compared to Jehovah, the Almighty God. They realized as never before their obligation and their privilege of obeying him implicitly, regardless of what any creature in existence might think or say.

[10] Under the visible leadership of Joshua, who there represented the Lord Jesus Christ, God had driven out the Canaanites, the representatives of Satan. Jehoshaphat here in his prayer reminds Jehovah of how he thus exercises his watchfulness and care for his people, of how he 'had driven out the enemy, and had given the land to the seed of Abraham, God's friend, for ever'. "Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?" (2 Chron. 20:7) Likewise at the close of the Gentile times in 1914 there began the "war in heaven", resulting in the driving out of Satan

and his spirit hordes from heaven, and the casting of them down to the earth, and the giving of all possession once held by them over to the real seed of Abraham. The 'seven times of the Gentiles' being then expired, the world came to an end, here meaning the undisputed control under Satan, and from that time forward all the nations must be judged as to whether they would take Christ Jesus as King or would remain under Satan and suffer destruction. (Luke 21:24; Lev. 26:18-28) In harmony with this God's prophet says: "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them [thine own people]; how thou didst afflict the people, and cast them out. For they [thy covenant people] got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies; through thy name will we tread them under that rise up against us." (Ps. 44:1-5) This prophecy applies at the present time to God's covenant people on earth.

[11] When Jehoshaphat prayed, "And gavest it to the seed of Abraham thy friend for ever," this part of the prayer was fulfilled in 1914 by enthroning the King, Christ Jesus, and the sending him forth to rule in the earth. This was also a fulfillment of the prophecy set forth by the psalmist: "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord [Jehovah] hath said unto me, Thou art my Son; this day have I begotten thee [brought thee forth, acknowledged thee, and declared thee the rightful King]." Thus the Lord did by the birth of the "man child", that is, the kingdom. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Ps. 2:6-9.

[12] Jacob pictured the seed, the anointed ones of God, and therefore stands for those of the remnant at the temple: "But thou, Israel [the nation of Israel], art my servant, Jacob [the anointed seed], whom I have chosen, the seed of Abraham my friend." (Isa. 41:8) "The Lord appeared unto Abram, and said, Unto thy seed will I give this land." (Gen. 12:7) "For all the land which thou seest, to thee will I give it, and to thy seed for ever." (Gen. 13:15) The seed here foretold is Christ Jesus. (Gal. 3:16) "Friend" means "lover", or one who loves at all times. Jehovah loved Abram, or Abraham, and he loves Abraham's seed. Therefore he loves Christ, the real Seed, and those who are adopted as members of his body, which are friends for ever of Jehovah. "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out [out of Egypt] with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." (Deut. 7:7, 8) Now Jehovah has given earth's rulership to Christ Jesus, the real seed, and never again will the Devil have the rulership, but Christ Jesus, the everlasting Friend of Jehovah, will rule for ever and Satan and his followers shall be to everlasting destroyed.

[13] Continuing his prayer, Jehoshaphat said: "And they [the seed of Abraham] dwelt therein, and have built thee a sanctuary therein for thy name." (2 Chron. 20:8) This part of the prophecy is literally true, and was fulfilled from and since 1919. It was in that year that Jehovah's remnant people now on the earth were restored from the Devil's captivity and thereafter resumed their activities in the service of the Lord by fearlessly advertising the King and his kingdom, and now these are dwelling in the kingdom of the Lord. Then the Lord Jesus as "the Messenger of the covenant", after completing preparing the way before Jehovah, straightway came to the temple and builded up Zion, the dwelling place of God, and which Christ Jesus builded upon himself as the Chief Foundation Stone, then by raising out of the sleep of death the faithful ones, and then by judging and bringing the approved ones yet on earth into the temple, all being stones in the living temple of God. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit."—Eph. 2:20-22.

[14] This Jehovah God, by and through Christ Jesus, did for the name of Jehovah. For forty years prior to 1919 Jehovah had been taking out from amongst the nations "a people for his name", which faithful ones are placed as living stones in his sanctuary. (Acts 15:14) Jehovah's name is called upon that sanctuary or temple company, thus proving that the remnant now on the earth must publish Jehovah's name, being his select witnesses for that very purpose: "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted." (Isa. 12:4) This prophecy of Isaiah began to have fulfillment in the year 1919, which time was marked specifically by the Cedar Point (Ohio) convention.

[15] The "saying", which Jehoshaphat then repeated, was the saying of King Solomon, uttered at the time of the dedication of the temple in the year 1028 B.C. (1 Ki. 8:33-40) In his prayer King Solomon made mention of "the stranger"; and that year 1028 B.C. corresponds to or is paralleled by the year 1925 (A.D.),

when the article for *The Watchtower*, "Birth of The Nation," was published; and in which same year was published and publicly proclaimed the "Message of Hope", which message was addressed "To All Peoples of Good Will", meaning the 'strangers' or "other sheep" of the Lord, which he gathers and which go to make up the "great multitude". Jehoshaphat then quoted the saying of Solomon: "If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help." (2 Chron. 20:9) Thus was the king relying upon the promise of God expressed by King Solomon in his prayer: 'When we cry unto thee in our affliction then thou wilt hear and help.' Jehoshaphat's case, which is now the case of the remnant on the earth, was a time when the enemy was invading the land, and which was an "evil" because it worked injury to others. Such is the case now as the enemy invades the land of the remnant, which invasion is not because of any neglect of the remnant or failure toward God, but because they have shown their zeal and activity in faithfully serving God by declaring his judgments, the vindication of his name, the destruction of Satan's organization, and the blessings that shall follow through the kingdom of Christ Jesus. The remnant constitute the people of God, and, his hand being over them, Jehovah maneuvers the entire arrangement so as to make the integrity of his own people appear and to show his cause or reason for cleaning out the nations and driving them out, and destroying all of Satan's organization; and thus Jehovah will demonstrate that he is the supreme power, agreeable to his promise that he made in ancient times.—Ex. 9:16, *Leeser*.

[16] As Jehoshaphat stood before the house of Jehovah God, where Jehovah had put his name, even so now the assembled remnant with Christ Jesus at the temple stand before Jehovah God and make known their affliction that comes upon them from the enemy, and seek attention to that promise that Jehovah will hear and give them help. Thus Jehovah foretold that the assault of the enemy upon his people would cause the remnant to "cry unto thee in our affliction"; and they do this in the very day where we now are. The remnant do not belittle the enemy, but correctly estimate the strength of their enemies, to which attention is called in the book *Enemies*. The remnant confess their own helpless impotence and that Jehovah and Christ Jesus, the "higher powers", are their sole protection and strength and salvation. Although their cry is painful and they suffer great pain and mental anguish, the remnant are full of confidence in Jehovah and are determined to hold fast their integrity toward him. Such cry of the oppressed ones began to go up particularly in 1933, and continues up to this very hour because of the persecution by fanatics who claim to be religionists, and particularly those who operate under the fanatical Hitler in Germany, and who are particularly advised, aided and abetted by those who inhabit the Vatican. The people of God have been spoiled and their property seized, and thousands of them have been imprisoned in filthy places, and many of them killed, all because of their faithful devotion to Jehovah God and to his King. That persecution in Germany is unparalleled for cruelty and wickedness. Persecution has already begun and is carried on against Jehovah's witnesses in Japan and Italy, in South Africa and in other places throughout the earth, including the United States, and the remnant cry unto God in their affliction and ask for his help. As the combined enemy marched on Jerusalem, so the combined enemy now against Jehovah's people march on God's anointed in the earth. In April, 1933, which year the pope had declared a "holy year", a public address was delivered on the subject "Effect of Holy Year on Peace and Prosperity". That address was broadcast throughout the United States by the radio, and the truths there uttered from God's Word, publicly proclaimed, greatly incensed the combined enemy elements, and the persecution of Jehovah's witnesses, at the instance of the Roman Catholic Hierarchy, broke out in many states of America; and then on July 20, the same year, a concordat between the pope and the mis-government of Germany was signed, thereby publicly and openly showing that the commercial, political and religious elements had agreed upon a course of persecution against Jehovah's witnesses, and that the antitypical Moabites, Ammonites, and mount-Seir inhabitants were marching upon and against Jehovah's witnesses. Shortly after that many of Jehovah's witnesses were arrested in New Jersey for preaching this gospel of the kingdom. When a public address was given at Plainfield, New Jersey, on "Why Religious Intolerance Is Practiced", there was a demonstration of the enemy and an open threat by armed men to mow down with bullets the witnesses of Jehovah who had there peaceably assembled for the sole purpose of making known what is contained in the Word of God. Then in November 1933 *The Watchtower* published the article "Fear Them Not" (Matt. 10:28); and thus the Lord, through his earthly instruments, spoke to his people to stand firm for the cause of God's kingdom, and they have continued so to do.

[17] Why is the promise given in that prophetic picture in respect to the cry of his people, "Hear and save"? (*R.V.*) Because his irreproachable and holy name is upon his temple and is tied in with his witnesses and his name must now be vindicated and avenged upon his combined enemies. Jehovah God is long-suffering with his enemies, and he permits them to press down upon his people that the anointed may have opportunity to prove their integrity and to thereby prove Satan a liar. In God's own time he will avenge his elect servants as he has promised: "And

shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith [(*Diaglott*) will he find this belief; that is, the belief that God will avenge his servants] on the earth?" (Luke 18:7, 8) According to your faith be it unto you; and therefore may the faithful remain true and stand steadfast in their determination to serve God and his King, knowing that deliverance is sure to come, and that soon.

18 Jehoshaphat first recounted God's expressed will or rule governing such cases and showed that he relied upon the promise. Then he proceeded to lay before Jehovah the specific case or condition of the people of Judah and their cry for help, which they so much desired. Pointing to the approaching enemy he said: "And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not."—2 Chron. 20:10.

19 Jehoshaphat pointed out Moab, Ammon, and Mount Seir; definitely locating that commercial, political and religious element combined now invading the place where God's remnant people are properly located. In fulfillment of this part of the prophetic picture, mark that in 1933 the enemy made a combined assault upon the people of God, and they continue to invade their realm since; and now, in the year 1938, God's people clearly behold the conspiring and combined forces of Satan, that is to say, the commercial, political and religious elements, marching to the attack with the avowed determination to destroy Jehovah's witnesses. The Nazis, Fascists, patrioteers, political and commercial dictators, big religionists, Communists, and all the ungodly are combined against the Lord and his anointed. They are against anything and everything to which the name of Jehovah God is attached. They are particularly against the great present-day truths committed to God's people, and which they are commanded to proclaim. All of these are lovers of money, and picture particularly those who constitute "the principal of the flock" of "Christendom". Many politicians are in the political game for gain of what they can get from the commercial and religious crowd, and hence they are embraced in this combine and represented particularly by the modern Moabites. Because the leaders of religion are likewise lovers of money, they have their hands out, and the money-changers pay the religious leaders in order to ease their own conscience, thinking that they may stave off the day of evil while they continue to practice their unjust operations. Their fear of boycott threatened by the religious leaders, and also their threat of excommunication, induces them to continue to support the religious leaders. The politicians are with them in their unholy action. They resent the proclamation of God's truth, which exposes the religious racket and racketeers, whom they are paying to salve their conscience and to sanction their wrongdoing. Thus all the elements of the Devil's organization sympathize with one another, as did Ammon, Moab and Mount Seir. They are all in harmony with the pope's ideas as to the so-called "social justice", as his ideas do not reject the selfish capitalism system nor the exploitation of the many by the heartless few. The fact is, they are all lovers of money, acting for gain. Such so-called "social justice" ideas are set forth in the encyclical of Pope Leo XIII on the labor relations with employers, and which the Catholic priests so loudly bragged about, and which Franklin D. attempted to copy in his NRA scheme brought forward in the year 1933.

20 In the aforementioned combine of conspirators against God and his kingdom are those mentioned prophetically by Jehoshaphat as "mount Seir", the Meunim of today, that is to say, the religious element of the Devil's organization under the leadership and dominating influence of the Roman Catholic Hierarchy of Authority, and which people, like those of "mount Seir", make their nests high up as foul birds nested in the mountains of Seir. It was that combined enemy mentioned by Jehoshaphat whom the Lord would not let Israel invade when they were marching out of the land of Egypt. Israel was forty years in the wilderness. During the forty years of the "Elijah work" God did not cause his people to attack the combined commercial, political and religious elements of the Devil's organization. This was not permitted by the Lord before the "day of his preparation", which began in 1918, nor before the beginning of the judgment of the nations, that same year when Christ Jesus came to the temple for judgment. The day of Jehovah's vengeance would not begin before that time, and therefore it was not time for spiritual Israel, God's remnant, to proclaim the day of his vengeance, until the coming of the Lord Jesus to the temple. During that forty years of the Elijah period Jesus was 'preparing the way before Jehovah' (Mal. 3:1) in order that the "people for his name" might get clear of Babylon and become active witnesses of Jehovah. Then when the due time arrived Christ Jesus, as the great Executive Officer of Jehovah, began "the day of his preparation" for the final conflict, which is approaching. Since then the opposing forces are taking their respective positions in battle array, making ready for the final war.

21 When the Israelites were marching to Canaan, they turned aside from engaging in conflict with Moab, Ammon and Mount Seir, because Jehovah instructed them to do so. (Deut. 2:1-19; Num. 20:14-21) During the Elijah period of the church similar instructions were given to the consecrated, which appear to be parallel to God's instructions to the natural Israelites. Upon this point see *Studies in the Scriptures*, Vol-

ume 6, pages 607 and 608. Esau pictured the religionists of modern times; and during the Elijah period there was no attack on the religionists, but an effort to deal with the religionists as though they were Christians, and speaking of great financiers and moneychangers as "Brother Fellerstone". The proper time for the declaring of the vengeance of our God was after the coming of Christ Jesus to the temple and after the judgment of the nations began, and this was clearly foretold in this prophetic picture. The nations must first reject Christ Jesus as King and thus stumble over him as "THE STONE", which they did in 1918, when he was laid as the Chief Corner Stone, in Zion. For this reason God's people in the Elijah period turned aside from the religionists, let them alone, and devoted themselves to proclaiming the fundamental truths set forth in the Bible, and which had been restored to them by the Lord's grace.

[22] But God's due time must come and has come to declare the "vengeance of our God" against every element of Satan's organization. (Isa. 61:2) Since 1918 the "evil servant", being made manifest, have continued to turn to the side of modern "Moab, Ammon, and mount Seir", and have tried to justify their action by what is stated in the *Studies in the Scriptures,* Volume 6, above cited. Not even Christ Jesus, the Executive Officer of Jehovah, was permitted to destroy the enemy before God's due time. (Ps. 110:1, 2) Now the time has come when Jehovah has begun his strange work against his combined enemies and is thereby sweeping away their stronghold of lies, and the commission given by Jehovah to his people is set forth in Psalm 149:6-9 and is in operation, but did not become operative until after 1918; and for that reason God's destructive judgments were not uttered by his witnesses prior to that time.

[23] In his prayer there at the temple Jehoshaphat called attention to Jehovah's instructions to Israel to pass by the Moabites, Ammonites, and the people of Mount Seir, which instructions had been obeyed, and thus Moab and her allies had been spared from assault. Then Jehoshaphat said: "Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit." (2 Chron. 20:11) Jehovah's witnesses on the earth now fulfill this part of the prophecy, in this, that they have never at any time been commissioned by the Lord to destroy literally those who compose the visible elements of Satan's organization. They have been plainly told that vengeance belongs to Jehovah and he will repay; consequently their work is different from using carnal weapons. For that reason Jehovah's witnesses have not advocated or engaged in revolutions, or any like attempts to overthrow worldly institutions. They have never encouraged anyone else to do so. Their sole duty and commission is to inform the people of God's purpose to destroy Satan and his supporters, thereby giving warning to those who are of good will toward God that they may flee to the place of safety in God's organization. Jehovah's witnesses have never attempted to use politics or any like means or the legislative bodies or the courts to deprive any person of the freedom of thought or the operation of their organization or to prevent the expression of their views and convictions, because they clearly see that Jehovah has permitted the wicked institutions of the world to remain until his due time to show his power against all his enemies. It is therefore the commission and obligation of his witnesses to now tell the people of and concerning Jehovah's purposes. Jehovah's witnesses follow strictly the rule that there should exist and be freely practiced the freedom of speech, and freedom of belief and expression. But it is the Devil's organization, pictured by Moab, Ammon, and Mount Seir, which attempts to take away from others freedom of thought, speech, and action, in worship. These worldly representatives of Satan's organization use cruel means against Jehovah's witnesses to prevent them from telling the truth to others, which God has commanded them shall be told, and they attempt to bring about the destruction of these faithful men and women who do proclaim God's truth in obedience to his commandments. Thus they reward good with their evil acts.

[24] In the prophetic picture recorded, the record states concerning the enemy that they have "come to cast us out of thy possession, which thou hast given us to inherit". In the fulfillment of this part of the prophetic picture we see that Jehovah God, by Christ Jesus, has given the remnant all of his goods or possession, constituting his kingdom interests on earth, and has commanded them to advance the kingdom interests by preaching this gospel of the kingdom for a witness unto all the nations of the earth. (Matt. 24:14) Modern-day Ammonites, Moabites, and mount-Seir-ites would now drive out Jehovah's witnesses, that is, the "faithful and wise servant" of the Lord, and prevent them from carrying out the commandments of the Lord, and thus destroy them and cast them out of their possessions, which the Lord God has given them. Now the enemy enters into a conspiracy for that very purpose and is proceeding to commit overt acts, in furtherance of that conspiracy, to prevent God's covenant people from becoming a part of the nation under Christ. (Ps. 83:2, 3) God has given the faithful followers of Christ Jesus such possessions to inherit, and to them Jesus says: "Blessed are the meek; for they shall inherit the earth" (Matt. 5:5); meaning the interest of God's kingdom in the earth. The faithful become joint-heirs with Christ Jesus in his inheritance. The combined enemy, pictured by the "goats", now tries to butt the meek out of their inheritance and to deprive them of their privileges as ambassadors for Christ, representing him and his kingdom in the earth; and thus it is seen that the present-day deeds were clearly pictured long ago and

recorded for the benefit of those who are now striving to obey the Lord.

25 Pleading to Jehovah God to act in behalf of his people, Jehoshaphat continued: "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee." (2 Chron. 20:12) In this part of the text the word "judge" is from the Hebrew *shaphat*, meaning to judicially determine and then to execute judgment. Therefore the prayer is that God would judicially determine through Christ Jesus who are the "goats", and then execute them according to his judgments written. Is there excuse for the Moabites, Ammonites, and those of Mount Seir of modern times to assault Jehovah's witnesses? Is there any justification for this combined element of Satan's organization in committing such assaults upon Jehovah's covenant people? These questions Christ Jesus, the great judicial officer of Jehovah God, can and now does determine, and he plainly states that they are wholly unjustified, that they are doing wrong, and that he will execute judgment by sending all of such enemies into complete destruction. (Matt. 25:31-46) The Lord has commanded his people that they must worship God in their own inherited "land" (privileges) by diligently proclaiming his kingdom and his vengeance against his enemies, and that they must now do this alone, and not engage in politics or employ commerce or religious methods in doing their work. They must keep themselves entirely separate from the world and hence unspotted by the marks of the world. (Jas. 1:27) It would have been different with these Christians had they been like the Roman Catholic Hierarchy and employed religion and used the name of the Lord as a cloak, behind which to operate and to employ politics and seek to control the offices of this world and use them and to use the "strong-arm squad" to accomplish their purposes. The fact that the Roman Catholic Hierarchy employs such methods says that they are the enemies of God and his kingdom.—Jas. 4:4.

26 The cry uttered by Jehoshaphat in behalf of Israel is for help, for the reason, as he states, "we have no might against this great company that cometh against us." Such is the word then that comforts Jehovah's witnesses today. They know that within themselves they have no power or strength to resist the combined enemy and beat them back, but they must and do rely solely upon Jehovah God and Christ Jesus. Jehoshaphat's inability to cope with the numerous enemies is paralleled by the fact that Jehovah's witnesses have no human power to defend them. Jehovah has foretold how the enemy forces would advance upon his people, and by his prophecy they see the enemy "cometh against us", which enemy forces are led by Gog, the field marshal of the Devil. "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." (Ezek. 38:15, 16) The "holy year" fiasco thus declared by the pope in 1933, and the exposé thereof, smoked the Hierarchy sneaks and racketeers out of their holes, and those foul spirits began to make a great noise and to organize a move to destroy Jehovah's witnesses. "For they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. . . . And they gathered them together into the place which is called in Hebrew Har-Magedon." (Rev. 16:14, 16, *A.R.V.*) Now these modern-day combined enemies march to Armageddon, where the Lord has assembled his troops, with the determination to annihilate those who are devoted to Jehovah. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."—Rev. 19:19.

27 Jehoshaphat, as he thus prayed to God, stood in the temple court on Mount Zion. Today Jehovah's remnant are standing at "Armageddon", which means "the mountain of assembly of troops". It is identical with Mount Zion, where Christ Jesus has assembled his body members, the remnant, who are in the temple. (Rev. 14:1; 16:14-16) Seeing the enemy hosts marching upon the Israelites, Jehoshaphat said to the Lord: "Neither know we what to do: but our eyes are upon thee." This exactly describes the position and condition of Jehovah's people today. This desperate state was the condition of God's people in 1933, when the persecution of them began by the Nazis, Fascists, and Roman Catholics, which launched against them all manner of persecution in Germany and in other places. There was doubt and uncertainty in the minds of many of God's people until it pleased the Lord to cause the publication, in *The Watchtower*, November 1, 1933, of the article "Fear Them Not". Then they began to see their privileges of standing firmly against the oncoming enemy. Those truly devoted to Jehovah God had their eyes upon him and his chief officer, Christ Jesus, and they breathed in substance this prayer unto God: "I will lift up mine eyes unto the hills [the higher places, the 'higher powers', Jehovah and Christ Jesus], from whence cometh my help. My help cometh from the LORD [Jehovah], which made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep." (Ps. 121:1-4) "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us. Have mercy upon us, O Lord, have mercy upon us;

for we are exceedingly filled with contempt." (Ps. 123:2, 3) "Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net."—Ps. 25:15.

28 For the encouragement of his people Jehovah says to them: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified [vindicated], and shall glory."—Isa. 45:22-25.

29 The advice and admonition to all of God's people, therefore, in the hour of adversity and uncertainty is to give heed to Jehovah's Word, which he now unfolds for the aid, encouragement and comfort of those who are devoted to him.

ANXIETY

30 At this point in the prophetic drama or picture the situation was tense and great anxiety possessed all the people there assembled. Jehoshaphat had finished his prayer: "And all Judah stood before the Lord, with their little ones, their wives, and their children." (2 Chron. 20:13) Would there be an answer that would bring courage to God's people there assembled? The prayer of Jehoshaphat was a united appeal to Jehovah God. There the people stood at attention east of the temple, in the court before the golden doors of the most holy, and they all faced the most holy, where Jehovah dwelt, having their "eyes . . . upon thee", Jehovah. They were anxiously waiting to see what the Lord would have to say to them. It was a time in which there was real distress in every heart. Likewise Mordecai made a picture: When he "perceived all that was done" by the wicked Haman, the descendant of Esau, or Edom, "Mordecai rent his clothes, and put on sackcloth with ashes," and cried with a loud voice and came before the king's gate. With him it was an hour of distress. (See Esther 4:1, 2.) This prayer of Mordecai in his condition, God clearly revealed to his people the meaning thereof in the year 1931. These pictures were for the benefit of the remnant.

31 Referring again to the prophetic picture made by the Judeans: There they stood before the temple, and hence before Jehovah, "with their little ones" (their babies), the "wives" of the men, and with them "their children", infants in arms, and larger ones. It was a helpless and needy company. "Their wives" were the weaker than the fighting men, and they were very anxiously watching and waiting upon the Lord. They did not picture the females in the church, but did picture those who are weaker than others in the Lord, yet who are prospective heirs of the kingdom. (1 Pet. 3:7) "And their children," that is, (literally) "builders" of the family, the young who were under age and upon whom the fathers in Israel depended to keep the name of Israel alive. This anxious company of Judeans knew that the conspiring enemy was marching upon them with a determination to wipe them out, that the name of Israel might be no more in remembrance. (Ps. 83:4) The faithful people of good will now on the earth, and who stand with the anointed, are in fact "builders" who, by God's grace being taken through the great conflict at Armageddon, will make the name of Jehovah and his King to remain alive in the earth. They are the "strangers", and yet they are the companions of those who are of the temple company who now stand before the Lord, and against all of whom the combined enemy, composed of the commercial, political and religious element, now hasten to bring about their downfall.

32 The prophetic picture at this point clearly describes the present-day situation and condition of God's people on the earth. Now the anointed are assembled on Mount Zion with Christ Jesus, the Greater-than-Jehoshaphat, and whom Jehoshaphat pictured. The "other sheep" are being gathered by the Lord into his fold, and these make themselves companions of the remnant or spiritual Israelites. With their hearts united in one cause they, in this anxious hour, behold the combined enemy marching against them. The year 1938 witnessed the onward march of the enemy moving with a wicked and malicious desire to utterly destroy those who love and serve God and his King. All those assembled on the Lord's side, and who are devoted to him, see the oncoming wicked host. Knowing that within themselves they are helpless against such a combined horde of enemies, these faithful servants of the Lord cry unto Jehovah and Christ Jesus. Surely every one of the temple company will now realize 'this time of peril', their position of great danger, and therefore appreciate that this is the time for every one of them to stand firmly in the Lord, completely united in his cause of righteousness. All faces of such are towards Jehovah and his King, and all stand shoulder to shoulder with a determination to serve God and knowing that their dependence is solely upon Jehovah and his King. Surely all such now of the temple must see that anyone of that company who seeks the hurt or injury of another in the company of the temple would immediately call down upon his own head the wrath of the Lord. There is neither reason nor excuse now for any of the temple company to be at enmity with any of their brethren at the temple. No reason, because no one is justified in attempting to work injury to his brother in Christ; and no excuse, on the ground of ignorance or otherwise, because the Lord has now made clearly to appear to all such the meaning of his Word, that all of the temple are "one in Christ Jesus", and that it is love that holds them together, that is to say, an unselfish determination to do good to one another and to all men, and especially unto the household of God. In

order now to stand together and to withstand the assault of the enemy, all of the people of God must be firmly bound to one another in love for Christ and his kingdom. Let no one falter now in his devotion to the kingdom and his fellow temple workers.

[33] The skies of the world are now darkened by the hordes of the oncoming enemy, filled with viciousness and wickedness beyond description. That onmarching horde strikes terror to all who fail to trust in the Lord. The appeal has been confidently made by the faithful to the throne of Jehovah. It is an anxious moment for them, and their eyes and their hearts are fixed upon Jehovah, while they look and wait for mercy at his hands. What will be the answer from the throne of the Most High? Will Jehovah God now disclose to his people what is his answer to their cry for help and protection against this oncoming mob?

(To be continued)

QUESTIONS FOR STUDY

¶ 1, 2. Account for the building of the city of Jerusalem, and for the erecting there of the temple? Show that in this, together with Jehoshaphat's gathering there the people of Judah, for the purpose stated, Jehovah provided a prophetic picture.

¶ 3. In the picture, and in the fulfillment, what was (a) the occasion for 'seeking the face of the Lord, at the temple'? (b) The nature of the 'inquiry' there made? (c) The outcome of such 'inquiry' and confident reliance?

¶ 4, 5. Who now 'inquire of the Lord at the temple'? and how and why is this done? What is the evidence that Jehovah has instructed his people as to procedure now in the face of the enemy?

¶ 6. Apply that part of the prophetic picture in which "Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court".

¶ 7, 8. Relate facts agreeable to and fitting the prayer by Solomon recorded at 1 Kings 8: 41-43.

¶ 9. Apply the words of Jehoshaphat recorded at verse 6.

¶ 10, 11. Point out the relationship of 2 Chronicles 20: 7, Psalm 44: 1-5, and Psalm 2: 6-9, as in the fulfillment of the prophecy.

¶ 12. What is the meaning of Jehovah's words at Isaiah 41: 8 and at Genesis 12: 7 and 13: 15? and has the promise been fulfilled?

¶ 13, 14. How has the prophetic statement at 2 Chronicles 20: 8 had fulfillment?

¶ 15, 16. Compare the "evil" which came upon Judah and that which comes upon God's people at the present time. Account for Jehovah's then and now permitting such evil to come upon his faithful people. Relate some facts showing that the enemy elements have combined and are now marching against Jehovah's people on the earth.

¶ 17. What is the assurance that God will answer the prayer of his people, "Hear and save"?

¶ 18-21. How did Jehoshaphat proceed to lay his case before Jehovah? Identify Moab, Ammon and Mount Seir, in the fulfillment of the prophetic picture, and account for their having combined and unitedly assaulted the people of God. When and how, in the fulfillment of the prophetic situation mentioned in verse 10, did God 'not let Israel invade Moab, Ammon and Mount Seir, when Israel came out of the land of Egypt'?

¶ 22, 23. Show that, even as they did in the time when the prophetic picture was made, "Moab, Ammon and Mount Seir" have rewarded good with evil.

¶ 24. How, in the fulfillment, have "Moab, Ammon and Mount Seir" "come to cast us out of thy possession, which thou hast given us to inherit"?

¶ 25. Is there excuse or justification for the combined enemy forces in their committing such assault upon God's covenant people? Why?

¶ 26. With scriptures, point out the "great company that cometh against us". What comfort is found in the reason given for the cry uttered by Jehoshaphat in behalf of Israel? Account for the open and increased opposition to the message of truth at the present time.

¶ 27. Jehoshaphat's standing in the temple court on Mount Zion, when he thus prayed, is of what prophetic significance? Show that the statement there made by Jehoshaphat, "neither know we what to do: but our eyes are upon thee," exactly describes the position and condition of Jehovah's people today.

¶ 28, 29. How do Jehovah's words recorded at Isaiah 45: 22-25 serve to encourage his people now? What, therefore, are God's people now advised and admonished to do?

¶ 30, 31. Describe the position of Judah as indicated in the record at verse 13.

¶ 32, 33. Show that the prophetic picture at this point clearly describes the present-day situation and condition of God's people on the earth. Is there reason or excuse for any of the temple company to be at enmity with any of their brethren at the temple? Why?

MARTYRS AVENGED

TO THE apostle John was given a glorious vision of Jehovah God on his throne at the temple, and "in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals". (Rev. 5: 1) In due time the announcement was made: "Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." (Vs. 5) Then John beheld the glorified Christ Jesus: "and he came and took the book out of the right hand of him that sat upon the throne." (Vs. 7) The opening of the first four seals disclosed events foretold in prophecy and actually fulfilled during the World War period of 1914-1918 and thereafter. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."—6: 9-11.

The opening of the fifth seal discloses the faithful witnesses or martyrs of the Lord. From Pentecost (A.D. 33) forward some witnesses for the Lord died in faith and faithful unto God. In June, 1927, *The Watchtower* published the proof from the Scriptures that those who thus died faithful were asleep in death until the coming of the Lord to his temple in 1918. John beheld these under the altar, meaning that those faithful ones had died under God's sacrificial arrangement in Christ and were counted in as a part of his sacrifice. Such is God's approved altar. As stated at Hebrews 13: 10: "We have an altar whereof they have

no right to eat which serve the tabernacle." Those faithful ones were buried with Christ in death, and therefore died in a hallowed place. "Souls of them" (vs. 9) represents the value of their lifeblood poured out; which was pictured in the tabernacle service by the pouring of blood at the base of the altar. Although actually dead, they, the martyrs, lived to God, and in God's estimation, because their right to live persisted. (Luke 20:38) They died as faithful witnesses of God, therefore slain for the testimony of God which they held. As the blood of Abel, whom Cain slew, cried out from the ground, so the blood of the faithful ones cries out against them that dwell on the earth as Satan's representatives. The cry is: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Otherwise stated: 'How long will you be long-suffering toward those who have defamed your holy name?' God has promised to avenge the blood of his faithful witnesses, and in his due time he will do so. (2 Ki. 9:7; Matt. 23:35; Luke 18:7, 8; 1 Thess. 4:4-6; Deut. 32:43) The living saints on earth thought God would avenge the blood of his faithful martyrs or witnesses promptly with the coming of A.D. 1914, at the establishment of the kingdom of God; but that time came and passed, and they saw that God's wrath did not begin until after that date and that their blood would be fully avenged in the battle of Armageddon.

The cry mentioned in verse 10 indicates the close proximity of the time when Jehovah would come forth out of his place to punish the enemy organization, when the earth would "disclose her blood", as foretold at Isaiah 26:21. Psalm 9:12 reads: "When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble." The cry is therefore not one of fault-finding or impatience, but calls attention to the forbearance and long-suffering of Jehovah. It might also be properly said that "their brethren" alive on earth would make such inquiry when 1914 passed and the church had not been glorified in heaven.

Then the vision discloses, at verse 11, that these martyrs or faithful witnesses are given white robes, which would show that these have received God's approval and have the right to live, therefore they are represented as crying out; but God's will is that they should sleep on in death and rest "for a little season". That little season ended with the coming of the Lord to his temple, in A.D. 1918, because that marks the time when the saints, those who had died as faithful witnesses for the Lord, should be rewarded. Revelation 11:18 calls attention to this. The record is: "Rest . . . until their fellowservants . . . should be killed [sacrificially]."

Jesus told his disciples that at the end of the world his faithful ones would be delivered up and afflicted and that 'they shall kill you, and you shall be hated of all nations for my name's sake'. (Matt. 24:9) He said furthermore, at Revelation 2:13: 'In that day wherein Antipas my faithful martyr was slain among you.' It was in 1918 that the "Elijah work", represented by Antipas and pictured by the prophet Elijah, was 'killed' and ended, as the physical facts of the World War period prove, and it was then that the resurrection of the sleeping saints took place. Therefore they must wait until the coming of the Lord to his temple, which marked the end of the Elijah work of the church.

It does not follow that the seven seals are opened in order as to time, as named in the scripture, nor does it follow that they would be understood in chronological order. The events coming to pass in fulfillment of one part of the prophecy may take place at the same time as the events fulfilling another part of the prophecy. The seals being opened merely picture different parts of the prophecy in course of fulfillment and fulfilled. When the sixth seal was opened there was a great earthquake: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"—6:12-17.

The word "earthquake" here used is from the Greek *seismos*, and literally means "shock; agitation; commotion; or shaking". The same word is translated "tempest" in Matthew 8:24. Accompanying and following the World War has been a time of great agitation, commotion and shaking. This was foretold by Jesus as a time of "distress . . . with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth". (Luke 21:25, 26) The nations of the earth have been terribly shaken; the maps of Europe today do not appear as they did prior to the World War, and there has been a great change in conditions generally.

At the same time the sun is darkened and the moon is colored like blood. "The sun" means the kingdom truth, as disclosed in God's due time, and this has become as black as a death mask to representatives of Satan on earth which have claimed to be God's representatives. The ecclesiastical element of Satan's organization in particular have cast aside the Word of God concerning the kingdom and have adopted a

Devil-made substitute. At the same time the commandment of the Lord to 'preach this gospel of the kingdom' begins to be obeyed and carried out, and those who love God and his kingdom proceed to this work, and his truth to them becomes sevenfold brighter, and the indignation of the Lord is expressed against the enemy, as foretold at Isaiah 30:26. The message of the kingdom contains nothing of comfort for the rulers of this wicked world. God's law, symbolized by the moon, to them is detestable. They think that for them to accept God's King and to be subject to him and his commandments is a loathsome thing, and so loathsome to all the ruling factors of the world that it is as congealed blood found upon a dead carcass.

They hear the words of God's vengeance, as expressed in this day, and they attempt to hide themselves from hearing it by rushing into the supposed place of security of governments. Those "kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty [profiteers]", and those who are joined to them, attempt to hide themselves in the governments of the world by calling upon these for protection. (6:15, 16) It is a time of darkness, and the clergymen, instead of turning to God's Word, call upon the president of the nation (the United States of America) as the chief executive officer and say to him: 'We are ready to follow your lead and obey your commandments. Let us know what you want us to do, that we may be saved in this day of wrath.' Although the remnant of the Lord, who are obeying his commandments and giving testimony by radio message, by portable phonograph with speech recordings, by millions of printed books, and by other means, point the rulers to the gates of the kingdom, and to the "highway" that God is causing to be cast up for mankind (Isa. 62:10), they shun it and seek protection in Satan's organization alone.

The account (6:13) reads: "And the stars of heaven fell unto the earth." Satan was cast out of heaven, he and his "stars" or angels with him, at the end of the world, which fact was made known to the remnant after the Lord came to his temple. (See Revelation 12:9.) This falling of the stars took place about the time of the beginning of the great shaking of the earthly or visible part of Satan's organization; and now these wicked stars are confining their operations with the Devil to the earth, even as the Lord foretold at Revelation 12:12. At the same time the clergymen of the church denominations, claiming to be representatives of the Lord, have fallen entirely away. Also many of the leaders formerly associated with the real church, who had been in "the present truth", fell away and went back into the earth, or Satan's organization, 'hiding themselves in the rocks.'

"The day of the Lord" is here and the time of his wrath is come, and the nations shall not be able to stand, and none will stand who do not render themselves in obedience to the great Jehovah and his King and Judge. His mighty official representative, Christ the King, is now carrying out and executing the righteous orders of Jehovah. Millions of the common people who are of honest heart and of good will, seeing the standard of the Lord lifted up, will go to it and will survive God's wrath and receive blessings and live on.

SINGERS

JEHOVAH showed to his prophet Ezekiel, in a vision, a great and marvelous temple. That royal house and its stately approaches, designated as outer and inner courts, were pictorial. Every one who now, in reality, enters and becomes a part of Jehovah's royal house of sons must come in the divinely appointed way, and in no other. Entering with sacrifices of praise to Jehovah they will continue, every one of them, to for ever sing the praises of the Most High. (Ps. 29:9) Jehovah provided for singers in that pictorial temple's inner court. "And without the inner gate were the chambers of [for, *R.V.*] the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate, having the prospect toward the north."—Ezek. 40:44.

The chambers here mentioned are for th singers, and therefore are not the same as the ones which are provided for the gate guards. Being "for the singers in the inner court" they were within the inner court, and therefore for the exclusive use of the priests. This proves beyond all question that the singers in the inner court are those of the royal priesthood. One series of chambers for the singers was at the side of the north gate, and those singers' chambers faced southward. The tables and implements for the slaying and dressing of the sacrificed victims being at the north gate showed that the singing is associated with the sacrifice, and is therefore proof that the sacrifice of the remnant now on earth is a 'sacrifice of praise unto Jehovah'.

The text says, concerning the singers' chambers, that there is "one at the side of the east gate, having the prospect toward the north". The east gate is associated with the glory of Jehovah and also with "the prince", and therefore it is very appropriate that at least one singers' chamber should be located at the east gate. The anointed and princely sons of Jehovah God are the ones upon whom the glory of Jehovah has risen and whom Jehovah bids to arise and shine. (Isa. 60:1, 2) It is therefore certain that the members of the royal family upon whom the glory of Jehovah has risen do sing the praises of Jehovah. The interesting feature about the singers' chamber of the east

gate is this: It might be expected that the chamber would face to the west; but not so, it faces toward the north. The other singers' chambers being at the north gate, facing south, the two positions would face each other, and this indicates that the singers sing to each other, saying, "Thy God reigneth." When God's faithful people were delivered from Babylon they began to sing, and they continue to sing, the praises of Jehovah. (Isa. 48:20) They sing to each other songs of praise to Jehovah God.—Col. 3:16.

It is the priests whom Jehovah makes keepers of the charge of the house: "And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house." (Ezek. 40:45) This verse speaks of "this chamber" as one; but there must have been a series of chambers at the side of the north gate, because in verse forty-four the statement is: "The chambers for the singers . . . their [chambers'] prospect was toward the south." The priests are both housekeepers and singers. They are charged with keeping Jehovah's house clean and giving attention to its furnishings.

This was foreshadowed by the organization for the keeping and care of the typical house of Jehovah. "And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation. All these, which were chosen to be porters in the gates, were two hundred and twelve. . . . For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God. And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them. And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale. Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. And some of the sons of the priests made the ointment of the spices." (1 Chron. 9:21, 22, 26-30) In the vision of the temple had by Ezekiel it is seen that this special service is reserved for the priests.

God sets the members of the royal house in their respective positions, and this is shown by the statement of Ezekiel 40:46, "And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok, among the sons of Levi, which come near to [Jehovah] to minister unto him." This work is confined to the priests, because others are excluded from this service. "And they [the Levites] shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor ye also die. And they [the Levites] shall be joined unto thee [the priests], and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. And ye [the priests] shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel." (Num. 18:3-5) This scripture (Ezek. 40:46) also shows that those who are engaged by the grace of Jehovah sing forth the praises of Jehovah in telling of his wondrous works and are also servants at God's altar.

Jehovah caused the name of Zadok to be mentioned in this connection with this service. The name "Zadok" means "just, righteous". He was a descendant of Aaron the high priest, and God's record shows that he was a faithful man. Ezekiel says that the priests that served at the altar are "sons of Zadok". They are not the sons of the unfaithful high priest Eli and of his successor Abiathar. (See 1 Kings 2:26, 27; 1 Samuel 2:27-36.) The unfaithful anointed ones are pictured by the house of the unfaithful priest Eli. Such are excluded from this sacred privilege of service. Jehovah time and again informs his creatures that it is faithfulness and righteousness that is pleasing to him.

Ezekiel's guide then measured the inner court: "So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare, and the altar that was before the house." (Ezek. 40:47) These measurements prove that the priestly class must at all times be foursquare, that is, faithful and true and wholly devoted to Jehovah God, always doing right according to his law. The number "ten" is a symbol of completeness, or that which is holy; and ten times ten cubits' being the measurement of the length and of the breadth of the inner court shows that the priests must be perfect in the house of Jehovah and that every one who is presented for a place in this house must be perfect in Christ Jesus. (Col. 1:28, 29) This perfection is not perfection in words, thoughts or acts, because with imperfect organisms the members of the remnant cannot be perfect in these. Those called to the kingdom are told, however, that they must cleanse themselves from all filthiness of the flesh, perfecting holiness in the Lord. (2 Cor. 7:1) The Lord provides for his consecrated ones his Word for doctrine, for reproof and instruction in righteousness, for this very purpose of perfecting them. "That the man of God may be perfect, throughly furnished [perfected (*margin*)] unto all good works." (2 Tim. 3:17) Their perfection consists in an absolute devotion to Jehovah God.

Such was the course pursued diligently by the faithful disciples and apostles of Jesus Christ, the record of whose action Jehovah has preserved for the comfort and guidance of his witnesses in this day of peril, his day of judgment. Of Paul and Silas it is written that because they persistently taught God's truth publicly they were beaten with many stripes and cast into prison and their feet made fast in the stocks. "And at midnight Paul and Silas prayed, and sang praises unto God." (Acts 16:16-40) The fiery trials and suf-

ferings to which God's faithful people are subjected are for the purpose of testing their devotion to him, that they may be made perfect. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." (1 Pet. 5:10; 4:1, 2) None but the holy would ever be admitted to the royal house. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (1 Pet. 1:14-16) In former times it was the desire of the consecrated to please men, that they might have a good reputation among those of the world. But no man can be made perfect by following such a course. This perfection is attained in Christ by the anointed's being wholly and completely and unselfishly devoted to God and to his righteous cause.

Having observed the measurements of the inner court, Ezekiel was brought by his guide to the porch of the house of Jehovah: "And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. The length of the porch was twenty cubits, and the breadth eleven [twelve, *Sept.*] cubits: and he brought me by the steps whereby they went up to it; and there were pillars by the posts, one on this side, and another on that side."—Ezek. 40:48, 49.

There were steps from the pavement of the inner court up to the porch of the house, but the scripture does not state how many steps. The fact of steps, however, shows that the floor of the house, or sanctuary of Jehovah, was above the pavement of the inner court; which would indicate that after the work is done in the inner court the priestly class must ascend higher. The inner court, with its altar and slaughter tables, and washing places, necessarily pictures the condition of God's anointed people while on earth; and after finishing their work there they ascend higher if faithful.

LETTERS

NOW SO CLEAR

DEAR BROTHER RUTHERFORD:

As again one month has gone, I gladly am herewith giving you the report of our Bethel studies during the month of April, 1938, at Helsinki office, as follows:

Both parts of the article "His Flock" have been gone through. Never before have we had such a strengthening meal at Memorial season as this year. Although we at this office were not in doubt about our positions, yet there has been among the friends much uncertainty and asking, and we were eager to see how the Lord would answer all detailed questions. During the study we were led to living waters, and we drank, in deep drafts, extremely happy for the refreshment He gave us, and we got much more than we had ever expected. The question about the anointed ones and the Jonadabs is now so clear that, if someone yet is uncertain, there is the possibility that he has not taken a sure stand or then has relaxed his grasp. The Lord has given full advice, and we are surely taught by him. "Happy is that people, whose God is the LORD."

Continually we are praying that "as thy days, so shall thy strength be". With our warmest greetings from this part of the battlefield, I am,

Your little brother by his grace,
EERO NIRONEN, *Secretary.*

GOD'S ARRANGEMENT

DEAR BROTHER RUTHERFORD:

The Watchtower has pointed out the visible side of God's arrangement by which he has his name proclaimed and his work done in his own way. Now, the invisible is done in exactly the same orderly way. One angel said (Luke 2:10-14): "Fear not, . . . " and then *suddenly* there was with the angel "a multitude" singing the same message, "Glory to God in the Highest." If they had all joined in the announcement it would have been confusion, wouldn't it?

In Luke 19:38 we note that the whole multitude of the "disciples" shouted, "Blessed be the King . . . peace in heaven, and glory in the highest." So, of course, only those who are faithful disciples can see the Lord is in his holy temple and Satan cast out of heaven.

May we, by his grace, with the holy angels that excel in strength, continue to do his commandments, "hearkening unto the voice of his word." Bless ye the Lord.—Psalm 103:19-22.

Yours in kingdom service,
MARY A. IRELAND, *Pioneer, England.*

"THE TRUTH SHALL MAKE YOU FREE"

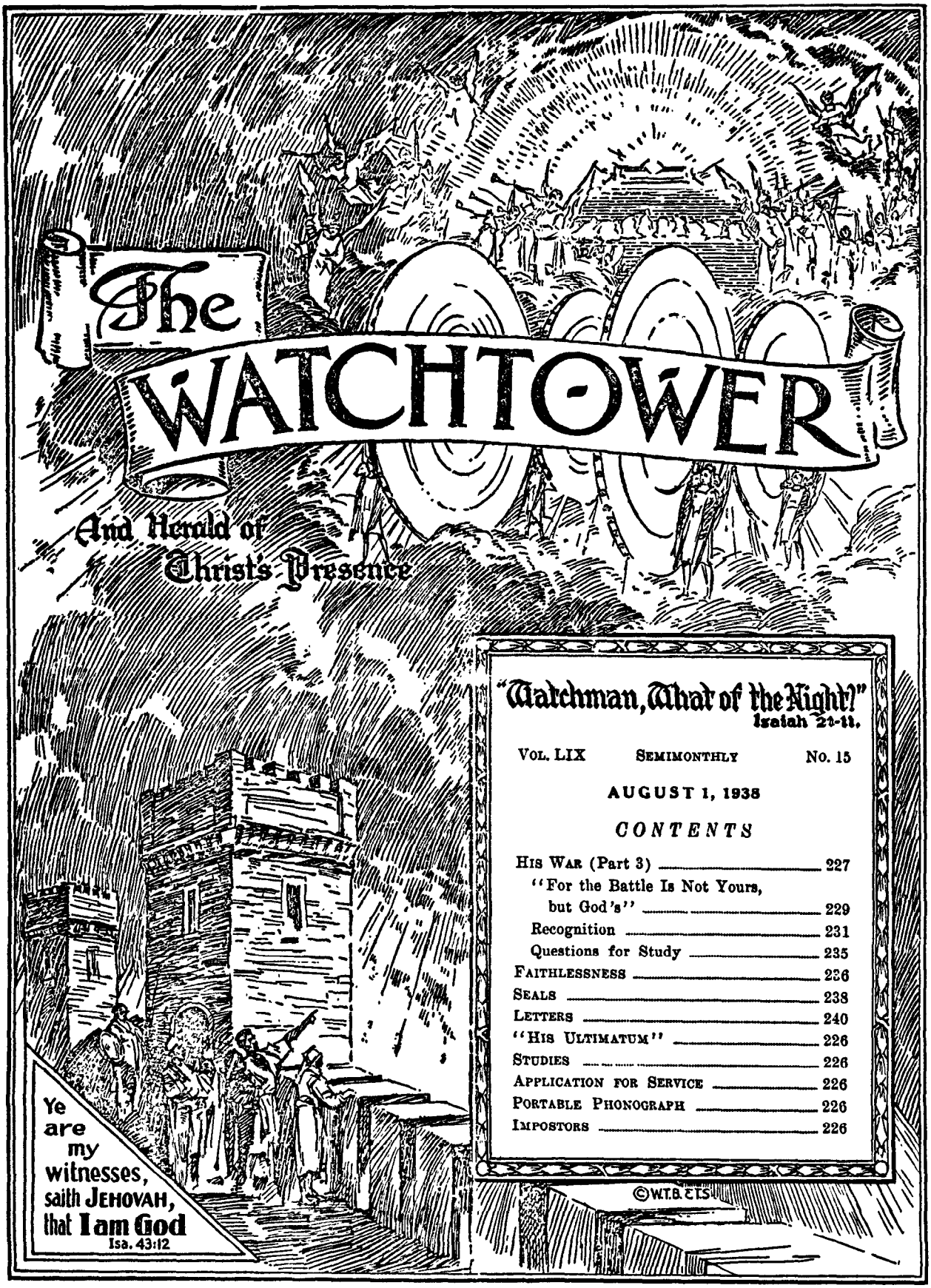
DEAR BROTHER RUTHERFORD:

I send you my deep gratitude for your honorable toil. I was brought up by religious Catholic parents, and started out to discover God's righteous way, and soon I found myself among sects of all kinds of names. One of them urged me to observe the sabbath day; another one would persuade me that it is necessary to speak in unknown tongues, and then a loud proclamation of "purgatory", and with these I was not satisfied, because it was difficult to harmonize them with the everlasting love of God.

Being wearied with the confusion of all kinds of interpretation, and with continued thirst for knowledge of the truth, I decided to apply to God in prayer and ask Him for help, and soon I was visited by one of the brethren from Lodz, which was the first falling upon me of the rays of light amidst the darkness around me. He placed with me some literature and also gave me the address from which I began to receive *The Watchtower* (in the Russian language). The second year elapsed from that time as the gladsome "Herald of Christ's Presence" continued to visit me alone. I truly acknowledge that at every meeting with your explanation of the truth our God raised me upward out of the confusion that wearied me in past time under man's traditions. Very often I reflect upon the words of our Teacher Christ Jesus, "Ye shall know the truth, and the truth shall make you free."—John 8:32.

Your brother in Christ by his grace,
ANTONI PLESZAR, *Poland.*

JEHOVAH *hath established his throne in the heavens; and his kingdom ruleth over all. Bless Jehovah, ye his angels, that are mighty in strength, that fulfil his word, hearkening unto the voice of his word. Bless Jehovah, all ye his hosts, ye ministers of his, that do his pleasure. Bless Jehovah, all ye his works, in all places of his dominion.*—Psalm 103:19-22, *A.R.V.*



"Watchman, What of the Night?"
Isaiah 21-11.

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The WATCHTOWER

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OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"HIS ULTIMATUM"

The midsummer testimony period, August 6 to August 14 inclusive, is named "His Ultimatum". The message of the book *Enemies* is very fitting to this name, and during the period this book together with another bound book of the series will be offered to all on a 50c contribution. This period will also inaugurate the two-month special campaign, during which time there will be offered *Enemies, Riches* and four other bound books on a contribution of a dollar. See *Informant* for details. This being the season generally for vacations from secular employment, many should be able to arrange their vacation to coincide with the testimony period, thereby to be able to devote extra time to delivering the Lord's ultimatum before the fast approaching final battle. The season will be excellent for work in the rurals. Arrange for shipments of the needed literature as early as possible, besides making all other arrangements as to territory, etc. Your prompt reports will be awaited with interest, for the record.

STUDIES

Quite frequently the one presiding at a study is not equipped to give a proper sum-up on a question. For this reason the questions should be confined to the paragraph under consideration and in every instance the paragraph should be last read as a sum-up of the matter. This rule should be followed in *Watchtower* studies and in all other studies of the books and booklets.

APPLICATION FOR SERVICE

The Society desires to renew all applications for service at Brooklyn. Every consecrated person of the anointed or Jonadabs who is fully devoted to the Lord and anxious to be in the service of his organization will please send a postcard request to the Society for a questionnaire, which will be sent to you.

PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph, being 14 by 13 by 5½ inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces. With three phonograph discs it can be carried with tone arm in position and weighs 12 pounds 6 ounces. It can, however, accommodate ten discs. Volume of sound is strong, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This model, including three discs, is offered on a contribution of $10.00; without the three discs, $8.00. Remittances should accompany orders. Also specify the particular discs wanted.

IMPOSTORS

Persons going about the country, and claiming to be in the truth and Jehovah's witnesses, present themselves at different places and collect money and get other favors of the brethren. We warn the brethren everywhere to have nothing to do with these impostors.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX AUGUST 1, 1938 No. 15

HIS WAR

PART 3

"Be not afraid . . . the battle is . . . God's."—2 Chron. 20: 15.

JEHOVAH GOD has his own time and good way to communicate to his people his answer to their prayers. As, for example, Cornelius, a devout man, prayed much to God, even before the door of opportunity was opened to the Gentiles, and in which time Jehovah heard his prayers and sent his angels to inform Cornelius to that effect: "Thy prayers and thine alms are come up for a memorial before God." (Acts 10:4) David appealed to Jehovah in prayer: "Hear my voice, O God, in my prayer; preserve my life from fear of the enemy" (Ps. 64:1); and that prayer of David is appropriate now. Again the servant of God prayed: "Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call, answer me speedily. . . . He will regard the prayer of the destitute, and not despise their prayer." (Ps. 102:1, 2, 17) "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers."—1 Pet. 3:12.

[2] The typical covenant people of God stood with upturned faces and anxious hearts waiting and in hope that God would give answer to the prayer uttered by Jehoshaphat, and then the line of communication from the throne of Jehovah to his people on earth was opened: "Then upon Jahaziel, the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the spirit of the Lord in the midst of the congregation."—2 Chron. 20:14.

[3] The names Jehovah gives to his servants are significant. Manifestly for that reason the name and genealogy of the servant of God whom he used on that occasion are made known. The name "Jahaziel" means "beheld of God", that is, those who are righteous in the sight of God. "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth. For the righteous Lord loveth righteousness; his countenance doth behold the upright."—Ps. 11:4, 5, 7.

[4] Jahaziel therefore pictured the Lord's sheep gathered at the temple, who are approved by the great Judge, Christ Jesus, and who are clothed with the robe of righteousness, and who then proceed to offer unto the Lord an offering in righteousness. Jahaziel was "the son of Zechariah", whose name means "remembered of Jehovah". God remembered the original faithful remnant of Israel and brought them back from Babylon. (Isa. 49:14-17) The genealogy of that man evidently was given to show that he was of a class of men faithful to God. He was a "son of Benaiah", which name means "built of Jehovah", that is to say, built into the royal house as a son of God. —Ps. 113:9.

[5] Continuing with the genealogy of Jahaziel it is written that he was a descendant of Jeiel, which latter name means "carried away of God", probably meaning or referring to the sweeping away of the refuge of lies (Isa. 28:17); and he was "the son of Mattaniah", which name means "gift of Jehovah", as at Revelation 2:17 it is written: "To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth [before 1931; until after the Lord revealed the new name to his people] saving [first] he [the faithful remnant] that receiveth it"; and is also illustrated or pictured by the Lord's giving to the workers in the vineyard their wage.—Matt. 20:8.

[6] Jahaziel was a Levite, as was Mattaniah, "the Levite" (*R.V.*), hence one who is "joined" (Levi) unto the Lord (Gen. 29:34; Ex. 32:26), that is to say, one for ever dedicated to God's service at the temple under the great High Priest of Jehovah. (Num. 3:6-10) Jehoshaphat and the other Judeans were not temple servers. Jahaziel was born a Levite. Therefore the message through him would be a message from Jehovah God to his temple people, and from him who is present with the temple, and which, in the antitype or fulfilled picture, means now the Lord Jesus Christ. This Levite was a son of Asaph, which name means "collector" or "assembler", as when the Lord gathers together first his remnant of the royal house, the "little flock", and then later his "other sheep", and brings them to a grand feast, that is, the feast of in-

gathering or tabernacles. "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Ps. 50:5.

7 Concerning that ingathering in the type it is written: "And the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field." (Ex. 23:16) The genealogy of this Asaph back to Levi is given in 1 Chronicles 6:1-39. He was a musician. King David appointed him as chief musician or singer at the temple (1 Chron. 16:1, 4, 5) He was also a "seer", or one who discerns the will of God as written or otherwise published. He was a composer of music and of the psalms which were set to and sung with music at the temple. (2 Chron. 29:30) Some of the Psalms bear the title "A Psalm of Asaph". The "sons of Asaph" were "instructed in the songs of the Lord, even all that were cunning"; or, according to the *American Revised Version*, all "that were instructed in singing unto Jehovah, even all that were skilful". (1 Chron. 25:2, 6-9) Certain it is that this genealogy is set forth by the Lord in his record for a purpose, and clearly and strongly suggests that by using such singers at the temple he discloses the course of action to be taken by the temple company now on the earth when an hour of peril or emergency has arisen, and thus indicates the course of action the temple company shall take and that they must be singers of praise to Jehovah.

8 The spirit of Jehovah is that invisible power that operates according to the will of God moving those who are devoted to him to act according to his purpose; and therefore it is written in the text concerning Jahaziel that upon him "came the spirit of the Lord in the midst of the congregation". Thus God inspired him and moved him to speak Jehovah's message to the people. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy spirit." (2 Pet. 1:21) The chief singer used to sing praises of Jehovah at the temple was on that occasion to give utterance to Jehovah's will concerning the gathered Judeans. Thus Jahaziel pictured the present-day channel or vessel or instrument of the Lord which he uses to speak the message from the temple according to the will of God and to now give assurance to his people of and concerning the battle of the great day of God Almighty, which rapidly approaches. Since the coming of the Lord Jesus Christ to the temple in 1918 he has not used any and every individual among those professing to be devoted to the Lord to give utterance to his message of instruction to his people in the hour of emergency, but he has used his temple agency, that is to say, his channel of communication with his people on the earth. That channel of communication is designated "The Society", which speaks to the people of God through its publications, and particularly *The Watchtower*. The statement that the spirit of the Lord came upon that Levite in the midst of the congregation shows that the Lord speaks now to his people who are gathered unto him at the temple, and who are fully united and are anxiously waiting and ready and alert to follow instructions that come to them from the temple. It is also certain that the Lord will thus speak only to those who remain in full harmony and unity with him, standing firmly bound together in love, with their hearts wholly devoted to God and to his kingdom. There will therefore now be no division amongst the people of God. It is an hour of great peril; and let every one who professes to be a child of God take particular note of this fact and deport himself accordingly.

9 Jehovah then spoke through his servant to the assembled people: "And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat; Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." (2 Chron. 20:15) "All Judah" here in the text pictures all who give praise to Jehovah, fully trusting him and obeying his commandments. That means that everyone of the temple company, and those who stand before the temple with them, are giving praise to God and to his Christ. He addresses the "inhabitants of Jerusalem", as well as Judah; which seems clearly to indicate that there were others there, who pictured the Jonadabs or people of good will who are now associated with the temple company. Then Jehovah's servant Jahaziel said: "And thou king Jehoshaphat"; thus suggesting that the voice heard was merely that of Jehovah's servant, and that therefore the one speaking now to the temple company is Jehovah through Christ Jesus the King, who announces the truth. It follows that there is no creature within Jehovah's organization, and particularly in the visible part thereof, but that he too must hear, recognize and give heed to the written instructions given in this hour of great emergency. Consequently the words used, 'and thou Jehoshaphat,' take in everyone who has an ear to hear. The Israelites were there standing and anxiously and breathlessly waiting for Jehovah to answer their cry and the prayer that had been uttered by King Jehoshaphat. Today all those on the earth who are now fully devoted to Jehovah, and who see the great wrath of the combined enemy, armed to the teeth, and who are approaching to the final assault, all these faithful ones stand anxiously and breathlessly waiting the instruction from the throne of the Most High, and they are eager to obey that instruction.

10 Then Jahaziel said to the assembled people: "Thus saith the LORD [Jehovah] unto you [all there assembled], Be not afraid." The time and situation being so critical, more than a message from a mere creature was needed, and hence God sent his message. None but God's own message could meet that emergency and give assurance to the distressed people. And it is so in the present hour of great peril and anxiety on the part of God's people. For some time now the

faithful have felt the bitter persecution heaped upon them by the enemy, and at this moment they see the combined, wicked element, fatally bent on doing great violence to the people of God. Any words of assurance that could come from an earthly creature would now be wholly inadequate to bring assurance to the people of God and give them hope. They must have a message from Jehovah, and Jehovah never fails his people. Therefore the Lord Jesus Christ at the temple transmits the message through his earthly agency and says to his people now in this hour of great peril: "Be not afraid" at the manifestation of the enemy's power and malicious purpose. (Matt. 10:28) Here we have a picture for the encouragement of God's people. A similar example was that of Elisha at Dothan, when a host of fully equipped warriors encompassed him and his servant about; and when his servant cried out in fear, Elisha spoke the message of the Lord, to wit: "And he answered, Fear not; for they that be with us are more than they that be with them." (2 Ki. 6:16) The host of Jehovah's angels were there to shield and protect Elisha and those with him. As it was then, so it is today, as the battle of Armageddon draws near. If the oncoming enemy threatening destruction of the people of God were to them a manifestation of God's displeasure with his people, they would have great reason to be afraid; but now those who love and serve Jehovah remember the promise to them, "According to your faith be it unto you." Having full faith and confidence in the Lord, they fear neither man nor devil; but they fear Jehovah and, as he has said to them, "sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."—Isa. 8:13.

11 Further speaking to his people, Jehovah through Jahaziel said: "Be not . . . dismayed by reason of this great multitude"; that is to say, be not discouraged or prostrated or broken down to the point of giving up and lying down and letting the enemy walk roughshod over you, and that without resistance. The same thing now applies to the remnant, the anointed at the temple. As Elisha said, so now his words are appropriate to the people of God on earth: "They [the higher powers, Jehovah and Christ] that be with us are more than they that be with them [the enemy]." Furthermore, for the encouragement of his devoted people Jehovah says to them through his prophet: All "the nations [combined] are as a drop of a bucket, and are counted as the small dust of the balance", which at a puff from Jehovah and his Executive Officer will be blown out of existence. This is no time to fear men or devils. There is but one possible result so far as the Lord and his organization are concerned. Why should the people of God now have no fear of the enemy? And the answer from the throne of the Most High is,

"FOR THE BATTLE IS NOT YOURS, BUT GOD'S."

12 The Hebrew word here rendered "God" is *Elohim*, which is never applied to Jesus or to anyone else, but is exclusively applied to Jehovah. Those words were full assurance to the Israelites standing with Jehoshaphat that the approaching battle was not a curse from God upon his covenant people, and therefore not for their punishment. Likewise today these words from the throne of the Most High fully assure those who are on the earth and who are of the temple and therefore fully devoted to Jehovah that the bombastic threats of the combined modern-day Ammonites, Moabites, and Mount Seir, and the danger that is threatened by reason of this marching mob, are not because of any wrongdoing on the part of God's people. The enemy is not marching upon them at the behest or will of Jehovah to punish the people of the Lord, but it is the will of the Almighty that the battle shall take place expressly for the destruction of the enemy. It is the battle of the great day of God Almighty, and it shall be a vindication of his name. Today the sanctuary of the Lord is cleansed and all of the temple company are one, fully and completely united in Christ Jesus; and therefore this scripture specifically applies: "There shall be no more curse [from Jehovah upon his faithful people]; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." (Rev. 22:3, 4) Because it is the battle of the Almighty God, he is now maneuvering the enemy forces and leading them into a trap into which they are certain to fall, and which will result in the complete destruction of the enemies of the Lord.—Ezek. 38:4-8.

13 To be sure, it was a great relief to those assembled Judeans to hear the inspired words from Jehovah spoken to them by his servant; and so it is now a great relief and full assurance to the people of Jehovah God assembled at the temple to hear the assuring words from the throne of the Most High spoken by his elect servant, Christ Jesus. There was to be no delay on the part of the people of God then, and certainly no delay now, but the gun must be well loaded before the shooting began, speaking figuratively. Likewise God's people must now be ready. As a short time would bring the enemy closer, even so today a little time is given to allow the enemy to approach closer, and, while so doing, the time and opportunity is afforded for God's people to study his Word and to deliberate upon how to carry out his will, and hence time and opportunity to organize themselves in an orderly and more efficient manner for service, and to thereby express their faith in God and in the Lord Jesus Christ, and to thus show their fearlessness of the enemy.

14 The Judeans were then assured that the battle was not theirs, but that God would fight it for them; and likewise today those that praise and serve Jehovah, the temple company and their companions, know that the approaching battle is not theirs, but God's. Then Jehovah, through his servant, further instructed the Judeans, to wit: "To morrow go ye down against

them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel."—2 Chron. 20:16.

15 At that very moment that the message of the Lord came to the assembled Judeans, the conspiring and combined enemies were marching along the west shores of the Dead Sea, the level of which is more than a thousand feet below the level of the Mediterranean Sea. At that time, therefore, the Judeans or Israelites were about 3,000 feet above the level of the Sea and hence above the enemy. Instead of holing themselves up at Jerusalem those faithful Judeans and companions, at the command of the Lord, marched out to meet the enemy and publicly to display themselves before the enemy. So now God's anointed remnant are standing on Mount Zion with Christ Jesus, "high and lifted up," with the Lord in his temple, and far above the enemy. (Isa. 6:1; Rev. 14:1) The enemy forces maliciously marching on to the assault are in the earth and are low down in the depression, groveling in wickedness of Satan and his works, and hence they know nothing about Jehovah and his purposes. To them the law of God is entirely hidden. And in that state of degradation, and steeped in filthiness, behold, now they are marching on with cruel hands anxious to spill human blood.

16 Jahaziel could not see the enemy, because of their location in the depression, but God had inspired him to speak and the exact location of the enemy was revealed to him; and such shows that Jehovah keeps a watch on the enemy and keeps his people sufficiently informed as to the movement of the enemy and his purpose. For this reason the prophecy was written aforetime for the learning of those now on the earth who are devoted to God. (Rom. 15:4) The combined enemy was then near by the cliff Ziz, "by the ascent of Ziz." (*R.V.*) The name means "bloom; twinkle; gleam; or projection"; and probably it was so named because the place was on the west shore of the Dead Sea and would reflect the sun's rays from the sea. The enemy must be definitely located, and so the Lord told the Israelites or Judeans where to find them, saying: "And ye shall find them at the end of the brook [at the end of the ravine (*Rotherham*)], before the wilderness of Jeruel." That name "Jeruel" means "founded (or taught) of God", or, "fear of God." What Jehovah shortly thereafter brought about upon that enemy at that point certainly "taught" them and others the fear of God and founded firmly the faith of those who covenanted to do God's will and who began to do so. As we see this prophecy now in course of fulfillment, we know what shall shortly take place, and that it will prove to all that Jehovah is the Almighty God and will certainly teach all to fear him, if they live, and will fully establish their faith in Jehovah as the Mighty One; and thus Jehovah's name will be put in the proper place in the minds of such.

17 The instructions next given to the assembled Judeans specifically apply to the temple company at the present time, because those faithful Judeans were a type or ensample for the faithful people of God now on the earth. (1 Cor. 10:11) Jehovah through his messenger then said to the Judeans: "Ye shall not need to fight in this battle [it is not for you to fight in this matter (*Rotherham*)]; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem; fear not, nor be dismayed; to morrow go out against them; for the Lord will be with you." —2 Chron. 20:17.

18 Even if any of the Judeans were fully armed with war weapons, they did not need to use such. It was to be Jehovah's fight and was his fight; and so the psalmist expresses the matter, in these words: "Through thee will we push down our enemies; through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us."—Ps. 44:5-7.

19 The same is now true of the remnant, the modern Judeans. They do not see the physical approach of the enemy, but by faith in God's Word they know the enemy is coming from every quarter. With Armageddon staring the faithful right in the face, they know that they do not need carnal weapons of war, nor any like equipment, because they are not to employ any such. It is a great consolation to them to have the full assurance from Jehovah God, through Christ Jesus, that this is Jehovah's battle. As Jehovah's prophet said, so now he says to his people: "Take your station." (*Roth.*) Mark this, that God did not direct the Judeans to make a dugout or a trench and crawl into that and watch the enemy through a peephole, but he told them to go out right in the open, where the enemy might see them and identify them as his people, and where the Judeans could plainly see the enemy. For that reason the Judeans were commanded to march out and go down and face the enemy. The combined enemy had invaded the territory of the Israelites, but the Lord had not permitted them to come far enough to even see the city of Jerusalem. So today the combined enemy of religionists, politicians, and commercial and other cutthroats do not see Jehovah's organization as such; they have no conception of it; but they are marching on those who represent the Lord, with a determination to destroy them. Jehovah's witnesses are not now directed by the Lord to hole up in some supposed place of security in the backwoods, nor to follow the practice inaugurated by the monks and nuns of the Roman Catholic crowd, to confine themselves in convents or other buildings behind massive walls. Those who serve the Lord are not to move softly or crawl about in an apologetic way to represent the Lord. Jehovah's witnesses must now march out to face the enemy, take

their position in the open, and in plain view, where they can be seen, and openly, boldly and emphatically make known the message of Jehovah God by proclaiming his name and his kingdom. As David went forth fearlessly to fight the giant of the Philistines, putting his trust wholly in Jehovah, so now God's people, under the Greater David, move out in the open, trusting wholly in the Lord.

[20] The Judeans must march to the point or site of battle, there facing the enemy, and, having reached the appointed place, to obey the commandment: "Stand ye still, and see the salvation of the Lord." This part of the picture was enacted, and the word spoken and recorded, for the special benefit of Jehovah's people now on the earth.

[21] Another example took place at the Red Sea, when God delivered his people from Egypt. (Ex. 14:13-15) The salvation of God's people today cannot come to them by *heil*ing men and saluting flags, but must come solely from Jehovah through Christ Jesus.

[22] "The salvation of the Lord," as stated in the text, does not mean salvation of men from death by reason of their faith in the shed blood of Christ Jesus. Jehovah's witnesses have already experienced that through justification and by their becoming new creatures and being taken out for the name of Jehovah. "Salvation," as used in the text, means deliverance from the power of Satan's institution or organization, which attempts the destruction of God's anointed. Jehovah will deliver his people who are faithful, and carry them through the battle of the great day: "Salvation belongeth unto the Lord; thy blessing is upon thy people." (Ps. 3:8) "Thou didst ride upon thine horses and thy chariots of salvation." (Hab. 3:8) 'For Jerusalem's sake I will not rest until the righteousness and the salvation thereof go forth as a lamp that burneth.' (Isa. 62:1) "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (Zech. 14:3) So God gave advance information to his people at Jerusalem, and likewise he now gives advance information to his people, assuring them that the fight just ahead is not their own, in which they must win by their own strength, but that it is Jehovah's fight and therefore they are to look on and behold their salvation or deliverance, which will come to them by the hand of the Almighty God.

[23] Jahaziel, under the direction of the spirit of Jehovah, then repeated the words which had been spoken by him previously: "Fear not, nor be dismayed; to morrow go out against them; for the Lord will be with you." It seems now to clearly appear that at the present time, 1938, God's people must have arrived at the antitypical "tomorrow", the time when they must "go out against them", that is, the enemy. It was following the Washington, D.C., convention in 1935, and by what was published immediately thereafter, that the Roman Catholic Hierarchy as the antitypical Philistines was made known to his people by the Lord, and when that religious crowd was made bare and shown to be the modern-day Edomites. It is against that wicked crowd that God commands his people to now "arise . . . against her in battle". (Obadiah 1) Therefore God's people are not to be fearful or dismayed at the sight of the boasting and wicked action of the enemy, but, on the contrary, the faithful are to boldly "go out against them" by proclaiming the King and his kingdom, which will vindicate Jehovah's name. The faithful witnesses of Jehovah now have the assurance from him: "For the Lord [Jehovah] will be with you." It is Jehovah who has said to them, his faithful ones, "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:5, 6) Confidently relying upon Jehovah, having always in mind "If God be for us, who can be against us?" (Rom. 8:31), the faithful go forth. Thus Jehovah gives the positive assurance that he will wholly and completely back up his people; and this gives them courage, and therefore they march forward with boldness, confidence, and the joy of the Lord.

RECOGNITION

[24] Jehovah has given his word that he will direct his people who trust in and acknowledge him. (Prov. 3:5, 6) Jehoshaphat, the king, immediately recognized that the message spoken by the Levite was from Jehovah. "And Jehoshaphat bowed his head, with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord." (2 Chron. 20:18) There was no doubt in his mind, and hence Jehoshaphat did not rebel against the message. He recognized the "higher", the supreme, power had spoken through his obedient servant Jahaziel, and in faith and gratitude Jehoshaphat there worshiped Jehovah with his face to the ground. The message received was one giving all glory and honor to God, and one allowing of no compromise with the enemy, and hence was for the vindication of Jehovah's name. All the people standing there followed the lead of Jehoshaphat and worshiped Jehovah. Jahaziel, together with all the others, joined in the worship toward Jehovah's temple, because God had promised to show his strength in behalf of his own people and against the enemy: "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth; for thou hast magnified thy word above all thy name. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul."—Ps. 138:2, 3.

[25] The covenant people of God now on the earth clearly recognize that this message was delivered aforetime for their learning, and therefore they likewise worship Jehovah in spirit and in truth. Fully trusting in him, they now engage in Jehovah's "strange work", doing their part by proclaiming his name and his

kingdom. They know that at Armageddon, the battle of the great day of God Almighty, Jehovah will perform his "strange act" and thus magnify his name, and his faithful servants are now determined to proclaim his name from this time until that battle is fought.

[26] Jahaziel was the instrument used by Jehovah to transfer His message to his covenant people, and in that respect Jahaziel pictured the Lord's channel or instrument, the Society, or his "faithful and wise servant" collectively, and the means used by that servant for transmitting the Lord's information to the people. Other Levites were present at the temple, but they were not the sons of Asaph; but they engaged in praising the Lord: "And the Levites of the children of the Kohathites [sons of Kohath], and of the children of the Korhites [Korahites (*R.V.*); through Levi's great grandson Korah], stood up to praise the Lord God of Israel with a loud voice on high." (2 Chron. 20:19) At the time of Korah's rebellion and of his destruction that followed, those sons of his, the Korhites, must have separated themselves from their rebellious father, and hence escaped destruction by remaining faithful to God. (Num. 16:1-35) Those therefore continuing in their faithful devotion to Jehovah, the Korhites, were honored with temple service. Heman, the singer, was the writer of several of the Psalms, and he was a Korhite, and some of the Korhites were doorkeepers of the temple. (1 Chron. 6:33-37; 9:17-19; 26:1-19) All these Levites, who were singers at the temple, stood next to the inner court and were regular singers of Jehovah's praises in his sanctuary. This suggests that there is no favoritism shown to creatures by the Lord, nor prejudice manifested against any because of their family relationship. Sometimes the parents and their children in the truth began to follow the Lord and to praise Jehovah, and then the parents drop out, while the children continue faithful to the Lord; and such was foreshadowed by the Korhites. God honors those who honor him by remaining faithful to him. All that stood before the temple joined in singing praises to Jehovah "with an exceedingly loud voice". (*Roth.*) They did not hide themselves for fear of the enemy or sing lowly for fear of arousing the enemy. By faith and in advance of the victory they were celebrating God's victory over the enemies. So likewise today Jehovah's witnesses have full faith in Jehovah and in Christ Jesus and they are certain of the Lord's victory over the enemies and, knowing that Armageddon will soon be fought, that it will be the scene of victory, and they engage in the Lord's service, and with full confidence they push forward in doing the witness work. This they do by publishing his kingdom message publicly; not secretly, but openly and "with an exceedingly loud voice". They are bold in this day of *judgment (1 John 4:17, 18), and they* decline to soft-pedal the message because of fear of the enemy. Jehovah's witnesses trust in the Lord with all their heart and in all their way acknowledge him, and therefore have the assurance that Jehovah directs their course and provides for them protection and salvation.

[27] There must have been a genuine eagerness on the part of the Judeans to get away to the scene of battle in obedience to the instructions which they had received from the Lord. They were to go next morning, and doubtless they slept very little. During the night those faithful Judeans would be preparing for the march on the morrow, and hence it is written: "And they rose early in the morning, and went forth into the wilderness of Tekoa; and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." (2 Chron. 20:20) From Jerusalem to the scene of battle was a long march for that mixed multitude of people to make on foot, having in mind that there were many little ones and babes in the arms of their mothers. To reach Tekoa they must march through Bethlehem. They got up early in the morning and according to instructions previously given, and straightway marched to the scene of battle that they might arrive on time to witness the forces of the enemy put to complete rout by the strength of the Almighty God. They did not have to be urged. They were willing to go; and so the psalmist, speaking of the faithful in the present day, says: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning [early, that is, at the beginning of the reign of Christ amongst his enemies]: thou hast the dew of thy youth."—Ps. 110:3.

[28] The wilderness section lies east of Tekoa, the place where the Israelites were to meet the enemy and witness their destruction. Early in the morning the Judeans or Israelites formed in line and began their march, and "as they went forth" through the gates of Jerusalem, there Jehoshaphat stood and addressed the people. As an example of the believers in God it was his duty and privilege, by word and by his own course of action, to show the others that he had complete faith in Jehovah and that he would joyfully obey His commandment given to his people through his prophet. So King Jehoshaphat made it a point to strengthen and encourage the people. Likewise now Christ Jesus, the great King of kings at the temple, building up and strengthening the faith of his true followers, the remnant, proceeds repeatedly to remind them of the prophecies of Jehovah and to reveal to them the fulfillment of such prophecies. Jehoshaphat, standing there, pictured not only the Lord Jesus Christ, but also the members of the temple company in their proper relationship to one another. To the people marching out of the city Jehoshaphat said: "Hear me, O Judah, and ye inhabitants of Jerusalem." These words indicate that there were "strangers"

within the gates who heard Jehoshaphat, and those strangers would picture the present-day people of good will, the "other sheep", the Jonadabs, who now hear and give heed to the words of the Lord. The day of battle was near and, in harmony with the admonition given in the Scriptures, those of the temple company should now be "exhorting one another: and so much the more as ye see the day approaching". (Heb. 10:25) Each of the temple company should be encouraging the others and pointing to the fact that the kingdom is the only thing worth while and for them to share in the kingdom they must be faithful and true to Jehovah now. We know that the battle of the great day is near; and therefore it is the privilege and duty of everyone of the remnant to exhort others of his brethren to watchfulness and faithfulness.

[29] Jehoshaphat did not swagger about and stick out his chest or his chin to impress the people with his own great importance and to let them know that he was leading the others that would meet and overthrow the enemy. He did not manifest the bossy, "elective elder" spirit. On the contrary, Jehoshaphat acknowledged and humbly submitted himself to Jehovah, and he said to the people: "Believe in the Lord your God, so shall ye be established." Here he was admonishing them to trust Jehovah; and so now the temple company must do with one another. Real faith in God was required of that civilian crowd of people, entirely without military training, and with no real war equipment, to march out against the approaching hosts that were armed to the teeth. It is exactly so with the Lord's people today. They behold the host of wicked ones armed with every possible instrument of destruction marching on them, and Jehovah's witnesses have no carnal weapons, and, if they had, they could not use them. Nor should Jehovah's witnesses become flustered, uneasy and disturbed and excited, and rush about aimlessly, but they move with care and consideration. "He that believeth shall not make haste." (Isa. 28:16) What would result to the Judeans if they, according to Jehoshaphat, 'believed in God'? "Ye will have permanence" (*Leeser*), in the Lord's land or organization. A failure to believe in God would result in the very opposite, and they would not be permanently established in God's organization. Those that believe Jehovah and prove their belief by faithfully serving him in obedience to his commandment abide in his organization for ever.—Ps. 101:6.

[30] Let the temple company now on earth be forcibly reminded of the importance of believing in the Lord and studying and trusting in his Word. To believe means to obey; and by no other means can one prove his belief. Christ Jesus is at the temple, where he has gathered his people, and he commands that all of his people shall be at complete unity. All must dwell in peace and pray for peace within the ranks and with the "other sheep". (Psalm 122) Those who cause trouble in the temple or who do lawless acts shall be lacking in faith or belief, and Christ Jesus declares that he shall gather out such and cast them into darkness. (Matt. 13:41) In order to believe, within the meaning of the Scriptures, each one must keep in mind God's promise and have his mind fixed upon the kingdom, because the kingdom is the only thing worthy of consideration. That means to have fully at heart the kingdom interests, and an honest and sincere effort put forth to safeguard and advance the kingdom interests, by learning and doing God's will. Some of that company who marched through the gates of Jerusalem might have murmured or complained; but suppose they had indulged in speech like this: "Look at that other woman's dress. How much better it is than that of this woman walking with me! She looks like a wench. I don't like to walk in the same line with her." Suppose men had been saying one to another: "You are no good. Look at me. I am one of prominence, and you should do as I do, because I am an important one here." Had there been suchlike in those ranks, Jehoshaphat would have ordered them out of the ranks at once. That marching company were marching in unison and engaged in singing. A great crisis was at hand, and every one of those Judeans must be on the alert to hear and to obey the commandments and orders given. Today a far greater crisis is here and every one of the temple company must keep his eyes upon the Lord and hear and quickly obey his commandments. They must have in mind God's promises, must be filled with the truth, and not with any foolishness, nor permit their minds to dwell on things of no importance. They march out to see the Lord's act executed in the greatest fight of all time, and their own safety and deliverance depend upon true faith and absolute faithfulness to God and his King.

[31] Jehoshaphat, the king, was in command of the Jerusalem marchers. A Levite, the servant of the Lord, had spoken the prophetic message. Jehoshaphat did not try to exalt himself, but, on the contrary, he said in substance: 'Believe in God's prophet,' that Levite, what he has spoken to you. There may have been some self-conceited, "wise" ones in that company who attempted to speak, but such would not be believed. Only the prophets of Jehovah would be believed. Likewise today God's people are to believe Jehovah's prophets, who wrote long ago as the spirit of God moved them to write, and who wrote for the benefit of those of God's people now on the earth who truly worship him. Those prophecies and the meaning thereof the Lord at the temple now reveals to his people, and this he does through his channel of communication. If amongst those of the Lord's people there are some "wiseacres" attempting to prophesy, let them blow off their steam, but let the people that are devoted to God give no heed to such. The true worshipers are to believe Jehovah's message. Today God gives no new prophecies by inspiration, but by Christ Jesus he gives his prophecies "written afore-

time" to be fulfilled and verified and reveals the meaning thereof to others who are his witnesses at the temple. God raises up no prophets today; and if anyone claims to be a prophet now, let it be known that such a one is a foolish person and a false prophet, even as Jesus foretold. (Matt. 24:24) But God does have a channel of communication through which he makes plain the fulfillment of the word of the former inspired prophets, and the temple company or remnant must believe in that channel of communication as the agency used by the great Prophet, Christ Jesus, and must believe in the prophecies set forth and must follow in line with such prophecies revealed to them by the Lord. Now is "the time of the end", and it is God's time to unlock his prophecies, and it is the time for his remnant to study them and to get the proper appreciation of such prophecies and then to exercise active belief or faith in such prophecies by doing the commandments of God.—Dan. 12:4-9.

32 Manifestly there are those who claim to be in the truth and in the temple who do not carefully study the prophecies and what is published in explanation of the same. They proceed upon the assumption that they know the truth and do not need to study and to give careful consideration to what is published by the Lord's grace. Such a course is a great mistake on their part and may lead to a fatal error. If persisted in, it must result in disaster. That which the Lord gives to be published for his people in this day constitutes spiritual food, or food for the mind, that the people of God may be equipped to carry out the instructions given in the Word and explained by the Lord Jesus Christ. The admonition of the scripture is to "study to shew thyself approved unto God". (2 Tim. 2:15) To be approved by man is of no importance, but is valueless. To be approved by the Lord is, of course, important, and this can be gained only by ascertaining God's will as written for his people and then by exercising diligence in doing his will as directed.

33 To "believe his prophets" and the words recorded by them shall result in prosperity. To be sure, Jehovah would prosper and gain the victory over combined enemies, regardless of whether the Judeans believed or not, but their failure to believe would mean great loss to them instead of prosperity. To believe and act in proof thereof meant to honor God, and that would result in their protection, preservation and salvation, and they would share in the spoils or results of his glorious victory. Note this example of blessing and prosperity that came to those who returned from Babylon and builded the temple: "And the elders of the Jews builded [the temple], and they prospered through the prophesying [which they believed] of Haggai the prophet, and Zechariah the son of Iddo; and they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia."—Ezra 6:14.

34 Certainly now the Judeans, the praisers of Jehovah, his remnant people, on the march to meet their combined enemies, to wit, commercial, political and religious, who have conspired to destroy them, should pray as the Lord indicated and put that prayer before them and in their mouths, to wit: "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity."—Ps. 118:25.

35 Regardless of what any creature on earth may do, the Lord will destroy the enemy in vindication of his holy name; but those, and only those, who show their full faith and obedience in and to God's Word, as written in the prophecies, will prosper and therefore share in the results of his glorious victory. As the anointed march to the final conflict, they must all be in full and complete unity, because the Lord has so commanded. They must participate in the fulfillment of the prophecies heretofore written, and as they are fulfilled, and they must believe in God's Word and deport themselves accordingly if they would prosper.

36 Jehoshaphat, after giving instruction and counsel to the people, then selected some for specific service: "And when he had consulted with the people [And when he had given counsel unto the people (*Roth.*)], he appointed singers unto the Lord [he appointed such as should sing unto Jehovah (*Roth.*)], and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever."—2 Chron. 20:21.

37 Without a doubt such singers included Jahaziel, who was one of the sons of Asaph (2 Chron. 35:15), and also other Levites, all of whom would know by heart the temple songs, and would not sing any songs of praise to devils. The term "singers" used in this text implies the idea of marching from place to place as minstrels do. (1 Chron. 25:6, 7) The singers "should praise the beauty of holiness", which means Jehovah God, who is in verity "the beauty of holiness". Because of his holiness and beauty Jehovah will clear out all unholy things and institutions, such as devil leaders against Jehovah's organization. Clearly those singers picture the anointed remnant, the antitypical Levites, cleansed at the temple, and who now offer unto Jehovah their offering in righteousness, which consists of songs of praise to his beauty of holiness. (Mal. 3:3; Hebrews 13:15; Pss. 110:3; 29:2, 9) Those singing Levites would be clad in their temple dress or uniform, "with holy adorning" (*Roth.*), which picture those of the temple class, who now identify themselves as wholly devoted to God and to his King. These go forth, not to be admired of men, but to the pleasure of the Lord, and to let the onlookers see that they are delighted to be the servants of God and Christ and to bear the reproaches that have fallen upon the Lord.—Rom. 15:3.

38 Doubtless there were a few armed men in that Judean company, since it is written that the singers

"went out before the army [armed men (*Roth.*)]". That gave greater prominence to the temple of God and the servers at his temple who praise his name than it did to the weapons of war, and showed that the faith of the people was in Jehovah, and not in themselves, nor in any earthly force. The singers would sing exactly in harmony, because they were trained and because they were commanded to say: "Praise the Lord." That shows complete harmony and unity in action, rather than everyone singing his own song or composition. They were to sing (according to *Rotherham*): "O give thanks unto Jehovah." Thus they were thanking Jehovah in advance and in anticipation of his victory over the enemy and of their own deliverance. Thus they showed that they were believing Jehovah and his prophets. Also they sang: "For his mercy endureth for ever"; and this shows that God's mercy never fails toward those who obey him. The mercy of God in behalf of his people was much needed at that time. He is the God of mercy, "showing mercy unto thousands of them that love [him], and keep [his] commandments" (Ex. 20:6): mercy not only to those who are of the temple, but toward the thousands of "other sheep", the great multitude, is needed and is received from the Lord. Such mercy betokens God's deliverance of his people from the enemy's oppressive power, and taking them through and preserving them alive at the battle of the great day.

[39] A thousand years before Jehoshaphat's reign the Devil had tried to destroy Israel. Jehovah's continued preservation of that people, and his deliverance of them to be his servants, could be accounted for on no other basis than that of his mercy's for ever enduring for his word and his name's sake in accordance with his promise to Abraham. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."—Mic. 7:18, 20.

[40] Jehovah's people now on earth see and appreciate the mercy of Jehovah in preserving them and keeping them for his service that they may have a part in the vindication of his name. From *The Watchtower* December 15, 1928, the Lord began to make known to his people on the earth that he would take some of them through the battle of Armageddon, and then they began to have a better understanding; and so they began to sing of Jehovah's mercy and his lovingkindness, which will preserve his people who are builded up into Zion, where God has placed his name, and that he will use these to have a part in the vindication of his name before and at the battle of Armageddon and beyond that time. The revelation of this truth was a mercy to them. God's mercy is accompanied and followed by revelations of his truth. Following the mercy shown to his people in 1918 and 1919 by bringing them forth to again be his witnesses, God gave to his devoted ones an abundant revelation of his truth, thereby disclosing to them his purposes, and now his devoted ones truly sing: "Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other."—Ps. 85:9, 10.

[41] It is also now Jehovah's good pleasure to bring about a better organization of his people for service, and he makes the servants or overseers in his organization peace and righteousness. (Isa. 60:17) Jehovah, by and through the Head of the temple company, Christ Jesus, now reveals his truth to his people, which truth fills them with joy and so thrills them that they cannot keep back the songs of praise to his "beauty of holiness". Surely the Scriptures, fully supported and corroborated by the facts now well known to those who are on the Lord's side, clearly prove that the battle of the great day of God Almighty is nigh at hand; that the combined enemy is marching onward against them with the malicious determination to destroy all who are on the Lord's side; that Jehovah has fully informed his devoted ones that the war that is now impending is not theirs, but is God's, and that he will gain the complete victory; that now he has put his singers in the van and through Christ Jesus has committed to them the testimony concerning the kingdom, and that these are marching out facing the enemy, and as they go they are singing the praises of Jehovah. And what will be the final result?

(*To be continued*)

QUESTIONS FOR STUDY

¶ 1. What assurance has Jehovah given that he will answer the prayers of his people?

¶ 2. How did Jehovah answer the prayer uttered by Jehoshaphat?

¶ 3-5. What prophetic significance is seen in the name Jahaziel? In Jahaziel's being "the son of Zechariah"? In his being a descendant of Benaiah? and of Jeiel? and of Mattaniah?

¶ 6, 7. Of what significance is the further fact that he was also a Levite, a descendant of the sons of Asaph?

¶ 8. What is meant by "the spirit of the LORD"? That "upon Jahaziel" came the spirit of the Lord "in the midst of the congregation" is of what significance?

¶ 9. Who were pictured by "all Judah" and by "ye inhabitants of Jerusalem"? and in what facts is this seen? Why was Jehoshaphat the king included among those here addressed?

¶ 10. Of what significance and importance is the statement "Thus saith the Lord", for that time and in the fulfillment? Of what should Jehovah's people now "be not afraid", and why?

¶ 11. Why should Jehovah's people "be not dismayed by reason of this great multitude"?

¶ 12. What assurance is seen in the statement that "the battle is not yours, but God's"?

¶ 13. What was the purpose then, and the effect, of this assurance given to them just before their going forth to face the enemy forces?

¶ 14, 15. Describe the situation as seen in the record at verse 16, and show that it was prophetic.

¶ 16. What was foreshown in Jehovah's making known to his people the exact location of the enemy?

¶ 17, 18. To whom does the instruction at verse 17 apply, and what is their part in relation to the battle?

¶ 19-21. Where, and with what equipment, do the modern Judeans 'take their station'? Compare this with the practice followed by the Roman Catholic crowd, and account for the difference.

¶ 22. With scriptures, explain "the salvation of the Lord" as that expression is here used.

¶ 23. "Go out against them," when? With scriptures, show that God's people need not fear nor be dismayed in the face of the enemy.

¶ 24. What was the response by those to whom the foregoing counsel from Jehovah was addressed?

¶ 25. How do the covenant people of God now respond to this message from Jehovah?

¶ 26. Whom or what did Jahaziel, and the other Levites at the temple, there picture? and how is this shown?

¶ 27. How did their immediate eagerness and preparation to go forth foreshow the attitude and procedure of those whom they there pictured?

¶ 28. Apply the prophetic picture of their rising early and going forth, and of Jehoshaphat's standing and saying "Hear me", and giving them counsel and encouragement.

¶ 29. Point out the importance, for that time and for the present, of Jehoshaphat's admonition, "Believe in the Lord your God."

¶ 30. How does 'believing in the Lord' result in 'being established'?

¶ 31, 32. Why was it so important then, and why is it particularly essential now, that God's people 'believe Jehovah's prophets'? How, only, can this be done at the present time?

¶ 33. How does 'believing in Jehovah's prophets' result in 'prosperity'?

¶ 34, 35. For whom only, and for what purpose, was the prayer of Psalm 118: 25 recorded?

¶ 36, 37. How does Jehoshaphat's 'appointing singers unto the Lord, and that should praise the beauty of holiness', have fulfillment?

¶ 38. That the singers were to go out "before the army" was for what purpose, and of what prophetic significance? What were they to sing? and why that?

¶ 39. Account for Jehovah's so long preserving and repeatedly delivering Israel.

¶ 40. Show that the words of praise there to be sung, also those of Micah 7: 18, 20 and Psalm 85: 9, 10, are appropriate for God's devoted ones at the present time.

¶ 41. Into what condition and position, and responsibility, and prospect, has Jehovah graciously brought his people?

FAITHLESSNESS

JEHOVAH'S battle at Armageddon is approaching. It will permanently ruin the business of false prophets and prophetesses. By his true prophets Ezekiel and Isaiah, Jehovah foretold his purpose concerning all faithless and false teachers and would-be leaders of mankind:

"Therefore ye shall see no more vanity, nor divine divinations; for I will deliver my people out of your hand; and ye shall know that I am [JEHOVAH]." —Ezek. 13: 23.

When their business is gone they will know then that they have been liars and have not represented Almighty God or served him.

"Thus saith [Jehovah], thy redeemer, and he that formed thee from the womb, I am [Jehovah] that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers." (Isa. 44: 24-26) Those whom both Ezekiel and Isaiah foreshadowed, to wit, the "faithful servant" class of Jehovah, must now speedily proceed to give testimony to such faithless prophets or predictors, both male and female, of and concerning the written judgments of Almighty God and the expression of his vengeance upon such.

Attention is here called to the fact that in serving notice upon the elders Ezekiel did not go to them, but that the elders came to him and sat before him, ostensibly for the purpose of being taught, but were, in fact, insincere, without faith in the true God whose word Ezekiel was given to communicate. Ezekiel, representing the "faithful and wise servant" class, must tell the truth; and hence Jehovah's witnesses must now tell the truth to such insincere and faithless inquirers, because, says Ezekiel, "the word of [Jehovah] came unto me." (Ezek. 14: 1, 2) "Then came certain of the elders of Israel unto me, and sat before me. And the word of Jehovah came unto me." The elders pictured those of today who pose as "old timers", advanced ones or leaders among God's people, claiming to have oversight of their welfare. Besides the so-called "fathers", pastors and other beskirted or bearded paternalistic hybrids comprising the religious department of Satan's organization in all lands, there are many who have served as "elective elders" in the classes or ecclesias of God's people, and probably some who are still serving in other groups, that are not wholly and sincerely devoted to God. The record of Ezekiel's prophecy (chapter 14) is doubtless provided to enable every honest learner and doer of God's commandments to identify that class of persons among God's people who are not wholly devoted to him.

"Elders," as the word is here used, means "aged ones" or "ancients" (*Douay* version); not necessarily those who are very old in years, but those who have thought themselves long in the truth of God and who have been teachers or leaders in "Christendom", including ecclesias or classes of students of the Bible, and who have attempted to teach God's Word. From 1914 on there has been a flourishing crop of these (Ps. 92: 7), and they have been made known or have made themselves known to God's people since that time. These "ancients" are shown as coming to Ezekiel, ostensibly to ascertain the will of God, but, in fact, to bring pressure upon Ezekiel and to induce him to confirm their own selfish views, to compromise his course of action, and to speak compromisingly and to

tickle their itching ears. Since 1916 it has been easy to identify this self-serving class of elders among the people of God.

Ezekiel was advised by Jehovah of the selfishness of these men and was told that their hearts were impure. "Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face; should I be inquired of at all by them?" (Ezek. 14:3) They have not 'set Jehovah always before their face', but have set their own heart on some selfish objective. (Ps. 16:8; Acts 2:25) Their outward actions before men have been pious and apparently honest; but God knew they were not unselfishly and honestly devoted to him, because Jehovah 'looketh upon the heart, and not on the outward appearance'. (1 Sam. 16:7) When such men approach God's "faithful servant" class, pictured by Ezekiel, Jehovah God says: "Should I be inquired of at all by them?" Knowing their dishonest purpose, God is not pleased with their course of action in inquiring of those who are serving him. Jehovah is pleased with those who honestly seek to know his will and his way, but he finds no pleasure in a mere outward form of worship. Jehovah shows his strength in behalf of and his favor toward those who are acting according to a pure and honest motive. (2 Chron. 16:9) Dishonest inquirers who willingly compromise with any part of Satan's organization could receive no real comfort from God's Word nor from those who are faithfully devoted to God.

In 1917 some of the "elective elders", then in the organization of the Lord and among God's people, wanted to commercialize the truth, and to do this they claimed that six men of their brotherhood (who had formed a company to use the truth for commercial purposes) were the six men armed with slaughter weapons described in the ninth chapter of Ezekiel's prophecy. They came to the Society, which is a part of God's organization, ostensibly to ascertain the better way of serving God by and through his organization, but in truth and in fact they were serving themselves. They received little or no consolation. (*The Watchtower* 1917, page 45) Each and every one of them then became the opponents of God's work in the earth. Since then other "elders" have come forward with the ostensible purpose of seeking counsel but, in fact, to compromise the work of Almighty God for their own good. The course of action, taken by these men claiming to be the six pictured in Ezekiel chapter nine, put a stumblingblock before the face of many and caused many to stumble.

Jehovah has but one way of carrying on his work, and that way is honest and right. To the inquirers who would have a different way from that which Jehovah has provided, Ezekiel (representing God's "faithful servant" class) was instructed to say: "Therefore speak unto them, and say unto them, Thus saith the Lord GOD, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet, I [Jehovah] will answer him that cometh according to the multitude of his idols." (Ezek. 14:4) Those who become offended and turn to their own way find themselves separated from Jehovah by his angels and placed in the "evil servant" class. He permits the selfish ones to have their own way or course of action, according to their own follies or idols. "That I may take the house of Israel in their own heart, because they are all estranged from me through their idols." (Ezek. 14:5) Those who desire to work unlawfully have their desire fulfilled, and they find themselves in opposition to God.—Matt. 13:41; 2 Thess. 2:12.

Fulfillment of this prophecy began approximately in 1917. God instructed Ezekiel to warn the selfish ones to turn away from their selfish course of action and to change their course of action. "Therefore say unto the house of Israel, Thus saith the Lord GOD, Repent, and turn yourselves from your idols; and turn away your faces from all your abominations." (Ezek. 14:6) It was the duty of the "faithful servant" class to give such warning. The rebellious and opposing "elders", who had separated themselves from the Watch Tower Bible and Tract Society in 1917, and had caused trouble in the Society, were officially warned and requested at the annual meeting of the Watch Tower Society in 1918 to repent, change their course of action, and return to the positions they had formerly occupied, and to harmoniously participate in the service of the Lord; but they refused to heed such warning or admonition.—See *The Watchtower* 1918, page 24.

By separating themselves from God's earthly organization those rebellious "elders" separated themselves from the Lord. God has not asked any man to organize something for him. He does his work in his own way. The opposers set up their own method of service which exalted themselves and other men and honored the creature more than the Creator, and they put a stumblingblock in the way of others. "For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I [Jehovah] will answer him by myself."—Ezek. 14:7.

Jehovah is no respecter of men, but he does act through his organization; and when his organization speaks or acts in harmony with the Word of God, then it acts or speaks in harmony with Jehovah's will, and those who oppose are opposing God. In 1919 Jehovah's visible organization on earth took action and warned the rebellious "elders". They refused to hear those warnings, but, on the contrary, 'set up their own idols in their heart' and pursued a course contrary to God's organization; and concerning all such Jesus, speaking

with authority, says, "If he neglect to hear the congregation [assembly or organized company of obedient servants of God], let him be unto thee as an heathen man and a publican." (Matt. 18:17, *margin*) Those who were once in the organization of the Lord and who put themselves in opposition thereto put themselves outside of his organization and are classed with and are such as the opposing clergy.

Let it be noted here that "the stranger that sojourneth in Israel" also is included in the warning against such conduct; thus clearly emphasizing the responsibility of those who now, as 'strangers', become companions in understanding and actions with Jehovah's witnesses.—Ezek. 14:7.

"And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am [Jehovah]." (Ezek. 14:8) As a warning to his people Jehovah by his servant says: "Wherefore, my dearly beloved, flee from idolatry." (1 Cor. 10:14) And again: "Little children, keep yourselves from idols." (1 John 5:21) "Only with thine eyes shalt thou behold, and see the reward of the wicked."—Ps. 91:8.

Jehovah caused Ezekiel to write: "And if the prophet be deceived when he hath spoken a thing, I [Jehovah] have deceived that prophet; and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel." (Ezek. 14:9) This does not mean that Jehovah inspired the prophet to make a deceptive statement to his own deceiving, but it means that Jehovah frustrates the vision and prediction of the dishonest prophet and withholds from such the true understanding of God's inspired Word. God does not permit him to have a true vision, because of his bad condition of heart. Suchlike lose the vision of what they have once had. "And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him." (Ezek. 14:10) God's judgment therefore precludes all such from being in his organization.—Ezek. 13:9.

Jehovah takes such decisive and drastic action against false prophets, whether clergymen, "elective elders" or other teachers who mislead the people, for the purpose of demonstrating that he will brook no lies or faithlessness on the part of such, and that he will approve only that which is absolutely true. What is his further purpose in so acting? To establish the faith and confidence of the honest, humble people; as God says: "That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God." —Ezek. 14:11.

SEALS

THE apostle John, describing his vision of the Lord God at his holy temple, there seated on his throne, writes: "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb [Christ Jesus], as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see."—Rev. 5:1, 6, 7; 6:1.

John says the Lord Jesus opened one of the seals and he heard a thunderous announcement and one of the four beasts invited him to "come and see". The invitation, "Come and see," came through one of the four living creatures, thus showing that Jehovah's invitation to his own to come and receive an understanding of his Word comes through his organization, of which Christ Jesus, the Lion of the tribe of Judah, is the chief. God has not chosen many ways and means of disclosing his truths to his people. He does so through his organization, and with thunderous tones as of a lion God's announcer bids those of the temple to behold what is coming to pass, and with eagerness they wait and inquire.

The first seal discloses the glorified Christ Jesus seated upon a white horse, equipped for war and going forth "conquering, and to conquer". To quote (6:2): "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." The Scriptures use the horse as a symbol for war activities. (Gen. 47:17; Ex. 14:9) Proverbs 21:31 declares: "The horse is prepared *against* the day of battle." (Jer. 8:6; Hab. 3:8) The whiteness of the horse pictures truth, meekness and righteousness. Of Jesus it is written, at Psalm 45:4: "In thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things."—See also Revelation 19:11.

The period of waiting for the Lord Jesus at the right hand of Jehovah (Ps. 110:1, 2) had come to an end and Jehovah sent forth his King and Judge, and he goes into action. The *Watchtower* issue of March 1, 1925, commenting on The Revelation, chapter twelve, and the issue of September 15, 1925, commenting on Psalm 110, called attention to the beginning of God's kingdom and the action of the King. The mighty One on the white horse wore a crown, denoting his authority and that he 'whose right it is to rule' had come.

(See Ezekiel 21:27.) The King is present. War in heaven between Christ and Satan was fought following A.D. 1914, to 1918, and Satan and his hosts were defeated and cast out of heaven. Thus Christ Jesus conquered, and he goes on to conquer at Armageddon.

The second seal is opened and the second living beast, like unto an ox, the creature regularly slain in the sacrificial service by the Israelites, invites John to "come and see". (6:3) "And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." (Vs. 4) The John class look and, behold, a great bloody sacrifice of human creatures took place between 1914 and 1918, and that sacrifice was not acceptable unto God even though the clergy told the people that the fallen ones were a part of the vicarious atonement of Christ Jesus. The red horse appears, and to the one riding thereon was given the power to "take peace from the earth, and that they should kill one another". It is Satan's organization, particularly the financial, military, political and ecclesiastical elements, consorting together to take peace from the earth, which they did. That occurred from 1914 to 1918, and in that great and terrible slaughter the hypocritical clergy yielded quickly to Satan, and accepted their blood money from the financial element and joined hands with the politicians to induce the people to enter the World War, using their church edifices as places of recruiting. The conscription law followed, compelling men to kill one another, and upon the law-boards that enforced it were many clergymen, and the blood of the innocents is found upon their skirts. (Jer. 2:34) The "great sword" given to the rider of the red horse pictures the great World War which Jesus had foretold would come to pass at the end of the world. (Matt. 24:7, 8) The World War involved "Christendom", so called, almost exclusively, and claimed a terrible toll and drenched the earth with human blood unrighteously shed.

With the opening of the third seal (6:5) the third beast says to John, "Come and see." The third beast or living creature "had a face as a man" (4:7), and therefore denotes love, and it invites attention of God's people to what is coming to pass. The message of the picture speaking seems to say: 'See how unmanly, unloving, extremely selfish and inhuman is that which is now going on! It is a woeful and mournful sight.' Looking, John states that he saw a black horse with the rider carrying "a pair of balances". That was the profiteers, or commercial element of the Devil's organization, with false scales or balances, manipulating the prices of food by the connivance and consent of the politicians and the clergy of so-called "Christendom". A "balance", in the Scriptures, symbolizes scarcity or anything but a good measure filled and shaken down, as described at Luke 6:38. Concerning this Ezekiel (4:16) says: "Moreover he [the Lord] said unto me, Son of man, behold, I will break the staff of bread in Jerusalem [or, 'Christendom']; and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment." Also Micah 6:10, 11: "Are there yet the treasures of wickedness in the house of the wicked and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?"

There was no real scarcity of food during the World War, in America in particular, and yet many were denied a proper portion. The ruling factors and their agents had plenty, but the common people were made to suffer while the ultraselfish men of commerce reaped great profits from fruits upon which they had bestowed not one ounce of labor.

Then John says: "And I heard a voice in the midst of the four beasts." (6:6) That must have been the voice of the past from Jesus, when he foretold the famines or food-shortages that would come at and during the World War and foretold the methods of dealing at that time. In The Revelation only Jesus is described as 'in the midst of the four living creatures', thus showing that it was his voice that spoke, saying, "A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Matthew 20:2 shows the wages for a day's labor was a penny. "A measure" (Greek: *choenix*) represented the amount of corn for a day's food; hence a day's food for a day's labor indicated that the profiteers would get all except what was barely necessary to feed "the common herd" so that they could fight. The oil and wine dealers must have their share of the spoils, hence the price of such must be kept in proportion to the bread.

Russia stopped the use of intoxicating liquors during the war. The United States permitted the traffic to go on, and stopped it at the end of the war by the Eighteenth Amendment to the federal Constitution. But neither the foreign dealers nor the bootleggers of illegal liquor were hurt by that law, and in the government of the United States one of its high officials was then engaged in extensive manufacture of intoxicating liquor, by permission, of course. The heavy hand of the profiteers and their associates in the Devil's organization continues to press down upon the common people more twenty years after the war than even during the war.

Now the fourth seal is opened and the John class, or God's remnant on earth, are invited by the fourth living creature (likened unto an eagle) to "come and see". (6:7) A scene is disclosed that would attract birds that would feed upon carrion or slain carcasses. Such was the condition resulting from the folly or lack of wisdom of the so-called "civilized" nations of the world. And this folly was foreseen by a few far-sighted

men of the world who gave warning of what that terrible war would bring. The far-sighted ones in and out of God's truth could see this. "A pale horse" appears with its rider, which literally means a horse of pallid hue or sickness, representing pestilence and death; and the name of the rider is Death. As John says (6:8): "And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell [Hades, or, the grave] followed him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Thus was pictured the death-dealing agencies that came with and immediately followed the World War, to wit, plagues, disease and pestilence, which Jesus foretold. (Matt. 24:7, 8) It is authoritatively reported that millions more people died from the pestilence of "the flu" than were killed in the four years of the World War. Millions went into premature graves. The undertakers had a big business.

The name of the rider was Death, and he was given power over "a fourth part of the earth", which manifestly means to the four corners of the earth. This power was to kill with the sword and hunger and with the beasts of the earth. The sword pictures the division amongst the people and the death that resulted from revolution, as well as wars which followed the World War. It is written, at Matthew 10:34, 35, of the sword as picturing division: "I came not to send peace, but a sword. . . . To set a man at variance against his father." The World War was followed by great famine in many parts of the earth, while pestilence, particularly "the flu" (Spanish influenza), spread to every quarter of the earth, and millions died.

Power to kill by "the beasts of the earth" seems clearly to refer to the beastly governments composing Satan's visible organization with its visible rulers having power to oppress; and they did oppress the common people, causing many to fill untimely graves. God had caused his prophet to write foretelling these conditions and saying: "Ye scornful men, that rule this people . . . ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." Jesus told his disciples that these things would come to pass at "the end of the world". And they did.

LETTERS

DETERMINED TO STAND FOR JEHOVAH

DEAR BROTHER RUTHERFORD:

We, the London [England] company of Jehovah's witnesses, desire to express to you our deep appreciation of the feast spread before us by the Lord in the *Watchtower* articles dealing with the witness of the spirit. With the return of the Memorial season and the crystal-clear explanation of the relative positions of Jehovah's remnant and the other sheep our companions, we rejoice in our happy privilege of standing together shoulder to shoulder in this great fight against religion and the entrenchment of lies behind which its supporters hide. The vision of Jehovah's kingdom is brighter and the joys of service greater today than ever before in our experience, and by the Lord's grace and in his strength we will press the battle to the gate and maintain our integrity to him.

The evidence accumulates daily that the Lord is gathering his other sheep, and with the recent reorganization of the work in London our efforts in contacting the people of good will are rewarded continually and the battle front increases in strength as others take their stand on Jehovah's side. Indeed we can say from our hearts that the present three months' campaign is the greatest and grandest ever.

Be assured of our continued warm love and prayers on your behalf and of our determination to stand with you for Jehovah and for His King and against the Devil and his hosts.

Your brethren in Kingdom joys,

LONDON COMPANY OF JEHOVAH'S WITNESSES.

THEIR TIRED EYES BRIGHTENED

DEAR BROTHER RUTHERFORD:

Congratulations and best wishes for success in His strange work, His battle.

Very happy to say that a splendid, clear reception of your message was had this afternoon, by the class or company at Paso Robles, California, listening to the radio station KVEC, San Luis Obispo, which did the broadcasting perfectly. I was so thankful.

Of all the 700 or 800 people to whom I had given radio announcements in the business places of San Luis Obispo yesterday and two half days before, only three or four were opposed or refused the program. The others were very glad to receive them, and frequently said they had listened before and liked it, and would gladly listen to you again. Their tired eyes brightened!

One prominent lawyer, a former district attorney, said, "I have heard much about Judge Rutherford, but have never heard him personally," and thanked me for the announcement, saying he would listen in.

There was no unpleasant experience at all from police or any other opposers. Intense interest was shown by clerks, mechanics, who even stopped their work to take announcement in the hand. As I left the places of business often I would see the people still reading the radio programs. Every clerk seemed less tired and more cheerful, somehow. I had a blessing beyond words, because of this privilege.

Almost or quite 1,000 folders were placed around the whole of the business streets. One clerk from Sears Roebuck's was on his vacation and said he would be in Seattle, at home, and would go and hear yourself Sunday in person, at Civic Auditorium, June 5. Said he'd tell us all about it later.

Much Christian love to you and all active there in strange work.

One of J w's,

MRS. ANNA PORTER, *California.*

JEHOVAH SETTING UP HIS KINGDOM

DEAR BROTHER RUTHERFORD:

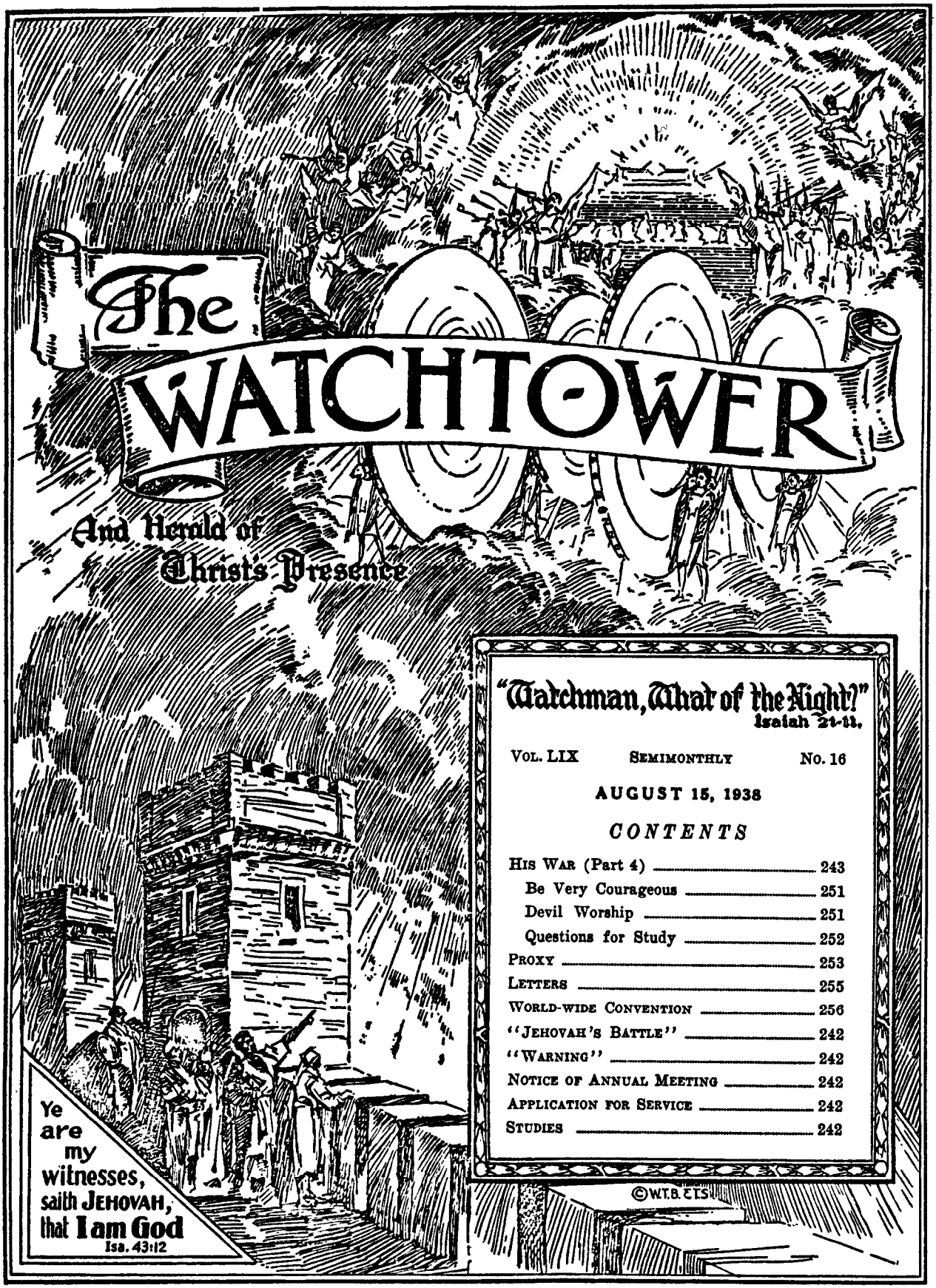
Indeed it is time for a theocratic government of the visible part of Zion on earth. How the hearts of the faithful anointed must thrill for the privilege of being so governed!

With Jehovah setting up his righteous kingdom in the earth; with all on an EXACT LEVEL, having reached maturity and unity, surely Jehovah is opening the "windows of heaven" and pouring out copious blessings and privileges through his perfected and directed organization, namely, "The Society."

Praying Jehovah's blessings upon you and all faithfully associated, I sincerely hope to render happy, joyful, willing, wholehearted obedience to Jehovah's theocratic organization, all to the glory of God and the privilege of sharing in the vindication of his name.

An "exact level" brother,

D. W. ALDEN, *Kansas.*



"Watchman, What of the Night?"
Isaiah 21:11.

VOL. LIX SEMIMONTHLY No. 16

AUGUST 15, 1938

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The WATCHTOWER

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OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Postal or Express Money Order or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International* Postal Money Order only.

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Please address the Society in every case.

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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

"JEHOVAH'S BATTLE"

This testimony period, embracing October 1 to 9, is international and begins the new service year. It will introduce to the peoples the latest provision of the Lord, to wit, the new booklet *Warning*, and on a 5c contribution. During this period all publishers of the kingdom will specialize on placing this booklet alone, that the obtainers thereof may in turn give undivided attention to this concentrated message of warning concerning Jehovah's battle nigh at hand. Begin now to plan and arrange your affairs for a large participation in giving this warning testimony. Those not under the supervision of a branch office should at once get in touch with our main office here and arrange for territory assignment, supplies, etc. We anticipate your report of activity and results with much pleasure.

"WARNING"

This new booklet, with cover design illustrating its title, combines under one cover the two recent public speeches of the Society's president, the one at the Sydney (Australia) convention and the other at the Seattle (Washington) convention this year. The demand and the need for these speeches in print is world-wide, and elsewhere is announced the time of release of this booklet for distribution to the general public. Meantime get your personal copy, remitting 5c contribution therefor, for private study and to prepare yourself to in due time put it in the hands of others.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at ten o'clock a.m., Saturday, October 1, 1938, at which the usual annual business will be transacted.

There will be the triennial election of the officers of the Society. A proxy blank appears on page 253.

APPLICATION FOR SERVICE

The Society desires to renew all applications for service at Brooklyn. Every consecrated person of the anointed or Jonadabs who is fully devoted to the Lord and anxious to be in the service of his organization will please send a postcard request to the Society for a questionnaire, which will be sent to you.

STUDIES

Quite frequently the one presiding at a study is not equipped to give a proper sum-up on a question. For this reason the questions should be confined to the paragraph under consideration and in every instance the paragraph should be last read as a sum-up of the matter. This rule should be followed in *Watchtower* studies and in all other studies of the books and booklets.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX AUGUST 15, 1938 No. 16

HIS WAR

PART 4

"Be not afraid . . . the battle is . . . God's."—2 Chron. 20: 15.

JEHOVAH GOD made the prophetic picture with Jehoshaphat, the other Judeans, and their enemies, exactly portraying what is now taking place in the earth when the anointed servants of God are going out to face the treacherous enemy that seeks their destruction. From that picture information is now to be gained which is of inestimable value to all the consecrated. In the prophetic picture the covenant people of God, the Judeans, in military order, marched out of the gates of Jerusalem and began their trek to face the enemy and to behold their salvation at the hand of the Almighty. In the van marched the musicians, singing the praises of Jehovah; back of these was the mixed army or company of men, which probably was insignificant in comparison with the strength of the enemy. That multitude of Judeans was made up of a mixed company of men, women and children, and with them strangers who were non-Judeans. The wisdom and power that was guiding that mean-looking little army was invisible to human eyes, but Jehoshaphat and the people with him had full faith and confidence in that supreme power and joyfully followed along as directed. On another occasion Jehovah had given Elisha and his servant a vision of the mighty host of heaven that was protecting them. Now in the closing days of the Elisha work on earth Jehovah is giving his anointed remnant and their companions a mental vision of the heavenly host that is shielding and protecting them and that will gain the victory to the glory of Jehovah God. As in ancient times, so now Jehovah God, representatively in Christ Jesus and his host of holy angels, rides above the earthly company, directing every step of those who love and obey the Lord.

2 The trained singers who were in the lead and knowing that victory was assured, at a given signal would break forth in song to the praise of the Most High, and undoubtedly their songs were with fervency and of genuine praise to Jehovah: "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten." (2 Chron. 20:22) The setting of the ambushment by the Lord God against the enemy is thrilling, and it is with profit that we consider the surrounding circumstances and the manner in which this ambushment was set and what resulted. It was early in the morning, and in that rare atmosphere of the Judean hills the songs of the singers must have floated out far ahead of them, reaching the ears of the enemy before the opposing forces came into view of each other. To those military strategists directing the combined enemy the procedure on the part of the Judeans of coming to meet them with song must have been a very strange thing, and so the enemy would regard the Judeans and their companions as fanatics. The enemy would chuckle on the easy job they would have to clean them out when they approached. Well do the facts of the present day fulfill that prophetic picture. God's people under the command and leadership of the Lord Jesus Christ, who is supported by his host of militant angels, march out to face the enemy. The threats of the enemy, and the display of their power, their boasting and strutting about, do not at all deter the faithful from going forward. These faithful servants trust Jehovah and his great military Leader, and they know that victory is certain because the battle is God's, and therefore they cannot keep back the song, because they have been commanded to be witnesses to the name of Jehovah. This antitypical company of Judeans, Jehovah's faithful witnesses and their companions, break forth in song, telling of Jehovah's "beauty of holiness", of his glorious King, and of his kingdom, and of all the blessings that shall flow out to the obedient ones of mankind. Agreeable to his commandment, they tell of Jehovah's vengeance against the religionists and the Devil religion and of the true worship of Almighty God, which is exactly opposite to religion. The combined enemy, the modern-day Ammonites, Moabites, and mount-Seir-ites, hear the songs of God's devoted people, and they sneer and snicker and say amongst themselves: "What a bunch of fanatical fools, to think they can come out against us." To all the world of unbelievers the action and the message and the songs of Jehovah's witnesses, the modern-day Judeans, seem

to be very strange. The carrying of that message from door to door and telling the people and singing the praises of Jehovah, to all except the faithful ones appears to be a very strange work. It is Jehovah's work, and it is indeed a "strange work".

[3] The Judeans, led by the singers, praised, and the modern-day Judeans now praise, Jehovah, who has 'put his words in their mouth, and covered them with his mighty hand', and their songs proclaim the honor of Jehovah's name, the victory for his forces, and the complete vindication of the name of the Most High. The typical people of the ancient time marched, and now the antitypical people march, to the battlefield, and Jehovah times every step of his servants, that each and every thing shall come to pass according to his will. He is maneuvering both sides. Hearing the songs of the approaching Judeans, the Ammonites and allies think it well to prepare to receive them and take them by surprise, and therefore to prepare an ambushment; but the fact is, the Lord Jehovah did the preparing. God, directing their movements, set the ambushment against the enemy and the forces supporting them. The record reads: "Jehovah had set liers-in-wait." (*Roth.*) The combined forces of the enemy thought that they would prepare to take the Judeans wholly unawares and destroy them before they could realize their situation. They did not figure the matter just right. The liers-in-wait must have been chiefly the Moabites and Ammonites, and they would take the honor of slaying the Judeans and their companions; and this purpose on their part is made certain by the words that follow in the twenty-third verse of the prophetic picture. As then, so it is today: the great General of the earthly hosts was directing everything to the advantage of his own people. The prophet describes the action of the enemy in these words: "For, lo, they lie in wait for my soul; the mighty are gathered against me; not for my transgression, nor for my sin, O Lord. They run and prepare themselves without my fault [without my being at fault]: awake to help me, and behold. Thou, therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen [Moabites and their allies]: be not merciful to any wicked transgressors. Selah. They [the enemy] return at evening [when darkness falls; which antitypically came in 1919 and behind which the enemy expected to hide]: they make a noise like a dog [snarling, growling and howling; the howling such as the old 'whore' is now doing], and go round about the city. . . . Let them wander up and down for meat, and grudge if they be not satisfied." —Ps. 59: 3-6, 15.

[4] As it was then, so now Satan's representatives are the ones who, filled with malicious hatred, lie in wait to take undue advantage of the righteous ones. Satan has put that murderous spirit in the heart of the modern-day Ammonites, Moabites, and others to take Jehovah's witnesses by surprise and crush them. The psalmist describes it in these words: "He lieth in wait secretly, as a lion in his den; he lieth in wait to catch the poor; he doth catch the poor, when he draweth him into his net." (Ps. 10: 9) The enemy expects to draw Jehovah's witnesses into a trap, and they are setting such traps, as is illustrated by compulsory flag-saluting and other like things. If they had studied God's Word, they would know what God has to say to them by such lying in wait. With the religionists, especially the leaders, there is no excuse for failure to know, because they have had possession of the Bible. Concerning such the Lord says: "Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place; for a just man falleth seven times [under oppression by his enemies, as in 1918], and riseth up again [even as now, when the Nazi-misguided Germans are persecuting the righteous]: but the wicked shall fall into mischief [that is, into their own trap, resulting in their destruction]." —Prov. 24: 15, 16.

[5] It was the purpose of the Moabites and allies to crush the Judeans. It is the purpose now of the same combined enemy of modern times to crush Jehovah's witnesses. Back in those ancient days it was Jehovah who maneuvered the enemy and set the ambushment and caused the enemy to take that position, which would result in their own downfall. The enemy make the pit for God's people, but they fall into it themselves: "He made a pit, and digged it, and is fallen into the ditch which he made." (Ps. 7: 15) "The heathen are sunk down in the pit that they made; in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. . . . The wicked shall be turned into hell [instead of steering the faithful servants of God into hell], and all the nations that forget God [religious 'Christendom' has forgotten God by plotting against his faithful servants]." (Ps. 9: 15-17) All these prophecies are written for the benefit of God's people, and they describe the situation as it will be at Armageddon: "So they shall make their own tongue to fall upon themselves; all that see them shall flee away. And all men shall fear, and shall declare the work of God: for they shall wisely consider of his doing."—Ps. 64: 8, 9.

[6] This further shows that God maneuvers the enemy to bring about his purpose, and this shall result in causing all who behold to know that the great Jehovah God is taking over the fight in behalf of his people. God puts into the mouth of his people the prayer, which now they pray: "Grant not, O Lord, the desires of the wicked; further not his wicked device, lest they exalt themselves. As for the head of those that compass me about, let the mischief of their own lips cover them. Let burning coals fall upon them; let them be cast into the fire; into deep pits, that they rise not up again. Let not an evil speaker be established in the earth; evil shall hunt the violent man to over-

throw him. I know that the Lord will maintain the cause of the afflicted, and the right of the poor. Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence." (Ps. 140:8-13) The fact that God has put this prayer into the mouth of his people shows that he will grant the petition and visit the enemy with destruction.

7 The Ammonites and Moabites hid themselves, of course, with the knowledge and consent of those of Mount Seir. Now it appears that the modern-day Ammonites and Moabites, fanatical politicians and financiers, at the instance of the religionists, prepare to bring about the destruction of God's people. On marched the singing Judeans, never faltering in their step, and then suddenly the fight began, and the Lord sums it up in the brief words concerning the result of the fight against the enemy: "And they [the enemy] were smitten." The Judeans did not even engage in the fight. The fight had come to pass as God had told them, that "the battle is not yours, but God's". Seemingly a bungle had been made; but not so. The result was the direct "act of God", foretelling God's "strange act" that he will cause to come upon the enemy at the battle of Armageddon. The modern-day combined enemy against Jehovah's witnesses consult together and conclude that the wiping out of Jehovah's witnesses must take place, but that they will do it in such an easy, quiet and apparently legal manner that others will approve their action. Their counsel shall fail: "The Lord bringeth the counsel of the heathen [anti-God and anti-kingdom crowd] to nought; he maketh the devices of the people [who are against God] of none effect." (Ps. 33:10) Today the "great whore" is riding on the back of "the beast" and she is fatally bent on destroying God's faithful remnant, and she expects to have this destruction brought about at the hands of the commercial and political crowd; but Jehovah informs his people that, "strange" as it may seem to the religionists, the "ten horns" and "the beast" will hate the old wench or whore, who now rides, and will snap back at her, tear her, and burn her with fire. (Rev. 17:16, 17) This God pictured at the battle that took place and resulted in the destruction of the enemies that marched against the people of Judah under Jehoshaphat.

8 The battle took place in broad daylight, when the visibility was good, and the fact that the Judeans were singing loudly shows that they appeared openly and aboveboard. The purpose in the outset on the part of the enemy was that the Judeans should be slain. But mark what really took place: "For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another."—2 Chron. 20:23.

9 Keep in mind that Jehovah there made a prophetic picture for the specific instruction and learning of his people now on earth, informing them of what shall come to pass at the beginning of the battle of the great day of God Almighty. Did Ammon and Moab make a mistake, resulting in the destruction of the people of Mount Seir? Whether they did or not, the picture definitely discloses the present-day conditions, and shows that there is no mistake. God maneuvered the forces then, and he will do it at Armageddon.

10 Today the commercial elements constitute the antitype of Moab, which commercial elements include the military crowd, bent on shedding blood; while Ammon pictured the present-day political crowd that do the bidding of the commercial and religious element. Having in mind now the political element, and particularly the younger sons who are deliberately reckless and wanton and who have gotten out of control of the older ones, who have heretofore dealt with the religious crowd, particularly the Roman Catholic element, "with kid gloves," we see a change rapidly taking place toward the religionists. The younger, reckless element amongst the political crowd, which are now in the saddle, particularly in Nazi Germany, have no regard for anything that pertains to God. They know that the religionists, and particularly the Roman Catholic crowd, are racketeers carrying on a most devastating racket. The "strange work" of the Lord, in which Jehovah's witnesses are engaged, has probably had something to do with bringing this information to the minds of others, making known the fact that the religionists are useless barnacles riding on the back of the political and commercial elements. They are losing respect for the religionists, and it is to be expected that this will increase in the near future. The people generally, and particularly the Communists and Fascists, have no regard for religionists or anything that names the name of God. The Communists are now against the Hierarchy, and they are also just as much against Jehovah's witnesses, or even more so, because Jehovah's witnesses truly serve Jehovah God. The Scriptures indicate that the commercial and political elements, including the Communists, will soon learn that their investments in religion are very unprofitable to them. Those elements, pictured by the ones who really hid themselves to slay the Judeans, but who suddenly stood up and slew the inhabitants of Mount Seir, in antitype now prepare to slay the antitypical Judeans, or Jehovah's witnesses, but by reason of the Lord's maneuvering them that political, commercial and Communistic mob will 'stand up against the inhabitants of Mount Seir [that is to say, the religionists] and smite them'. In the type the miscarriage of the plan to slay the Judeans was plainly due to the direct "act of God". Likewise now Jehovah's "strange work" is going on and is opening the eyes of the many people to the crookedness of the religionists, and in his due time God's "strange act" will bring about the destruction of the religious element by those of the political, commercial and Com-

munistic elements. This conclusion is supported by the prophecy of Obadiah six and seven: "How are the things of Esau [Esau, who is Edom; that is, the religious element] searched out! how are his hidden things sought up! All the men of thy confederacy [commercial, political, Communistic] have brought thee even to the border; the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee; there is none understanding in him. Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter. For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever."—Obad. 6-10.

11 Even now the religionists are forsaking God and his Word altogether and placing the state or political power above the things pertaining to their so-called "worship". Now, when religionists desire the political and commercial element to take adverse action against Jehovah's witnesses, they, led by the clergy, say: "We have no king but Cæsar [the state]." (John 19:15) In their further attempt to ensnare Jehovah's witnesses the religionists advocate the tricky flag-saluting show and like shows that have always been foreign to liberty-loving people, and this they do that Jehovah's witnesses may be compelled to 'render unto Cæsar [that is, to the state]' everything that the state presumptuously demands. The religionists, particularly the Roman Catholic Hierarchy, assume to be the advisors of the other elements, and therefore they put the state above God and urge those directly representing the state to compel everyone to recognize the state above Jehovah. As the allied crowd in the days of the captivity of the Israelites in Babylon set a trap for the faithful Hebrews (Daniel third chapter), even so now the religionists set a trap and dig a pit for those who faithfully serve Jehovah God, and, as the Scriptures show, those conspirators shall fall into their own pit. They will learn that they have carried the matter too far and that they have put "Cæsar", that is, the state, far above God and they have permitted themselves to become subject to the radical, political element, and now they must take the consequences. Bent on having everything their own way, the radical Nazi-Fascist element rule the country and the people with a cruel and oppressive hand and will go to the full extreme; and this is clearly foreshadowed in the prophetic picture here considered. Ammon and Moab completely destroyed their one-time ally, those of Mount Seir; they left not any of them. The prophetic picture, therefore, shows that the radical element of politics and commerce, at the present moment allied with the religionists and religious racketeers, will turn upon the religious allies and put an end to them. In support of this statement and prophecy above mentioned, note further the prophecy, to wit, Ezekiel 23:11-30, discussed in *Vindication*, Book One, page 309; and also Ezekiel 16:28-41, considered in *Vindication*, Book One, page 192.

12 With the beginning of Armageddon Satan's organization is therefore certain to be divided against itself. (Matt. 12:25) At that time there may be another attempt of the pope to escape in disguise similar to or like what was done in 1848, when the pope made his escape from Rome and fled to Gaeta. The disguise worked all right then, but it will not work when the Lord is directing the matter at the final fight. The vindication of Jehovah's name is at stake, and the Lord Jesus, his Chief Marshal, will not be deceived by any manner of disguise the religionists may wear; not even their overalls, with rough hands, will serve as a disguise. In the present, as in the past, the Lord has maneuvered the forces of the enemy into a position where they shall meet with destruction, and this is made clearly to appear in the prophetic picture here under consideration, and particularly the words: "And when they had made an end of the inhabitants of Seir [religionists], every one helped to destroy another." It will be like a dog fight, dog eating dog. In the type they went mad, and, blinded by their madness, the men of Ammon and Moab slew one another. That part of the picture foretells what shall take place at Armageddon, and the Devil will be unable to prevent it, even if he tries. Religionists, to which the others have held, being then destroyed, the political and commercial elements, blind and crazy mad, will use their deadly weapons upon each other. This is fully corroborated by other prophecies of Jehovah. The Devil's spirit will control all of his organization, and when the Devil sees that there is no more show for him to rule, destruction of men is the only thing left for him to bring about; and therefore it may be concluded that he will welcome the destruction of millions of human creatures. The money-changers will turn against those running the governments and will take away all their financial support, while the politicians will attempt to destroy the money of the financiers. Malice and hatred will control both, and they will proceed to destroy each other. This will prove that the Devil can no longer hold his crowd together, no matter how much effort he makes. The Lord will see to it that the Devil's followers will destroy one another. Says the Lord God Jehovah: "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen [all who are anti-God and therefore against God's kingdom]: and I will overthrow the chariots [organizations, political and commercial, labor unions and Communists], and those that ride in them [those who are directing the organization]; and the horses [equipment for war and other means of cruel ruling] and their riders [those who command] shall come down, every one by the sword of his brother." (Hag. 2:22)

A like picture concerning the rout of the enemy is recorded at Judges 7:22.

[13] All these things Jehovah caused to be recorded in the past, and now he makes known to his covenant people the meaning thereof and why he recorded them, and this he does that the hope of his faithful people may be made strong in this day of great peril. The prophetic picture made with Jehoshaphat and others, here considered, is fully supported by many of the Scriptures written aforetime for our learning, and which show that, while engaged in the "strange work", which Jehovah is carrying forward with his people, the anointed and their companions must and will suffer many hardships and persecutions; that while they are undergoing such trying conditions, they must feed their minds upon the record of God's Word, which he has made for their strength and comfort. That is the reason that the Lord permits the publication of these truths now. No one of the temple anointed company can now stand alone and in his own strength. All of the temple company must stand together in the Lord Jesus Christ, fully supporting one another. Not even the anointed can understand these things, which are written for their comfort, unless they 'study to show themselves approved unto God', that is to say, study his Word and the revelation thereof, which he is now bringing to pass to enlighten and strengthen those that love and serve him. The prophetic picture here recorded concerning the battle, which is God's, should be of greatest comfort and strength and hope to the people of God in this day.

[14] Jehovah answered the prayer of Jehoshaphat as he had spoken to the people through his servant Jahaziel, telling them to 'stand still, and see the salvation of the Lord with you'. Jehovah fully and completely fulfilled his promise to them. There they stood and saw the enemy slaughtering one another. This part of the prophetic picture tells the anointed people of God, who are now confronted with the combined enemy, that they are not 'to be afraid, nor dismayed by reason of the multitudinous enemy' which is filled with the spirit of the Devil and which is pressing in upon them from every side. Let every one of God's people keep in mind that the approaching "battle is not yours, but God's; ye shall not need to fight in [that] battle; set yourselves, . . . and see the salvation of the Lord with you". These words of Jehovah give full assurance, confidence and courage to everyone of the temple company today and to their companions who remain true and steadfast within the bounds of God's organization. Shall not all such loudly sing the praises of Jehovah in advance of the victory?

[15] The battle had ceased, and the Judeans proceeded to ascertain the result, and therefore they marched toward the watch tower in the wilderness, where they could have a better view: "And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped."–2 Chron. 20:24.

[16] Here is further assurance to the anointed that some of them shall be carried through and remain alive on the earth after Armageddon. When that great battle begins, resulting in the slaughter of the religionists, it will proceed to the complete annihilation of all the Devil's organization. The Judeans went toward the "watch tower", doubtless the tower in the wilderness of Jeruel, and there viewed the result of the fight, that is, the result of the "strange act" which Jehovah had brought about for their protection and deliverance and for the vindication of his own great name. Reference to the "watch tower" does not call attention to the Watch Tower Society or to the magazine by that name, but does emphasize the fact that at Armageddon the faithful remaining and their other companions who survive will view the great and marvelous act of Jehovah God performed through Christ Jesus, and that then they shall behold the enemies destroying one another, and being in "the watch tower", that is to say, in an exalted position in God's favor and secure from harm, they will observe the Lord's complete victory to the vindication of his name. It is even true now, however, that *The Watchtower* and kindred publications of the Society, by faith, give Jehovah's people a view of the oncoming battle and what is certain to be the result thereof.

[17] The Judeans had been on the march, singing as they went, but now they had reached the scene of slaughter, and they remained quiet and beheld the salvation or deliverance God had brought about for them. The fight was over and the destructive work completed. The sound of battle no doubt they had heard, but now it had ceased because the slaughter was complete. It is to be presumed that Jehoshaphat had posted advance watchmen to mark the movement of the enemy, which watchmen would behold the progress of the fight and report the details thereof to their commander, Jehoshaphat. Jehovah had done the fighting or caused it to be done, for the battle is God's; and in the language of his prophet he invites his people to view the havoc wrought. Mark these prophetic words that apply at Armageddon: "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear [of Moab, Ammon and mount Seir] in sunder; he burneth the chariot [the entire organization of Satan, that is, the entire organization condemned by judgments previously written] in the fire." Therefore Jehovah says to all creation: "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." And God's people respond: "The Lord of hosts is with us; the God of Jacob is our refuge." (Ps. 46:8-11) Thus Jehovah foretells what will be seen by his faithful ones at Armageddon when it is done: "He shall judge among the heathen, he shall fill the places with the dead bodies; he shall

wound the heads over many countries." (Ps. 110:6) Surely then "thy people shall be willing in the day of thy power, in the beauties of holiness". The faithful, viewing the result of this great battle, will with joy shout the praise of Jehovah God and his King. As Jehovah brought about the destruction of that combined enemy host that went against Judah, so he will cause the destruction of Satan's cohorts at Armageddon, and concerning which he says: "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."—Jer. 25:33.

18 Speaking through his servant Jahaziel, God had told his covenant people to stand still and see the salvation of the Lord, and now there they stood still at the watch tower and viewing the carnage wrought by the Lord, and which resulted in the deliverance of his people. Jehovah had fought for them, and they were saved. Likewise Jehovah will fight for his people at the battle of Armageddon, and they will be delivered and be entirely safe.

19 The prophecy foregoing is a picture of what shall take place at the battle of the great day of God Almighty, and what a terrific sight that will be to the eyes of the survivors whom God will bring through the terrible conflict, that is, the remnant and the great multitude, among whom will doubtless be some of the faithful prophets who recorded these things. For the enemy there will be no way of escape, even as there was no escape for Moab and Ammon; even as it is written: "There was not an escaping." (2 Chron. 20:24, *margin*) Corresponding with that prophetic picture, the result at Armageddon is described in these words: "And the shepherds shall have no way to flee, nor the principal of the flock [now composed of yes-men, politicians, and commercial giants, and suchlike] to escape."—Jer. 25:35.

20 Further describing the progress of the battle of the great day of God Almighty, the Lord says: "And the beast [riderless now because the old whore, the religious crowd, has been dumped off] was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant [of men, including Nazis, Fascists, Communists, and other like ones] were slain with the sword of him [Jehovah's Executor and Vindicator, Christ Jesus] that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." (Rev. 19:20, 21) Then follows the complete fall of the Devil himself, his organization having perished there, and "fire from the midst of thee", which "shall devour" the entire organization.—Ezek. 28:18.

21 The enemies of Judah were spoilers and had invaded the promised land to spoil Jehovah's people, but Jehovah turned the tables on them and took their spoils: "And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance, both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away; and they were three days in gathering of the spoil, it was so much."—2 Chron. 20:25.

22 Now Satan and his henchmen are fatally bent on the destruction of the people of Jehovah, but the result will be the destruction of the enemy, and of this let God's people be now fully assured. This prophetic picture is proof of that. Jehovah further assures and encourages his people by the words of his prophet foretelling what shall befall Satan's crowd: "Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought; and thou shalt say, I will go up to the land of unwalled villages [not walled cities; Jehovah's people entirely without human protection, not surrounded by walls]; I will go to them that are at rest [by reason of their complete faith in God], that dwell safely [in the Lord], all of them dwelling without walls, and having neither bars nor gates [no strong-arm squad or other like protection], to take a spoil, and to take a prey; to turn thine hand upon the [once] desolate places that are now inhabited [by Jehovah's people], and upon the people that are gathered out of the nations, which have gotten cattle and goods [kingdom interests], that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army. And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face." — Ezek. 38:10-15, 18.

23 The Judeans found amongst the dead enemies an "abundance" of "riches"; which foretells how the forces of Satan now on the earth heap up great riches for the last days (Jas. 5:1-3) by robbing the poor and defenseless people in the name of God, carrying on their racket under the name of Christ. This certainly describes the Roman Catholic Hierarchy, which possesses great material riches. The Devil's visible forces become a spoil to Jehovah's people; that is, what the religionists forfeit God's people, by being faithful, gain: "The wicked shall be a ransom [price] for the righteous, and the transgressor for the up-

right." (Prov. 21:18) In other words, the wicked religionists, by reason of their wickedness, lose all, and this results beneficially to the righteous, because the righteous gain everything at Jehovah's hands.

[24] Jehovah God, through Christ Jesus, will spoil the visible forces of Satan: "Thou art more glorious and excellent than the mountains of prey. The stouthearted are spoiled, they have slept their sleep; and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep."—Ps. 76:4-6; Zech. 2:8-10.

[25] The spoil taken from the enemy by the Judeans greatly enriched them. This does not mean that the faithful remnant and the great multitude will take material wealth that is left behind by Satan's crowd; but the picture foretells that the triumph of Jehovah God over the enemy and the privilege given to the faithful people of God to see and be identified as having a part in the vindication of Jehovah's name, and be preserved by his power for his further service to the glory of his name, will be lasting, durable riches to them, that is to say, treasures in heaven that shall never perish. These faithful ones shall have firsthand knowledge that the Almighty is God, whose name alone is Jehovah, and that constitutes a great spoil, and with which spoil taken from the dead cannot be compared. The spoil taken by the Judeans was "so much" that three days were required to gather it up. All that spoil was left to the people of God, who fought for them and gained the victory.

[26] Now Jehovah through Christ Jesus is doing his "strange work" by having the truth told concerning the religionists, who have defamed God's name and in his name have carried on their rackets. By making known the supremacy of Jehovah God and his work and the blessings of his kingdom, long ago promised, the faithful are laying up treasure for themselves. The great privilege of God's people now on earth is to have a part in this strange work. (Ps. 68:11, 12) It is Jehovah God that has provided, and that gives, the message of truth, and it is not the message of man or any company of men. It is therefore Jehovah God who rises up and does his "strange work". Jehovah is now at the temple by his representative, Christ Jesus, and now he causes his words of truth, like dew from heaven, to drop down upon his people who are led by Christ Jesus. Therefore says the prophet of God: "The Lord gave the word; great was the company of those that published it. Kings of armies did flee apace; and she that tarried at home divided the spoil."—Ps. 68:11, 12.

[27] It is a "great" company, a company greatly favored, that is, privileged to publish the message of truth, which God gives, and such have a part in his "strange work". That work is now in progress, and it frightens the enemy, and the enemies flee and hasten to gather themselves together and prepare for a final assault upon the publishers of God's message. It is a time of war, and God has commanded all of his faithful ones to rise up against her, the old wench, in war (Obad. 1). They are in the antitypical Jerusalem, on Mount Zion, and beginning to march out against the enemy. The war will reach a climax at the battle of the great day of God Almighty. In that final battle God's remnant will have no part, and therefore no use for carnal weapons.

[28] All that have a part in the vindication of his name will share in the spoils. The spoiling of the enemy, and the disgrace to which all such shall be reduced at Armageddon, are pictured by the birds and beasts gorging themselves on the bodies of the slain. (Ezek. 39:17-21; Rev. 19:17-21) Today the wicked representatives of Satan on the earth have seized the entire earth, together with all its riches; and when the enemy is entirely deprived of all such, then the blessings of the earth will be ministered unto those who serve God. Then the "other sheep", or great multitude, will respond to the invitation of the Lord: "Come, ye blessed of my Father, inherit the kingdom [earthly blessings] prepared for you from the foundation of the world."—Matt. 25:34.

[29] That the destruction of Satan's entire organization will result in great blessings is further pictured in 2 Chronicles 20:26. After the spoils had been taken by them, the Judeans assembled in the valley of Berachah, which means "blessings", that result in "prosperity". Doubtless this was the valley or ravine up which the combined enemy were marching to the assault and there God met them. It was, therefore, first the "valley of Jehoshaphat", meaning "Jehovah-judged", for there Jehovah adversely judged the enemy; and foreshadowed that immediately preceding the Armageddon battle Jehovah adversely judges the nations composing Satan's visible organization, and this he does in vindication of himself. Then it is also the "valley of decision" (meaning "concision" or "thrashing"), for there Jehovah, by Christ Jesus, his great militant General, cuts to pieces the enemy forces; and afterwards it becomes the "valley of blessings". Satan's visible organization is filled with murderous intent, and now Jehovah is maneuvering their movements as they march against his people and as the nations come into the antitypical "valley of Jehoshaphat", where he judges them and thrashes them completely. Another description of this is given by the prophet, to wit: "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle; for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision."—Joel 3:11-14.

[30] The climax is reached in the great battle of Jehovah: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." (Joel 3:16) And then shall follow blessings; which will be the valley of blessings: "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth [out] of the house of the Lord, and shall water the valley of Shittim."—Joel 3:17, 18.

[31] The Judeans assembled in the valley of Berachah; "for there they blessed the Lord," continuing to give praise to his name. Unquestionably there will be much service of blessing Jehovah's name after Armageddon is fought, and all the surviving ones, both of the remnant and the faithful men of old, the prophets, and the great multitude, will join therein together. It was so when God had delivered his covenant people at the Red Sea, when they broke out in songs of praise, foretelling again what will come to pass following the deliverance of his people at the battle of the great day of God Almighty. (Ex. 15:1-21) That will be such a marvelous time of blessing and joy that human tongues cannot find or utter words sufficiently to praise Jehovah's name. They will adore him and his great Vindicator, Christ Jesus. It is then that the will of God will begin to be done on the earth as in heaven. It is reasonable to expect that Jehoshaphat, the one-time king of Judea, will have been awakened out of death by that time and will join the others on that grand occasion of praising Jehovah. Concerning that occasion it is written: "Rejoice over her [the organization of Satan, then completely destroyed; which is pictured by Babylon], thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."—Rev. 18:20.

[32] The book of 2 Chronicles is listed as the last of the Hebrew Bible, and the contents indicate that it was written sometime after the Babylonish captivity of the Jews. The words, "unto this day" (verse 26), would mean unto the time of the restored remnant, and hence particularly apply to God's people now on the earth. Following the battle of the great day of God Almighty the earth will ever thereafter be the antitypical "valley of blessings", because it is the battlefield where Jehovah vindicates his name upon all his enemies, and those who thereafter and for ever live upon the earth will forever bless the name of the Most High.—Ps. 150:1-6.

[33] The Judeans and their companions then left the scene of battle and all returned to Jerusalem. "Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies." (2 Chron. 20:27) Likewise following the battle of Armageddon the survivors will turn from proclaiming the day of the vengeance of our God and will vigorously engage in the constructive service of the Lord. The great King, Christ Jesus, will rule, and he, upon whose shoulder the government rests, is indeed the Prince of Peace, and the time of his peace and prosperity will never end. The faithful remnant, entering fully into the glory of the King, will participate with him in the numberless blessings that will be ministered to others, to the glory of Jehovah God. The Judeans, returning to Jerusalem with joy, were filled with gladness because Jehovah had vindicated his word and his name. It will even be so following Armageddon, when those who survive will return and praise Jehovah, having seen the result at Armageddon: "Mine eye also shall see my desire on mine enemies; and mine ears shall hear my desire of the wicked that rise up against me."—Ps. 92:11.

[34] The Judeans had marched out to meet the enemy, and they went back singing the praises of Jehovah, and even louder than ever before; and this is indicated by the psalmist (68:25, 26). Thus is foretold that the survivors of Armageddon will go unto the temple organization of Jehovah and forever praise his name. "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one."—Zech. 14:9.

[35] It is the day or time of vindication, and the name of Jehovah shall be for ever exalted and praised. Then war having ended, strife done, no more shall the name of Jehovah be reproached: "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation [vindication], and glory, and honour, and power, unto the Lord our God; for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." (Rev. 19:1, 2) Manifestly it is at this point that the thousand-year reign of Christ, the Prince of Peace, begins.

[36] The prophetic picture then tells of the course of real wisdom that shall be taken by all who live: "And they came to Jerusalem with psalteries and harps and trumpets, unto the house of the Lord. And the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel."—2 Chron. 20:28, 29.

[37] For centuries the Devil and his representatives have controlled the earth. After Armageddon they will rule no more, but all the earth will be presided over by Christ Jesus, the Prince of Peace, and his visible rulers will be the faithful men who in centuries past have proved their faith to Jehovah and who shall be resurrected and made princes in all the earth.

(Ps. 45:16; Isa. 32:1) Those faithful men feared Jehovah, and thus they were men of wisdom, and they continued to follow that wise course as long as they lived; and all the people of earth who live must likewise fear God and take a similar course. In the prophetic picture here considered the Jonadabs or people of good will have been shown only indirectly or by inference, but at this point they are represented by "all the kingdoms of those countries", which fear God both before and continuously after Armageddon. The people of good will, or Jonadabs, are shown as coming from all countries. (Rev. 7:9) Only those who fear God and his King, Christ Jesus, will live forever. King David pursued the Philistines and fought them 'from Gibeon to Gazer', and it was written of David, who there pictured Christ Jesus the King: "The fame of David went out into all lands; and the Lord brought the fear of him upon all nations." (1 Chron. 14:16, 17) The fear of the Lord Jesus Christ, the King of kings, will come upon all peoples and nations who live, and such then will be taking the course of wisdom.

[38] The prophetic picture concludes with these words of beauty and peace: "So the realm of Jehoshaphat was quiet; for his God gave him rest round about." (2 Chron. 20:30) The realm of Christ Jesus, the Greater-than-Jehoshaphat, reigning thereafter as the representative and vindicator of Jehovah, will be peace, quietness and joy. Upon the shoulder of the great Prince of Peace will forever rest the government of peace and righteousness, and there shall be no end. Christ Jesus will share his glory and riches with the 144,000 members of his body; concerning which it is written: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." —Rev. 20:6.

BE VERY COURAGEOUS

[39] The unfolding of the foregoing prophetic picture to the people of God at this time of threatening danger and great peril means much to them. The remnant and their companions should consider it with prayer and joyful thoughtfulness to God and to Christ Jesus. For some time God's people have been subject to all manner of cruel persecution by the religionists and allies. In more recent months the political and commercial elements have openly joined forces with the clergy in a combined effort to destroy Jehovah's witnesses and their work. In Germany the persecution of the witnesses of the Lord has been terrible and cruel beyond description, and continues to be so. In the realm of the nations known as the British Commonwealth of Nations, and particularly the outlying provinces thereof, Jehovah's witnesses are being persecuted and hindered in their opportunities of service, and this is done openly by the political and financial elements. In America the political elements, aided and abetted by the commercial interests, and backed up by the clergy, and further supported by the Communists and all radical elements, join in the persecution of Jehovah's witnesses, and these facts cannot be disputed. Why should God permit such assaults upon his people? The prophetic picture here examined gives answer to that question and discloses what will be the final result. Therefore these pictures that are now so forcibly called to the attention of the faithful must be considered in the light of other prophecies, and these should give great courage and hope to those who have covenanted to do the will of Jehovah. Let each and every one bear in mind at all times that all of these prophetic pictures are set forth in the Bible and were written aforetime for the benefit of those now on earth who stand firmly for God and his kingdom.

[40] At the present hour Jehovah's witnesses visualize the political, commercial, religious, and other radical elements, which compose all of the Devil's visible organization, actively engaged in carrying out their conspiracy to destroy the servants of Jehovah and their work. We know that both the conspiracy and the overt acts in furtherance thereof are prompted by the Devil himself. The men of politics and of commerce have no grievance against Jehovah's witnesses, because Jehovah's witnesses have done them no harm and are not in competition with them; but those elements of Satan's organization have joined forces with the clergy, because the Devil has put his spirit in their minds to do so. The combined forces of the enemy therefore move upon Jehovah's witnesses, and Satan has instilled in their minds hatred, ill will and malice, and induced all parts of his organization to believe it to be their duty to destroy anything and everything that supports the kingdom of Almighty God. Because the remnant and their companions are on the side of Jehovah and his King, the enemy marches out to destroy them. Jehovah is looking well to his own and is maneuvering the enemy forces into a position where they may know that it is the power of Jehovah God that brings about their destruction, and at which time he will furnish complete protection for his own people.

DEVIL WORSHIP

[41] In recent months high public officials in the political part of the enemy organization have announced that the people must have more religion in order to bring about a condition desired by them. Commercial men are acquiescing in such declarations, and the clergy with pious face and cruel hearts hold up their filthy hands and sanctimoniously say: "Behold, we are about to bring about a better world." Now the clergy get behind their allies in politics and appeal to their patriotic sentiments to further religion by carrying out Devil-worship schemes, amongst which are such as saluting flags and *heiling* men and giving honor and praise to them. In furtherance of such satanic

worship, compulsory flag-saluting is enforced in the public schools and at other places. For more than a century and a half in America the people have sincerely and with true patriotism supported the nation without being compelled to indulge in any particular ceremonies. A sudden change has come about, and those who study God's Word know that this change is due to the Devil's seeking the destruction of all who are not on his side. Compulsory flag-saluting will never make better citizens, but will ultimately make them worse and increase their hatred for everything that names the name of God and Christ. At the beginning of the year 1938, in the Congress of the United States, which should be looking after the peace and welfare of the people, there is introduced a bill entitled: "To regulate and codify rules for saluting the flag." Such bill provides a detailed religious ceremony as to the manner of using, carrying and saluting the flag, and provides that anyone who shall willfully disrespect the flag shall be punished by fine or imprisonment, the amount of the fine and the duration of the imprisonment being left exclusively to the discretion of the judge under whose jurisdiction the case falls. The bill further provides that "during the ceremony of hoisting the flag, or when the flag is passing in a parade, or in review, all persons shall face the flag and stand at attention and salute". Any failure or refusal to do so would certainly be construed as "a disrespect to the flag" and result in the punishment of one who refuses to salute, which punishment would be according to the whim and amount of prejudice of the judge before whom the offender is brought. Would anyone twenty years ago have believed that such a thing would ever be possible in America?

42 Let every person who believes that the Bible is God's Word of truth now here carefully read the third chapter of Daniel's prophecy and compare it with the foregoing flag-saluting ceremony provided in the bill now pending in Congress. Have in mind that in the account given in Daniel's prophecy every person was required to indulge in certain motions or ceremonies at the sounding of musical instruments and should thus worship an image erected. Three faithful Israelites, who had full faith and confidence in Almighty God, were determined to obey his commandments, as set forth in Exodus 20:1-5. Realizing that the ceremony was a devil-worshiping scheme, they refused to salute and were punished at the whim of the judge before whom they were brought, and their punishment consisted of being bound and forcibly cast into a red-hot furnace. Jehovah God brought them out unscathed and unhurt, because of their faith and devotion to him. That record God caused to be made specifically for the benefit and guidance of those who today love and obey him, and for their encouragement in this hour of fanatical flag-saluting and Devil worship God assures his faithful ones that he will give them protection if they remain true to him. All true followers of Christ Jesus will obey God, and not man or laws made by fanatical men and which laws reproach the name of Almighty God. The determination of the true followers of Christ Jesus to obey Jehovah will hasten the combined conspirators in committing their further overt acts against Jehovah's witnesses. Look for and expect a concerted movement on the part of the commercial, political, religious, and other radical elements of the Devil's organization to destroy Jehovah's witnesses and their companions. When that danger becomes imminent, let all the faithful keep in mind the words spoken from Jehovah: "The battle is not yours, but God's." Remember that he preserved his faithful people in times of old who stood for his name and his cause. Be assured that the strength of Almighty God will be manifested in behalf of those who obey him, as it is written: "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." (2 Chron. 16:9) All protection and salvation and deliverance of God's people must come through him, and to his people he says: "The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them."—Deut. 33:27.

43 The revealing of the various prophetic pictures in God's Word, including those contained in the 20th chapter of 2 Chronicles, is proof that the day of deliverance is near. The combined forces of Satan are launched to the final assault upon the people of God assembled with the Lord Jesus Christ; and the Almighty God, having his people and their salvation fully in mind, says to the faithful ones: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." Jehovah God is backing up his people. Therefore be very courageous and stand firm, and we shall see the salvation and deliverance of the faithful at the hand of the Most High.

QUESTIONS FOR STUDY

¶ 1. What was the purpose of this prophetic picture and the record thereof? Describe the situation at this point in the picture. How on other occasion has Jehovah provided assurance of his direction and protection of those who love and obey him?

¶ 2. "And when they began to sing and to praise" finds fulfillment in what present-day facts?

¶ 3. How did the 'setting ambushments' against the enemy attend the singing and praising? How does this find fulfillment?

¶ 4. How is the enemy seeking to entrap and crush God's people today?

¶ 5. What do the Scriptures clearly show to be the certain outcome of the enemy's attempt to entrap and destroy God's people?

¶ 6. Show that the Lord, in maneuvering the movements of the enemy, answers the prayer of his people as expressed at Psalm 140:8-12.

¶ 7-9. Explain whether the result of the battle was due to a bungle?

¶ 10. Describe the development of conditions now leading toward the 'standing up of Ammon and Moab against the inhabitants of Mount Seir'.

(Continued on page 255)

READ INSTRUCTIONS ON REVERSE SIDE FIRST

Questions:

(1) Are you in harmony with the WATCH TOWER BIBLE & TRACT SOCIETY and are you assisting in carrying on the Lord's work through it? Answer _____

(2) If you have sent in contributions from other places than your present address, please give the addresses:

City _____ State _____ Approximate date _____

City _____ State _____ Approximate date _____

(3) For married sisters: If you sent in any donations before you were married please give your maiden name:

_____ City _____ State _____

(4) Your present name in full, NOT your husband's initials: _____

(5) Your husband's name in full: _____

(6) Names and addresses of any friends whom you know to have been contributors to the SOCIETY who have died recently: _____

_____

_____

PROXY

I (here write your name in full, and write plainly) _____

of (your address in full) _____ State _____

do hereby make, constitute and appoint (here write the name of the brother or sister you desire to act as your proxy, OR if you expect to attend the meeting write in your own name) _____

of _____ State _____

my lawful proxy and attorney, for me and in my name, place and stead, to appear at the annual meeting of the Shareholders of the WATCH TOWER BIBLE & TRACT SOCIETY to be held at the city of Pittsburgh, North Side (formerly Allegheny City), in the County of Allegheny, State of Pennsylvania, on the first day of October, 1938, at ten o'clock in the forenoon, and at any adjourned or subsequent session of said annual meeting, and then and there cast the number of votes to which I shall be entitled, in the election of Directors and Officers of the SOCIETY for the ensuing three years, and for the transaction of any other business that may require the votes of Shareholders; and my proxy shall have and exercise all the powers that I have or could exercise if personally present.

WITNESS MY HAND AND SEAL this _____ day of _____ 1938

(Sign here) _____

(Witness sign here) _____

THE SECRETARY OF THE SOCIETY AT BROOKLYN, N. Y., WILL FILL IN BELOW

I HEREBY CERTIFY that _____ of _____ whose signature appears above is entitled to vote at the election of the WATCH TOWER BIBLE & TRACT SOCIETY on October 1, 1938, or subsequent sessions, and there are credited to said party _____ votes.

_____

Secretary of the W. T. B. & T. Society

Brooklyn, N. Y. Date _____

(over)

Please cut here and mail to the Secretary of the Watch Tower Bible & Tract Society, 124 Columbia Heights, Brooklyn, N. Y.

INSTRUCTIONS — PLEASE READ CAREFULLY

The annual meeting of the WATCH TOWER BIBLE & TRACT SOCIETY will be held at Pittsburgh, Pa., Saturday, October 1, 1938. The triennial election of a board of seven Directors, and from the Board so elected the election of a President, a Vice-President, and a Secretary and Treasurer will take place at this meeting.

Each person or company that has contributed $10.00 or more at one time to the work of the SOCIETY is entitled to one vote for each $10.00 so contributed, if still in harmony with the work of the SOCIETY. Each company can indicate its vote by instructing its secretary to fill out a proxy and attach thereto a statement that such instructions were given at a regular meeting.

Each voter expecting to attend the meeting, whether in person or by proxy, will need a certificate of identification. This proxy, when properly filled out and signed by contributor and sent to the Secretary of the SOCIETY at Brooklyn, N. Y., and verified by him, will constitute the certificate. The Secretary of the SOCIETY will thereon certify to the number of votes credited to voter and deliver the proxies to the proper parties at the annual meeting in time for voting.

Answer questions on reverse side in full and fill out proxy and sign your name in the place indicated, and have someone witness your signature; then mail it promptly, addressed as follows: Secretary, WATCH TOWER BIBLE & TRACT SOCIETY, 124 Columbia Heights, Brooklyn, N. Y.

It is desired to keep our records as clear and up to date as possible, but we often encounter several difficulties. Parties living at different places have similar names. One may move to another place and not advise us of the change, and we do not know whether he is one whom we already have on our record or is someone else. Thus we may have John Smiths in various places, whereas several of them may be the same person. To assist in this matter we have arranged Question 2, on reverse side of this sheet.

Some sisters contributed under their maiden name, and after marriage have sometimes used their own given name, as Mrs. Mary Smith, and sometimes given their husband's name or initials, as Mrs. John Smith. Thus we have learned of some cases where we had the same party under three names. Please see Questions 3, 4 and 5.

One more difficulty: Some of the friends have been the only ones in their families who were interested. If they pass away, their relatives do not always notify us; and the names are retained on the active list for want of definite information. We shall appreciate your assistance in helping us clear these difficulties. See Question 6.

_____ _____

_____ _____

_____ _____

_____ _____

(over)

Please cut here and mail to the Secretary of the Watch Tower Bible & Tract Society, 124 Columbia Heights, Brooklyn, N. Y.

(*Continued from page 252*)

¶ 11. By what tactics, as also in the days of captivity of the Israelites in Babylon, are those of the "mount Seir" element now seeking the aid of their allies "Ammon and Moab" to entrap and destroy "Judah and Jerusalem"?

¶ 12. What is foreshown in the making an end of the inhabitants of Mount Seir by the children of Ammon and Moab, and in the latter's then destroying one another?

¶ 13. Jehovah caused these things to be enacted and recorded, and now makes known to his covenant people the meaning thereof, for what purpose? Who will be comforted and strengthened thereby, and on what condition?

¶ 14. What was foreshown in Judah and Jerusalem's having done as instructed, and then 'seeing the salvation of the Lord', as promised?

¶ 15-17. In the record at verse 24, what is seen as having taken place at that time? What is the meaning thereof as a prophecy? Compare therewith the prophecies at Psalm 46: 8-11 and Jeremiah 25: 33.

¶ 18-20. What instruction and assurance does the foregoing contain for Jehovah's people today? Show the harmony thereof with the prophetic statements at Revelation 19: 20, 21 and Ezekiel 28: 18.

¶ 21, 22. Point out how other scriptures also foretell that Jehovah will turn the tables on the enemy and take their spoil.

¶ 23-25. How have the forces of Satan heaped together riches for the last days? With what outcome to them and to "Judah and Jerusalem" will they have done so?

¶ 26. How has Jehovah 'risen up' and been doing his "strange work"?

¶ 27. Apply Psalm 68: 11.

¶ 28. What is here meant by 'dividing the spoil'? and who will share therein?

¶ 29, 30. How, in the prophetic picture, did the "valley of Jehoshaphat", or "valley of decision", become the "valley of Berachah"? What was foreshown therein?

¶ 31, 32. Apply the prophetic picture of the Judeans' assembling in the valley of Berachah and there 'blessing the Lord'. That the valley was so called "unto this day" is of what significance?

¶ 33-35. What was foreshown in the procedure recorded at verse 27? Cite other scriptures that find fulfillment in the change brought about by Jehovah's "strange act".

¶ 36. How and why, in the fulfillment, will they 'come to Jerusalem with psalteries and harps and trumpets'?

¶ 37. How will the fear of God be 'on all the kingdoms of those countries, when they have heard that the Lord fought against the enemies of Israel'?

¶ 38. What is foreshown in the prophetic record at verse 30?

¶ 39. Describe the situation for which God provided this and other prophetic pictures. Why does he permit this persecution of his people? How do these prophetic pictures now serve the purpose for which they were caused to be enacted and recorded?

¶ 40. How and why have the forces of the enemy been brought together, and against Jehovah's witnesses?

¶ 41. What definite movement is now under way to promote and establish Devil-worship among men? What tactics are employed for that purpose? Who is responsible for such procedure, and what is his purpose therein?

¶ 42. Compare the present situation with that recorded in Daniel third chapter. For what purpose was that record made? and how will God's people now benefit thereby?

¶ 43. What, then, is seen to be Jehovah's purpose in now revealing the meaning of the prophetic pictures recorded in his Word?

LETTERS

REQUEST FOR ADVICE; AND REPLY

DEAR SIR:

I am a boy of 18 writing to you for much-needed advice.

I am the boy that wrote to the Australian branch to see when and where I could join the ship Lightbearer. I was told I could; and it isn't the fact that I should have to travel half round the world to get there that bothers me: I could manage that; but it's the fact that I feel obligated to my parents.

They read your books, have attended a few meetings, but aren't over active. We all look forward to each issue of *Consolation*. My dad is 40 years of age; he was shell-shocked in that cursed war. My mother has leakage of the heart. I have two young brothers: one 13, other 4.

With the above facts in mind I want you to read my problem. We have just purchased a small farm on the easy payment plan (?). Everything is in a rough state. My dad is approaching the lay-off age. I could help a lot if I stayed home and worked. And if I go to service—? that's the problem.

Now is when I am most needed by them, who have sweated out the best years of their life for me. On the other hand, God is the Giver of life. How can I serve both? If I stay and serve God, which I should do, I should surely cause blame to fall upon them. If I go where I am not known (I can speak my mind better to strangers, anyway), then my folks suffer. For myself it doesn't matter.

Please answer as you think best. I seem to know your answer already: "No obligation is stronger than God's."

I am not asking you for a way by which I may worm my way from responsibility, but merely for advice. After I have the advice the rest is up to me.

My folks taught me about God in your method; your books were my teacher.

A brother,
ROBERT WHITNEY.

REPLY

DEAR BROTHER:

Answering yours of the first.

A covenant to do God's will takes precedence over all prior agreements, contracts, or obligations. That is to say, the agreement to do God's will must be performed, and nothing should be permitted to interfere, hinder, or prevent one from fulfilling his covenant to serve Jehovah. This applies to all persons, without regard to sex or family relationship. If, therefore, you have made a covenant to do God's will and he opens the way and opportunity for you to serve him, then the performance of any agreement or covenant with or obligation to any creature that interferes with your rendering full service to Jehovah must be ignored. God must be first and without compromise. Jesus laid down the rule explicitly, and the word "hate" used in the following texts means to love less, and concerning this he said: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters [all family relationship, either by affinity or by consanguinity], yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." —Luke 14: 26, 27.

The text at Revelation 22: 17 includes both the anointed and the Jonadabs, who have covenanted to do God's will. Jesus' commandment is that the anointed must say to those who will hear, "Come"; and to the Jonadabs he says, "Let him that heareth say, Come."

The commandments to God's people in particular are found in Isaiah 51: 16; 43: 10-12; Matthew 24: 14. The responsibility for failure to obey these commandments is stated in Acts 3: 23. One cannot excuse himself from rendering full service to the Lord on the ground that he is obligated to take care of some human creature. We must now be not partially for the kingdom, but wholly for the kingdom. Every consecrated person owes his all to Jehovah and Christ Jesus. His future existence depends on faithful performance of his covenant. To make known the kingdom to others is the direct commandment of the Lord, which obligation he lays upon every one of the consecrated. The pioneer field is open to you to perform as commanded. After considering these scriptures you will decide the questions propounded as to you appears to be right.

With much love and best wishes, I remain

Your brother and servant by His grace,
J. F. RUTHERFORD.

(*Letters continued on page 256*)

WORLD-WIDE CONVENTION

ALL who love God and his kingdom will be delighted with the prospect of participating in a world-wide convention of the Lord's publishers. September 9-11, 1938, is the date. The key convention will be at London, England. Many assembly halls will be used throughout England, Australia, United States and Canada where those attending conventions will assemble. All such halls will be connected by wire direct from London, England.

On Saturday evening, September 10, at 8 o'clock, the president of the Society will deliver an address from Kingsway Hall, London, to the consecrated, including the remnant, Jonadabs and all others seeking the way to Zion. This speech will be of peculiar interest to the remnant and the Jonadabs and, if possible, every one of such should attend at one of the halls where the lecture will be heard. On Sunday, September 11, the same hour, the president of the Society will deliver a speech from Royal Albert Hall, London, which will also be transmitted to all the other halls by direct wire. That speech will be for the public, as well as for those who attend the convention.

Everyone interested should participate in the advertising of this world-wide convention. All persons who are reading literature concerning the kingdom, and upon whom back calls are made, should be urged to attend the meetings, especially on Saturday and Sunday. The *Informant* will contain more detailed information concerning the convention. This will be a unique and unusual means and opportunity to advertise the kingdom of the Lord throughout the English-speaking world. Tell your neighbors about it and keep them informed and urge them to attend particularly the two lectures above mentioned.

(*Letters, continued from page 255*)

RESOLUTION

DEAR BROTHER RUTHERFORD:

We, the company of God's people taken out for his name, and now located in the city of Greater London, recognize that God's government is a pure theocracy and that Christ Jesus is at the temple and in full charge and control of the visible organization of Jehovah, as well as the invisible, and that "The Society" is the visible representative of the Lord on earth, and we therefore request "The Society" to organize this company for service and to appoint the various servants thereof, so that all of us may work together in peace, righteousness, harmony and complete unity. A copy of this resolution is being sent to the Branch office in London together with a list of names of persons in this company that to us appear more fully mature and who therefore appear to be best suited to fill the respective positions designated for service.

Unanimously adopted June 19, 1938,
by the Greater London Company,
at its monthly union meeting.

LIFT HIGH THE BANNER OF JEHOVAH

DEAR BROTHER RUTHERFORD:

Kingdom greetings! I have often desired to write you concerning the children and their part in the kingdom work, but knowing you are so very busy with the more important things concerning the kingdom I have deferred the same until now. Since the April 15 and May 1 *Towers* came along, showing the parents' duty toward their children, and that the children too can have a part in the kingdom service, I cannot wait any longer in writing to you expressing my thankfulness to the great Jehovah for this wonderful provision for the children at this time, and to you whom he has chosen to bring these things to our attention.

Being one who has children and is directly concerned in this matter I have often been considering it in my mind for some time past. The Sunday school part has never worried me, as here in Ireland we have had no such thing for a long time now, so the parents had to teach the children themselves; but I often wondered whether it was all right to take them along in the field service, as we have all been doing that for the past two years; and now it has been revealed to us that we are following the right course. The company here in Belfast have done everything possible in assisting the children to get into the service and have a part in spreading the good news; but elsewhere there may be critics who think that children are not efficient and do not know enough to carry the message from door to door. So it has pleased our heavenly Father to reveal this information to us at this time, which dispels all doubt and greatly encourages all who have a desire to honor Jehovah's name.

As proof that the Sunday school has not had the Lord's blessing, only a few had any part in the service, out of the many that were instructed in the truth, when the Sunday school was carried on here, the rest having forsaken the Lord and gone out into the world. Trying to ape the Devil's arrangement gets one nowhere, but rather lands one in the ditch.

So let all who have children and desire to see them grow up in the knowledge of Jehovah and his glorious kingdom continue to teach them themselves, and cast away everything that savors of the Devil or his organization, which stinks and is more than putrid.

In closing I might say I have had a very enjoyable week-end with the assembly at Belfast arranged for all the brethren and people of good will in Northern Ireland, and served by Brother Schroeder. I have never enjoyed one better, as the bossy spirit seems to have gone completely and the idea is to help one another so that there may be greater activity in the kingdom service. With such a kind, earnest, and zealous branch servant as we have, no doubt the service work in the British field will prosper as never before, because such has been the Lord's directing in making the change, which is clear to all that can see.

The brethren here in Ireland, this priest- and clergy-ridden land, are with you to a man "in fleecing the old whore", and continue to lift high the banner of Jehovah that those people of good will may see the way to Zion and safety at this time.

May the great Jehovah, our heavenly Father, continue to bless you and use you mightily in the days that are ahead, as in the past, in comforting and encouraging his people and declaring his name in all the earth.

Yours in Jehovah's service,
R. DEMPSTER, *Ireland.*

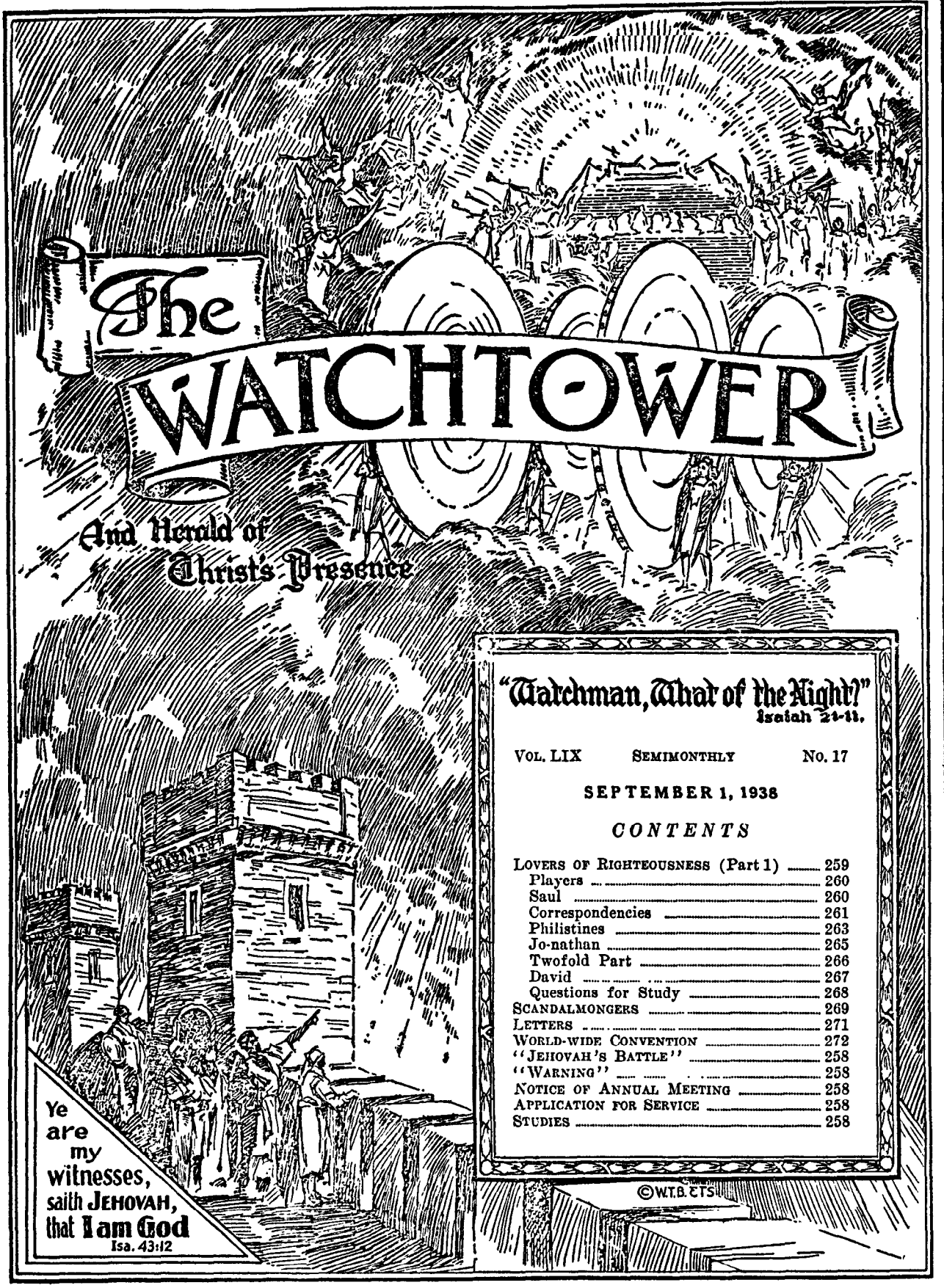
THE LORD IS TEACHING AND LEADING

DEAR BROTHER RUTHERFORD:

The May report of the [London] Bethel family study is submitted herewith. There has been an attendance at these meetings of 21, 21, 21, 16.

It is a pleasure to report that our studies in *The Watchtower* have been followed with the closest attention and, judging by the interest shown, there is no question that the time thus spent together is of the greatest benefit to us all. We have completed our study on the article "Children", and it has given us a real sense of joy and satisfaction to see the difficulties and problems, which have previously arisen on this subject, at last cleared up. We say again, as we have said so many times before, that the Lord is giving us continual and abundant evidence that he is teaching and leading his people, to the ever-increasing praise and honor of Jehovah's holy name.

Yours in kingdom joy and service,
E. C. CHITTY.



"Watchman, What of the Night?"
Isaiah 21-11.

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SEPTEMBER 1, 1938

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OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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"JEHOVAH'S BATTLE"

This testimony period, embracing October 1 to 9, is international and begins the new service year. It will introduce to the peoples the latest provision of the Lord, to wit, the new booklet *Warning*, and on a 5c contribution. During this period all publishers of the kingdom will specialize on placing this booklet alone, that the obtainers thereof may in turn give undivided attention to this concentrated message of warning concerning Jehovah's battle nigh at hand. Begin now to plan and arrange your affairs for a large participation in giving this warning testimony Those not under the supervision of a branch office should at once get in touch with our main office here and arrange for territory assignment, supplies, etc. We anticipate your report of activity and results with much pleasure.

"WARNING"

This new booklet, with cover design illustrating its title, combines under one cover the two recent public speeches of the Society's president, the one at the Sydney (Australia) convention and the other at the Seattle (Washington) convention this year. The demand and the need for these speeches in print is world-wide, and elsewhere is announced the time of release of this booklet for distribution to the general public. Meantime get your personal copy, remitting 5c contribution therefor, for private study and to prepare yourself to in due time put it in the hands of others.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at ten o'clock a.m., Saturday, October 1, 1938, at which the usual annual business will be transacted.

There will be the triennial election of the officers of the Society. A proxy blank appears on page 253, August 15 issue.

APPLICATION FOR SERVICE

The Society desires to renew all applications for service at Brooklyn. Every consecrated person of the anointed or Jonadabs who is fully devoted to the Lord and anxious to be in the service of his organization will please send a postcard request to the Society for a questionnaire, which will be sent to you.

STUDIES

Quite frequently the one presiding at a study is not equipped to give a proper sum-up on a question. For this reason the questions should be confined to the paragraph under consideration and in every instance the paragraph should be last read as a sum up of the matter. This rule should be followed in *Watchtower* studies and in all other studies of the books and booklets.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX SEPTEMBER 1, 1938 NO. 17

LOVERS OF RIGHTEOUSNESS

PART 1

"For the righteous Lord loveth righteousness; his countenance doth behold the upright."—Ps. 11:7.

JEHOVAH is love; which means that he is wholly unselfish. He loves righteousness, and he loves his creatures that follow after righteousness. The foregoing text, according to *Rotherham*, reads: "For righteous is Jehovah; righteous acts he loveth, an upright one shall have vision of his face." This rule of the Most High is a signboard pointing the way to life, and those who desire to live will give heed thereto and go accordingly. Jehovah God created the heaven and the earth: "The heavens declare his righteousness, and all the people [who live everlastingly] see his glory." (Ps. 97:6) "According to thy name, O God, so is thy praise unto the ends of the earth; thy right hand is full of righteousness."—Ps. 48:10.

2 Jehovah God is the source of life, and he is the Giver of life to all his obedient creatures. (Prov. 12:28) Only those who love righteousness shall be blessed with life. "The righteous shall inherit the land, and dwell therein for ever. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide." (Ps. 37:29-31) The wicked are exactly opposite to the righteous, and God will recompense each according to the way he goes. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." (Ps. 34:15, 16) Jehovah God administers life to his creatures through his beloved Son, of whom it is written: "Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Ps. 45:7.

3 A lover of righteousness is one who is unselfishly devoted to that which is right and just. The one who possesses such quality is not turned away from the path of rectitude, justice and right because of fleshly relationship, either by affinity or by consanguinity; and regardless of who the creature is, if one sees another is right and doing the right thing toward his fellow creatures, then that lover of righteousness stands by the side of the one who is right. A lover of righteousness does not attempt to justify the action of another because that other is related to him or because he may feel under obligation to one who seeks his approval. A lover of righteousness takes the side of the one who is right, regardless of who the creature is or what is his position, and no other course is pleasing to the Lord. Jehovah extends his favor to those who love righteousness; and because his beloved Son 'loves righteousness and hates iniquity' (or wickedness), God has placed him in the most exalted position. The Logos, that is, Jesus, has always been wholly on the side of Jehovah God, and for this reason 'God anointed him with the oil of gladness above his fellows'. Thus he is placed in the highest official position to represent the Most High. It must be assumed, therefore, that when Lucifer rebelled against God, the Logos was in the lead of all those who stood firmly on the side of Jehovah, because that was the right side and he knew none other. The Lord Jesus is the great lover of righteousness amongst all the creatures. All who please Jehovah God must be put to the test, and, if receiving God's approval, they must show that they are lovers of righteousness because God is right and righteous. "The judgments of the Lord [Jehovah] are true and righteous altogether." (Ps. 19:9) "Righteous art thou, O Jehovah, and equitable are thy regulations. Thou hast righteously commanded thy testimonies, yea in great faithfulness. Thy righteousness is righteous to times age-abiding, and thy law is truth."—Ps. 119:137, 138, 142, *Roth.*

4 When a creature demonstrates by his course of action that he is a lover of righteousness, then we may know that Jehovah God loves that creature and will show him his favor; as it is written: "He [Jehovah] loveth righteousness and justice." (Ps. 33:5, *Roth. Psalms*) Jehovah reveals himself and his purpose to those who love righteousness and who hate wickedness and who so prove themselves by diligently doing the will of God. "Light is sown for the righteous, and gladness for the upright in heart." (Ps. 97:11) It is only those who follow the course of righteousness that receive the benefit of God's revealed light. The Scriptures uniformly show that it is the righteous who gain knowledge and understanding thereof, and the facts fully corroborate the Scriptures. It is written that 'righteousness exalteth the nation'. (Prov. 14:34) There is but one nation in existence or that ever did exist that fulfills this scrip-

ture, and that nation is composed of God's people under Christ Jesus. "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God." (Ps. 92:12, 13) The man who was once enlightened concerning Jehovah God and his purposes, and who then turns away from God, forsaking righteousness, shall for ever perish. "Jehovah is righteous, he hath cut asunder the cords of the lawless. Let all who hate Zion [Jehovah's holy nation, the Christ, made up of Jesus and the anointed, who are members of his body] be ashamed and shrink back."—Ps. 129:4, 5, *Roth.*

5 The foregoing scriptures unanimously announce the fixed and unchangeable rules or laws of Jehovah God. Such God has caused to be recorded as a guide for those creatures who love what is right and seek the right way. Jehovah's organization must be guided by such rules or laws. To further enable his meek creatures to know and to understand his purpose, and in harmony with his law, Jehovah God long ago caused various prophetic pictures or dramas to be made and recorded, and now in these latter days God is making known to his teachable creatures the meaning of those prophetic pictures. In this and subsequent issues of *The Watchtower* the prophetic picture concerning Jonathan and David is considered. This is certain to enlighten and encourage all those who love God and seek to serve him. Jonathan was the lover companion of David, and his love for David began when Jonathan first heard David speak before the king of Israel: "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David; and Jonathan loved him as his own soul."—1 Sam. 18:1.

6 As a guide to enable the careful student to gain a clear perception of the prophetic picture, note the following:

PLAYERS

7 The chief players in this prophetic picture are, to wit: Saul, the first king of Israel; Jonathan his son; and David, whom God made king over Israel. The prophetic picture clearly shows that Saul pictured chiefly the "man of sin", "the son of perdition," once enlightened, and who professes to be a servant of God and who becomes unfaithful. Saul therefore pictures the hypocritical clergy, who carry on a racket, together with the "evil servant", and which combination constitutes the "man of sin", "the son of perdition."

8 Jonathan, the son of Saul, pictures those faithful servants of God who were true lovers of righteousness and whom the Scriptures name as from Abel to John the Baptist; and also pictures the present-day people of good will toward God and Christ, which people constitute the "other sheep", the "great multitude", and all of which shall be a part of Jehovah's glorious organization.

9 David played a part picturing particularly Christ Jesus, the anointed King of Jehovah, and also members of the body of Christ, including the remnant now on the earth, who are anointed and who are doing the will of Jehovah God.

10 While those three named were the principal players, others took a part in that prophetic picture and played their respective parts and foreshadowed those today who are involved in the unfolding of what concerns the people who have a desire to live and serve Jehovah. It seems to be God's due time to make known his purpose in making and recording this prophetic picture; and since it is for the aid and comfort of his people, it is spiritual food for those now on earth who love righteousness. Seeing that Jehovah caused this picture to be made, and the details thereof to be recorded, it behooves us to examine the details of the picture, giving careful consideration to the surrounding circumstances.

SAUL

11 Because of the wicked crowd whom Saul foreshadowed, and the part that these wicked ones have played in their professed service of God and in the religious affairs of the world, it seems proper to consider the more minute details pertaining to Saul. He was the first king of Israel. The name Saul means "asked for", and his name certainly fits the facts, because the Israelites asked for a king and their asking was not pleasing to Jehovah. That their asking displeased Jehovah is shown by the following: "But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them."—1 Sam. 8:6, 7.

12 Then Samuel told the people what God had instructed him to tell them, and amongst other things was this: "And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots."—1 Sam. 8:11, 12.

13 Furthermore, Samuel, at the direction of the Lord, said to the people of Israel concerning the king that they had asked for: "He will take the tenth of your sheep; and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you, and the Lord will not hear you in that day."—1 Sam. 8:17, 18.

14 The people still desired a king because they wanted to be like the nations round about them, and further Samuel said to them: "Now therefore behold

the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king over you. If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye, and also the king that reigneth over you, continue following the Lord your God: but if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers." "Is it not wheat harvest to day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king." "And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil, to ask us a king."—1 Sam. 12:13-15, 17, 19.

15 Saul's home was at Gibeah, and because of his association therewith it became known as "Gibeah of Saul". (1 Sam. 10:26; 11:4) Gibeah had a bad reputation for unchastity because of the practice of many there of the crime of homosexuality, or sodomy, and also by reason of the crime committed by the men of Gibeah against the Levite and his concubine.—Judg. 19:12-30; 20:1-43.

16 It was an act of disobedience and lack of faith in God for the Israelites to ask for a human king as ruler over them, and as a substitute for Jehovah, their great invisible King. Thus the Israelites were conforming themselves to Satan's way. (1 Sam. 8:5-19) They had yielded to the wily influence of the Devil and turned away from God and from their covenant. Samuel, the prophet, anointed Saul, and this was done at God's command, manifestly that the Israelites might have an opportunity to see their folly. (1 Sam. 10:1) Saul, therefore, was a "messiah" or "christ", that is to say, he was an anointed one. For this reason David called him "the Lord's anointed" and refused to do Saul physical injury, and David showed great respect for the office that Saul filled, even after Saul had committed great wickedness.—1 Sam. 24:6-10; 26:9, 11, 16, 23; 2 Sam. 1:14-16.

17 At the commencement of the reign of Saul he had a son old enough to command a division of his army, and the name of that son was Jonathan. Since there are sixteen different Jonathans mentioned in the Bible, attention is called to the fact that the Jonathan involved in the prophetic picture here examined was the son of Saul of Gibeah of the land of Benjamin. Jonathan must have been at least twenty years of age at the beginning of Saul's reign, and Saul was probably no younger than thirty-five or forty years of age. Saul was rejected of God because in the second year of his reign he ran ahead of God and disobeyed his commandments. (1 Sam. 13:1, 14, 15; 2 Sam. 7:15) However, it appeared that God put Saul on a period of probation, which probation ended when he willfully disobeyed God's commandment with respect to the disposal of the Amalekites. (1 Sam. 15:1-29) For his own name's sake, however, God did not forsake his covenant people Israel because of Saul's sin. God's name was called upon that people with whom he had made a covenant, and God had respect to his name. Saul reigned for forty years, and then Jehovah's judgment previously written against him was executed.—Acts 13:21, 22.

18 The life and action of Saul pictured whom? From the Scriptures and the well-known facts he clearly pictured the unfaithful clergy or leaders in the pretended or professed worship of God, together with those who have learned of the Lord and who form the "evil servant" class; and this combination constitutes the "man of sin", "the son of perdition." —2 Thess. 2:3-8.

19 As a class the clergy claim to be spiritual and that they are the anointed ones of God to bring in and set up God's kingdom, and to save the people. God never made any provision for the clergy, nor did he appoint them; but men set them up as a class, and they rule because the people wish it so. The "evil servant" class (Matt. 24:48-51) is made up of those persons consecrated to the Lord and begotten of the spirit and once in line for the kingdom. They made a covenant to do the will of Jehovah God and claimed to be God's chosen people, yet they became unfaithful, and the Lord Jesus designates such as the "evil servant".

CORRESPONDENCIES

20 That a just comparison may be had there is set out below in the paragraph first numbered that which relates to Saul, and in the immediately following paragraph containing the same number is set forth that which relates to the "man of sin", "the son of perdition." Reading these two paragraphs, and considering them together, it can be seen how well the facts, well known, and which have come to pass, fit the picture, to wit:

(1) Saul was an Israelite after the flesh.

(*1*) The clergy and "evil servant" class claim to be spiritual Israelites.

(2) Saul was asked for as king by the faithless and disobedient people, who, so doing, thereby rejected God.

(*2*) The clergy were asked for or desired as visible spiritual rulers by the professed Christians "having itching ears", and desired to follow the traditions of men. (2 Tim. 4:3, 4) God let the people have their own way and said: "My people love to have it so." —Jer. 5:31.

(3) Saul was sought for by the people, due to the worldly, political pressure induced by the Devil because the Israelites were threatened with an invasion by the Ammonites and the desire of Israel was to be like other nations of Satan's organization and hence to have a king.—1 Sam. 12:12.

(3) The clergy and others, such as the "elective elders" and those who have that spirit, were set up, due to the worldly, political influence that existed in the "churches" and the methods that were carried on in the congregations in order to gain political power amongst the political rulers of the nations, and such ambition was induced by Satan's influence. This was done in order to have an imposing Hierarchy that would correspond with the heathen priestcraft and which Hierarchy would embrace the political power of the world and make the clergy appear necessary and far more important. The "evil servant" class manifest the same spirit.

(4) Saul became king, and was 'given in God's anger'. (Hos. 13:11) Jehovah permitted the Israelites to have their way, for a purpose.

(4) The clergy, the "man of sin", were permitted to be established in the congregations of "Christendom"; in the pretended "Christian" organizations, to the displeasure of God, the clergy professed Jehovah's name, but instead they have brought reproach to his name.

(5) Although Saul was notified in advance of his appointment, yet he was not responsive, but had to be pushed forward at the time of the public confirmation of his appointment. (1 Sam. 10:1, 17-27) He was not prompt in organizing the kingdom, but waited till some national danger threatened.—1 Sam. 10:24-26; 11:5-15.

(5) His counterpart ("the man of sin") manifested the mock modesty to be seen of men. They have been unwilling to assume the real responsibilities of the true kingdom interest, and have not been prompt in obeying God's commandments concerning the kingdom, and have been indifferent and inefficient respecting the kingdom interests.—Matt. 25:14, 15, 18, 24-30; Luke 19:12, 13, 20-24.

(6) Saul failed to consult the ark of God's covenant (1 Chron. 13:3); nor did he consult Samuel the prophet, but ran ahead of God and his prophet Samuel.—1 Sam. 11:6-15; 13:5-16; 14:35-37.

(6) His counterpart consulted not the Bible, the Word of God, nor considered God's will nor the spirit of the Lord in their own plans, programs and actions, though they have uttered audibly many prayers with the pretense of being guided by the Lord, but, in fact, to be admired of men. They have run ahead of God and tried to do it their own way.

(7) Saul thrust his rash will upon the Israelites in a time of need, with sin resulting to them, compelling them to yield to an unreasonable rule. (1 Sam. 14:24-34) He spared certain things of the Amalekites and raised no objection when the Israelites broke God's command.—1 Sam. 15:7-9, 15, 24.

(7) His counterpart, ignoring God's will and carrying out their own will, forced the people to refrain from certain things, with sin resulting on the part of the people. They force the people into political practice to advance their own selfish interest. They have compromised and spared one another in order to have interdenominational peace in what they call "good neighbor policy". They have ignored the will and commandment of God and satisfied their own personal ambition.

(8) Saul was unreliable, selfish, disobedient, and one who feared men. (1 Sam. 15:1-31) He desired honor of men and to shine before men.

(8) His counterpart has displayed the same spirit or traits toward God and his servants. They are men-pleasers, always justifying themselves, eager for human honor, with itching ears, using their voice and mannerism and dress to attract the attention and praise of men without regard to any effort to please God.—Eph. 6:6; Col. 3:22; Luke 16:14, 15; John 5:43, 44; 8:44.

(9) Saul slaughtered the high priest, Ahimelech, and his fellow priests (1 Sam. 22:9-21), because they innocently aided God's anointed one, David, when fleeing from Saul, who sought to kill David; and this he did to advance his own selfish interest.–1 Sam. 21:1-10.

(9) Saul's counterpart have killed or caused to be killed the true followers of Christ Jesus, Jehovah's witnesses, who are in line for the royal priesthood; and this they have done because these true priests of God and Christ have rendered help to their brother Christians and others seeking to know God's way, when these Christians were being persecuted by the religious clergy and their allies. (Rev. 18:24; 17:6) The "man of sin" has persecuted the true followers of Christ because of their faithfulness to God.

(10) Saul made life and activity uncertain even for God's prophet Samuel.—1 Sam. 16:1, 2; 25:1; 28:3.

(10) The counterpart of that wicked king make it dangerous to the life of Jehovah's witnesses because these faithful witnesses declare the prophecies of God's Word and publicly announce who is the truly anointed One of Jehovah.

(11) Saul violated Israel's sworn covenant with the Gibeonites in that he slaughtered many of them to make a self-display of national and racial zeal.—2 Sam. 21:1-6.

(11) His counterpart, "the man of sin," acts against the life interest of the modern-day Gibeonites, to wit, the great multitude or people of good will, by opposing the proclamation of the life-giving truth to the great multitude, which Jehovah's witnesses bring to them, even going so far as to kill some of the people of good will that unite with Jehovah's witnesses in proclaiming the truth.

(12) Saul rejected David, the one whom God had anointed to be king over Israel, and this Saul did for selfish reasons.—1 Sam. 20:30, 31; 24:16-22.

(12) Saul's counterpart, "the man of sin," rejects God's anointed King, the Stone laid in Zion, and instead prefer a human organization as a substitute for

God's anointed One; and also reject God's witnesses, who are anointed with his spirit to be joint-heirs with Christ Jesus.

(13) Saul cruelly and wickedly persecuted David and formed conspiracies to have David put to death. —1 Sam. 18:14-17.

(*13*) The "man of sin" forms conspiracies to have Jehovah's witnesses destroyed, and prosecutes cruel conspiracies to accomplish his ultraselfish and malicious purposes.

(14) Saul took away David's open freedom of action and in effect made him a prisoner or an exile by forcing David into hide-outs.—1 Sam. 24:1-8; Psalm 142.

(*14*) Saul's counterpart have made Jehovah's faithful remnant prisoners, and this they did especially during the World War, and formed a conspiracy to have them put to death, opposed their release, and continue to persecute God's anointed servants.—Isa. 42:7; 49:9; Pss. 79:11; 102:19, 20.

(15) Saul was suspicious, treacherous, and held malicious envy toward David, who had God's approval and his spirit, and such envy was carried on to the end.—1 Sam. 18:6-29; 19:1, 2, 8-24; 20:30-33.

(*15*) The "man of sin" clergy and the "evil servant" are suspicious, treacherous, envious, and malicious toward Jehovah's witnesses because the latter have Jehovah's spirit and his approval.

(16) Saul was unrepentant and proud, trying to soothe his worries and his ill-feeling by music rather than by humbly seeking the right means to remove such wrong spirit.—1 Sam. 16:15-17; 19:9; 28:6, 7.

(*16*) His counterpart are likewise unrepentant and full of pride, and make a great show in their effort to remove the symptoms of their troubles, indulging in the pleasing things of this world rather than humbly seeking the cure and the removal of their disfavor in God's sight.

(17) Saul was rejected from being king over Israel.—1 Sam. 13:13, 14.

(*17*) The clergy and "evil servant" have been rejected of the Lord, and all kingdom privileges taken away from them, and their place appointed with all other hypocrites.—Matt. 21:42, 43; 24:50, 51.

(18) Saul was denied the kingdom covenant, which would have kept the kingdom in his family or house, the kingdom covenant being made with David.—1 Sam. 13:13, 14; 20:30, 31; Ps. 89:27-37.

(*18*) The "man of sin" class have never been taken into the covenant for Jehovah's kingdom under Christ, even though they pretended to represent Christ, and whereas after 1918 God's faithful remnant or witnesses were taken into such covenant of faithfulness and obedience for the kingdom.—Luke 22:28-30.

(19) Saul was cut off from communication with Jehovah God, was abandoned to Satan, and sought the aid of the demons.—1 Sam. 28:5, 6, 15; 16:14, 15.

(*19*) The "man of sin", clergy class and "evil servant" are denied communion with or relationship to the Lord because they are friends of the Devil's world, which is at enmity with God, and they have turned to Satan, and God has turned them over to Satan's destruction. They seek the aid of demons.—1 Cor. 5:5; 1 Tim. 1:20; Ezek. 7:26; Amos 8:11.

(20) Saul turned to devilism and died unfaithful as a rebel against the Lord, even though he fought against Israel's enemies at the last.—1 Sam. 15:22, 23; 30:3-25; 31:1-13.

(*20*) The "man of sin" class have given heed to "seducing spirits and doctrines of demons", ignored God's Word, relied upon tradition, and maintained a form of godliness, but, denying the power thereof, are given over to Devil religion and disregard God's commandments. Although claiming to be opposed to the Devil, they communicate with the wicked spirits and submit themselves to Devil practice and forms. —1 Tim. 4:1; 2 Tim. 3:5-9.

(21) Saul declared himself a suicide. — 1 Sam. 31:3-5; 2 Sam. 1:1-10.

(*21*) Likewise the clergy, the "man of sin" class, seeing the handwriting on the wall, now engage with other elements of the Devil's organization to "rule or ruin", and thereby announce that they are deliberately committing suicide in their effort to escape humiliation at the hands of those whom they describe as "uncircumcised".—1 Sam. 31:4.

(22) Saul was 'slain by the Lord' at the hands of the Lord's executioner.—1 Chron. 10:13, 14.

(*22*) Saul's counterpart will be destroyed by Jehovah God by and through Christ Jesus, the great Executioner of Jehovah, at Armageddon.

(23) Saul was a father in Israel and one of "the elders", and even addressed the Lord's anointed as "my son David". — 1 Sam. 14:49; 15:30; 24:16; 26:17, 21, 25.

(*23*) The clergy, and specifically the Roman Catholic Hierarchy, assume the role of spiritual fathers of "Christendom", and demand that they all be addressed as "Father", and lined up with such are many of those who have been "elective elders" amongst the Lord's people and who have willingly become a part of the "evil servant" class.

[21] These correspondencies clearly show that God has foretold the course of the clergy, the "evil servant" class, and those who practice religion for a selfish purpose, and has foretold the destiny of such. This comparison will enable the student to more carefully understand this prophetic picture as progress is made.

PHILISTINES

[22] During the reign of Saul the Philistines fought against the Israelites. The Israelites were God's covenant people, and Saul was their king, whom they had chosen. The opposing Philistines, warring against the covenant people of God, pictured those today who are against everything and everyone that claims to stand for God, whether that claim is false, as Saul's and

that of his unfaithful house, or one is really devoted to God, as was the case of Jonathan and David. The modern-day opposers, whom the Philistines at this point in the prophecy picture, are antireligious, anti-God and anti-Kingdom, such as the Fascists, Communists and anarchists. At this point Saul pictured the religionists who rule under the leadership of the Roman Catholic Hierarchy, and which take the lead in all religions of the present time. Saul was against David, God's anointed king, and did not fight for the advancement of God's kingdom. Likewise the modern-day Saul class do not fight for the honor and glory of God's kingdom under Christ, but fight to advance their own organization and for selfish preservation, that they may maintain themselves in the position of ecclesiastics, which enables them to obtain political favor and exercise political power, and to carry on their racket. Like Saul, they are ultra-selfish. The Roman Catholic Hierarchy and allied religionists are greedy for material wealth and power, and hold on to everything and try to bring all things within their own organization. The picture, therefore, shows that the religionists, under the leadership of the Roman Catholic Hierarchy, fight against the modern-day Philistines, Communists and anarchists, and particularly will this be true at the beginning of Armageddon.

[23] At Gilboa Saul fought the Philistines and was defeated. Likewise, as the picture discloses, the religionists, at the beginning of Armageddon, will fight against the modern-day Philistines and will suffer sore defeat because it is the day of Jehovah for the execution of his judgment against the enemy, even as at Gilboa God permitted the enemy to express his judgment against Saul.

[24] The modern-day Philistines, that is to say, the Communists and anarchists in particular and such-like radical elements, are against Jehovah's witnesses, who truly represent God's kingdom, and they fight against Jehovah's witnesses, even as the ancient Philistines fought against David, God's anointed king, and against Jonathan, who stood by David. Today Jehovah's witnesses, prosecuting their part of the warfare against the anti-Kingdom, anti-God crowd, do so because they are for Jehovah and his King and for his kingdom under Christ Jesus. It is that kingdom that the modern-day Philistines, that is to say, the religionists, bitterly oppose because the kingdom takes away their own power and standing. As the battle of Gilboa drew near it appeared that David was in the camp of the Philistines and it looked as though he might be allied with them against Saul; but in truth he was not allied against Saul. Today as the battle of Armageddon draws near, it appears to many that Jehovah's witnesses are in the camp of the anti-God crowd, and they are accused of being in that crowd because Jehovah's witnesses are against religion, which dishonors God's holy name. Jehovah's witnesses have nothing in common with the Communists or any other organization amongst men, but the Roman Catholic Hierarchy, leading in religious opposition to the kingdom, do wrongfully charge that Jehovah's witnesses are in league with the Communists, not because the Communists and Jehovah's witnesses are both against the Roman Catholic Hierarchy, but for a far different reason. Communists are against all religions, because they are against Jehovah God and they think religion comes from him as they have been taught. Jehovah's witnesses are against religion because they are for Jehovah God and they know that religion dishonors and reproaches Jehovah's holy name. It is important to note that David did not fight against Israel at any time or even against his cruel enemy Saul to the aid of the Philistine army. Likewise Jehovah's witnesses do not help the modern-day Philistines in their fight, nor do they use violence of any kind against the religionists, who were pictured by Saul. The campaign of Jehovah's witnesses against religion is not carried on to aid the anti-God people, but Jehovah's witnesses are engaged solely in declaring the truth of God's Word, as set forth in the Bible, in order that the people of good will may be informed and that the stumbling-stones may be removed, which will enable all people who desire righteousness to find the way to God and to his kingdom.

[25] Just why David was marching in the rear of one division of the Philistine army it is not necessary here to consider; but this fact certainly appears, that the Philistines for a time tolerated David because they thought to use him against the Israelites. Later they showed their hostility to David because they concluded that he was on the side of the Israelites, even though David and his men had separated themselves from Saul and his followers. (1 Sam. 29:1-11; 1 Chron. 12:19) It therefore definitely appears that the Philistines were against Jehovah's anointed king, David, even as today they are against God's anointed King, the Greater-than-David, Christ Jesus. The anti-God forces today probably think that Jehovah's witnesses are in the same class with them, because they do not distinguish between religion and the Word of God. The modern Philistines, the Communists, and anarchists, classify Jehovah's witnesses with religionists because they uphold the Bible and teach it. The Philistines showed that they were against God's people, not only by fighting against Saul, but also in repeatedly assaulting and trying to unseat David, when he was made king over all Israel and when he was fully established at Jerusalem. (2 Sam. 5:17-25) That the Philistines were violently against God's anointed king was demonstrated at the battles of Mount Perazim and Gibeon. (Isa. 28:21) Note now the facts at the present time, when the religionists, led by the Roman Catholic Hierarchy, are also against God and his kingdom and would run the earth in their own way and in full opposition to God's anointed King, Christ Jesus.

Therefore, today, we see in progress "God's strange work" of declaring the truth of and concerning his kingdom, and that his kingdom is against religionists. All who oppose Jehovah and his King and kingdom are classed as enemies, and therefore his "strange work" will be followed by God's "strange act" in which all the opponents of his anointed King will be put to flight and ultimately destroyed. The "strange work" of God is to notify all persons that he is against the religionists as well as against all other opponents. His "strange act" is the destruction of all the opponents.

[26] The picture made in ancient times, therefore, definitely shows that the religionists, led by the Roman Catholic Hierarchy, and all who are against Jehovah God and his kingdom, are anti-God and anti-Kingdom. Otherwise stated, there is an alliance on the part of the religionists who pretend to be for God with all those who openly oppose God and his kingdom, the purpose of which conspiracy or alliance is to destroy Jehovah's witnesses. This supports the conclusion that after the destruction of the religious elements at Armageddon the others of Satan's organization will continue to violently oppose all who are on the side of Jehovah and his King. Such enemies constitute the forces of Satan, lined up in full opposition to Jehovah's organization. Jehovah's witnesses must therefore keep in mind that opposition to them and their work will continue until Jehovah, by and through Christ Jesus, smites the opponents at the battle of the great day of God Almighty. It is a well-known fact that in fulfillment of this prophetic picture the religionists, the Communists and the Nazis, and the Fascists, the professional political element and the lovers of money, are all against God and his King, Christ Jesus, and his witnesses in the earth. All this opposition is embraced within the statement of 'kings and rulers of the earth', of whom God long ago caused this to be written: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." (Ps. 2:2, 3) The Lord now reveals to his people this line-up of the combined enemy against him and his witnesses, and this he does for their encouragement, comfort and hope.

JO-NATHAN

[27] The part played by Jonathan, the son of Saul, is important, and therefore it is profitable to observe his life more particularly in detail. The name "Jonathan" (Jo-nathan) means "Jehovah given" or "Jehovah's gift". The latter part of his name, Nathan, is the Hebrew word from which is derived the name "Nethinim", meaning "given ones", that is, "given" for Jehovah's service at the temple. (1 Chron. 9:2) This would indicate that Jonathan pictured those who serve at the temple. At his birth Saul would consider his son as a "gift" from God. He was, however, more particularly the gift of Jehovah to serve the persecuted king David, who pictured the Head of the temple. In line with this conclusion the modern-day Saul class, that is to say, the religionists, claim that the modern Jonathan class is a gift for them, to be exploited and bossed by the religionists. The name, however, marks the class whom Jonathan pictured as "Jehovah's gift" to Christ Jesus, the Greater David, and to the "feet" members of Christ, the remnant now on the earth (John 17:1, 2), therefore clearly showing that Jonathan pictured the "companions" of the anointed.

[28] Jonathan was the first-born son of Saul and was therefore heir presumptive to the throne of Israel. (1 Chron. 8:33; 1 Sam. 20:30, 31) Jonathan had descendants which continued in Israel. (1 Chron. 8:34-40) He was expert with the bow, and he may have learned from his grandfather Kish, whose name means "bow", to efficiently and skillfully use the bow. (1 Sam. 18:4) Jonathan's descendants appeared to have learned bowmanship from Jonathan. (1 Chron. 8:40) This may mean that the class here pictured by Jonathan shall join with others to shoot arrows into the opponents of God's kingdom; and the facts show they are doing that very thing.—Jer. 50:14.

[29] The "man of sin" class, particularly the Roman Catholic Hierarchy, say of those who support the Roman Catholic organization, "They are our spiritual children; they are children of the church and are therefore a gift to us, the Hierarchy." The big moguls of the Hierarchy require their so-called "children of the church" to address the priests as "Father" and to address the big mogul as "the Holy Father". The religious clergymen claim to have been anointed and ordained of God to declare his message (that is, according to their own idea of the message). The Roman Catholic Hierarchy have, for a long time, ruled as kings and princes of spiritual Israel, as the apostle Paul says of such, "reigned as kings without us" (1 Cor. 4:8); and at the same time have exercised political and temporal power throughout "Christendom", being really a political and commercial organization sailing under a religious name. The so-called "Protestant" clergy claim that they are representatives of God and Christ, and claim "spiritual children" in their organization as the gift of God to them, and thus the clergy put themselves above the laity and "strut their stuff" as important amongst creatures. Both the Catholic and the Protestant organizations pursue a similar course, but within those organizations there have been and are yet those honest and sincere men and women who desire righteousness, and who are seeking the way to Zion. Pursuing this course, in due time they shall find the "highway" (Isa. 35:8), because many of the great multitude will doubtless come from these religious organizations and take their stand on the side of God and his kingdom.

TWOFOLD PART

[30] It appears that in the prophetic picture Jonathan played parts picturing two classes, both of whom serve Jehovah God and are ultimately brought into one fold under Christ Jesus the King. At the time Saul was made king his son Jonathan was a man of mature responsibility. Jonathan was then an army officer of high rank and, at the beginning of his father's reign, a commander of a large portion of the army. (1 Sam. 13:1-3) David was born about the tenth year of Saul's reign, and at the close of Saul's reign David was about thirty years of age. (2 Sam. 5:4) Saul reigned forty years, and it therefore follows that Jonathan was about twenty-five to thirty years older than David. (Acts 13:21, 22) The fact that Jonathan was much older than David, being probably more than fifty years of age when David began to reign as king, suggests that he, a part of the time in the picture, represented some persons who served God before the coming of Christ Jesus, the Greater-than-David. During the first part of Saul's reign and before he knew David, Jonathan was doing faithful service in Israel, and therefore pictured that class of faithful men who served as witnesses of Jehovah God and who did exploits of faith before the coming, the death and the glorification of Christ Jesus; that is to say, Jonathan, in one part of this prophetic picture, represented the faithful men of old from Abel down to and including John the Baptist, which men are mentioned specifically in Hebrews the eleventh chapter.

[31] Exploits of Jonathan, which demonstrated his faith in God, may well be noted here, to wit: As a captain in the army of Israel he smote the Philistine garrison at Geba. (1 Sam. 13:2, 3) Humanly supported only by his armor-bearer companion who had great faith in God, and Jehovah God being his helper, Jonathan assaulted the Philistines at Bozez-Seneh, and there "turned to flight the armies of the aliens" (Heb. 11:34), the Lord performing a miracle after him. (1 Sam. 14:6, 8-10, 12, 23, 45) In these exploits he well pictured the faithful men of old who gave their lives as a testimony to God and his coming kingdom.

[32] Jonathan put his life in danger at his father's hand by violating Saul's unreasonable oath, which oath was hampering the Israelites in their war against the Philistines. Because Jonathan had violated the foolish oath of Saul his father, Saul would have had Jonathan slain, but the people rescued Jonathan and exonerated him. (1 Sam. 14:27-45) Likewise before the coming of Christ Jesus the faithful men of old, who were witnesses of Jehovah, were put in peril of their lives by enemies of God, like Saul, and under the circumstances proved their integrity to God. It appears, therefore, that Jonathan pictured the faithful martyrs who preceded the day of the coming of the Lord Jesus, and whom the Lord, in due time, will "make princes in all the earth".—Ps. 45:16.

[33] Furthermore, Jonathan pictured another company, after he met David and knew him. Note now that Jonathan saw that David was right and therefore he took David's side; and hence he would picture and did picture an earthly class, to wit, the people of good will, who see Jehovah's witnesses are right, who take their side, and who ultimately go to make up the great multitude. Particularly after 1922 there appeared an earthly class who saw that Jehovah's witnesses were right, and they showed then, and continue to show, their faith in Jehovah God and his King, and recognize Jehovah's witnesses as the servants of God, and of his King, and therefore they take the side of Christ Jesus and his followers, even as the faithful men of old did before the coming of Christ. Jonathan, it is observed, displayed great faith in God, before and after he met and knew David, and thus he well appears to picture the faithful men who preceded the coming of the Lord Jesus and the faithful men who follow the gathering of the temple company, and who constitute the "other sheep" of the Lord.

[34] Jonathan's being much older than David agrees with the fact now known to God's people, that the earthly company of God's servants began before the coming of Christ Jesus. Although the faithful men of old were witnesses for Jehovah before the coming of Christ Jesus, they are secondary in point of being perfected, their perfection waiting until after the spiritual class is selected and made perfect. (Heb. 11:39, 40) Jonathan, continuing to show his faith in God and also his devotion to David, shows that he pictured another earthly class that stands on the side of God and shows great faith in God and his King, Christ Jesus, and that this latter class appear after the second coming of the Lord Jesus and his appearing at the temple. In this, therefore, Jonathan pictured those "other sheep", or the great multitude, that are gathered to Jehovah under Christ.

[35] Jonathan pictured an earthly, and not a spiritual class. He was an Israelite, but he lacked two things so far as picturing a spiritual class is concerned. Jonathan was neither directly nor through his father Saul in a covenant for the kingship or rulership of Israel. He was never anointed to be king of Israel. The spiritual Israelites are taken into the covenant for the kingdom and are in line for the kingdom. Spiritual Israelites are anointed for membership in the royal house. Jehovah definitely eliminated Jonathan from the kingdom, but for no fault of Jonathan's, and such elimination occurred about eight years before David was born, and when Saul performed the foolish act; concerning which it is written: "And Samuel said to Saul, Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel for ever.

But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee." (1 Sam. 13:13, 14) Although for a time Jonathan appeared to be heir presumptive to the throne of Israel, yet he never came into possession of it, and was never even anointed for it. This shows, according to the picture and to the facts, that the class whom Jonathan foreshadowed is an earthly class and can never enter into heaven or the kingdom of heaven. Likewise there have been many persons of good will who sought God and his kingdom through religious organizations, and who appear to be in line for the kingdom, or for a heavenly home, but who by reason of the wrongful conduct of the Saul class, to wit, the clergy or "man of sin" class, are hindered from finding the way to the kingdom of heaven; even as Jesus said: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13) "Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." —Luke 11:52.

[36] Now God's time has come when those people of good will, and who are associated with the religious organizations and have been kept in their prisons, escape from such organizations and seek the way leading to Zion. They go about learning from Jehovah's witnesses the truth and, finding this way, they go with rejoicing to God's organization. When they see and appreciate Christ his King and that his kingdom is at hand, they see that which is the right way; and being desirous of doing right, and hence lovers of righteousness and haters of iniquity, the Lord opens the way for them, and they find safety in his organization. Jonathan therefore clearly appears to picture (1) the faithful prophets of old from Abel to John the Baptist, the last prophet; and (2) the people of good will, the "other sheep", whom the Lord gathers unto himself after he assembles his faithful to the temple and then makes the "other sheep" ultimately all of one fold.

DAVID

[37] The important one who appears in this drama or prophetic picture and played his part was David, whose name means "Beloved", and who pictured Christ Jesus, the beloved Son of God. David was an Israelite of the tribe of Judah and of the town of Bethlehem The office which David filled, and therefore David, the one who filled it, was determined upon before David was conceived and born, and his selection as king was in fulfillment of Genesis 49:10: "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."

[38] It appears that about eight years before David's birth God rejected Saul and 'sought him a man after his own heart', and after God had rejected Saul he raised up David, thus showing that David was determined upon by Jehovah long before his birth. (Acts 13:22) David was called to be king over Israel and was anointed of God. (1 Sam. 16:1, 13) At that time Jonathan had not seen or known David.

[39] As David the king was foretold, so also was Christ Jesus the king foretold long before his human birth and his later baptism and spiritual birth. Concerning Jesus Christ it is written that God raised him up as the Savior of the world. (Acts 13:23) Both David and the child Jesus were born at Bethlehem, even as God had caused to be prophesied. (Mic. 5:2; Matt. 2:1-6) The collective membership of Christ's body, the church, was also foreknown and foreordained of God. (Eph. 1:3, 4; Rom. 8:29, 30; Gen 3:15) All of such, that is, Jesus and the members of his body, are spiritual Judeans, that is to say, praisers of Jehovah God, the true meaning of "Judeans". Christ Jesus comes out of Bethlehem the greater "house of bread", through which God gives life to all who believe on him. All these things were recorded aforetime for the encouragement, learning and hope of God's people who are now on the earth, and God is graciously revealing it to them.

[40] David was a son of Jesse, and at the time of his anointing by Samuel he was a stripling youth, the youngest of Jesse's sons, and a lad of ruddy complexion. As compared with Saul, David was small of stature. (1 Sam. 10:23, 24; 16:11-13; 17:55, 56) As men look upon other men, David was the least likely to be chosen by men as king. (1 Sam. 16:6-12) He was a shepherd boy, who must meet deadly foes of the flock that he tended, and he was not a coward. He was a fighter from his youth up, "a mighty valiant man, and a man of war." (1 Sam. 16:17, 18; 17:34-37, 48-50) Jesus could not have been a sanctimonious, easy-going, non-resisting sissy, as the religionists would make him appear. Jesus was really the only "man" that has ever been on earth, and he was a he man and all man, that is to say, he was fearless, bold, strong, courageous, kind and loving. He was always for that which was right; and David pictured these very things. David's father was named Jesse, and his name means "existing; living; extant". Jesus Christ is the only begotten Son of the great life-giving One, Jehovah God, the King of Eternity. As the name "David" means "beloved", so Christ Jesus is "the darling" or "beloved" of God, the everlasting Father. Like David, Jesus was a man after God's own heart. Thus it is seen that the clergy have slandered and reproached the name of Christ Jesus in practically every possible way. They would make him appear as a spineless one, who would resist nothing, whereas the Scriptures describe him as one who loved righteousness and hated iniquity. Jesus was anointed with

the spirit of God and immediately entered upon service as "the Good Shepherd", looking to the welfare of the sheep that needed to be rescued from the Devil, the great lion and bear. David had to be a fighter to slay the lion, and to do this David pictured the Lord Jesus also. Jesus was a bold and valiant fighter for God's cause, and his weapon of war was and is the truth, the Word, "the sword of the spirit," which he wields to destroy the wicked and to uphold the lovers of righteousness. Jesus taught his disciples to be bold and fearless, and all of his true followers are bold and fearless of creatures. They fear God, and not man, and therefore they obey God, and not man.—Matt. 10:26-28; Isa. 53:1-6.

41 Noting the further comparison of David and Jesus, it is to be observed that David was an accomplished musician, skilled in the use of the harp, which instrument was used in association with the prophets of God. (1 Sam. 10:5; 1 Chron. 25:3) David was a composer of poems, set to music, which he sung to the praise of Jehovah God. (Ps. 18:1-49) Jesus was skilled in the use of the "harp of God", that is, the Word of God. "I will incline mine ear to a parable; I will open my dark saying upon the harp."—Ps. 49:4; Matt. 13:34, 35.

42 David was a prophet, who uttered prophecy as the spirit of God directed him. (2 Sam. 23:1, 2) Christ Jesus was and is the Great Prophet. (Luke 24:19; Acts 3:22, 23; Deut. 18:15-19) The remnant of Christ Jesus, to whom he has committed his testimony today, publish abroad the meaning of and the fulfillment of the prophecies, which Jehovah by Christ Jesus has opened upon the harp, which prophecies include those written by David.—Luke 20:42; 24:44.

43 When Saul was under the influence of demons and was in a melancholy and a fit of madness, David was brought before him to make sweet music to soothe Saul's madness. (1 Sam. 16:14-23) Because David was the servant of Jehovah the Devil took advantage of this occasion to have David killed, and therefore he induced Saul to bring David close by him so that he might kill the servant of God. (1 Sam. 18:9-12) Today the modern Saul class, the religious leaders, employ threats and boycott and other wrongful methods to induce Jehovah's witnesses, the remnant of the devoted class on earth, to make music pleasing to the clergy that they might be soothed during their fits of madness. Therefore they would have "the harp of God", his Word, used only to soothe their satanic madness; but Jehovah's witnesses refuse to thus compromise with the Devil and his agents. Jehovah's witnesses delight to play upon God's harp, and they do so continuously, but their music does not remove the cause of the clergy's madness. The wickedness increases in the clergymen as they hear the music from the Lord's harp, and they seek the destruction of Jehovah's witnesses, even as Saul sought to kill David. The Scriptural music played by Jehovah's witnesses does not drive out the Devil's spirit that controls the clergy of "Christendom", but, instead, those clergymen use the occasion for a chance to kill off Jehovah's witnesses. (1 Sam. 18:9-12; 19:9-11) It is vain to try to comfort the clergy as a class. As David avoided Saul, so now the faithful witnesses of Jehovah avoid modern clergymen, because they know they can do them no good. (1 Sam. 18:11) Although David was introduced into the court of the king, yet he was humble enough, when rebuffed, to return to his father's house and continue to look after the sheep. (1 Sam. 17:14, 15) Likewise today, in spite of the cruel opposition of the clergy, who rebuff Jehovah's witnesses, these faithful witnesses continue to minister unto the sheep, who have been held in the corrals of the clergy, and upon whom God's mercy is now bestowed.

44 At this point of the prophetic picture there appeared upon the stage a monstrosity, uttering defiance to the anointed king of Israel and to the Almighty God himself. What modern-day thing was pictured by that monstrosity? In the picture a great issue was raised that had to be settled immediately. It is even so today.

(To be continued)

QUESTIONS FOR STUDY

¶ 1. What is meant by the statement that Jehovah is love? What and whom does he love and approve?

¶ 2. Compare the righteous and the wicked as to course of action, and the result of such course.

¶ 3. How is the lover of righteousness identified in his action toward his fellow creatures? How do the Scriptures emphasize the importance of love of righteousness?

¶ 4. How is love of righteousness related to approval and enlightenment by Jehovah?

¶ 5. How and for what purpose has Jehovah provided instruction and example for those who love righteousness and seek the right way?

¶ 6, 7. Who are the chief players in this prophetic picture? Whom did Saul picture, and how?

¶ 8. Who were pictured by Jonathan?

¶ 9. David pictured whom?

¶ 10. Why is it so important to carefully examine the details of the prophetic picture here under consideration?

¶ 11. Why is it well to consider here the more minute details pertaining to Saul? What significance is seen in his name?

¶ 12, 13. What did Samuel, at the direction of Jehovah, tell the people concerning the king that they were seeking?

¶ 14, 15. Would their having the king of their choice bring them *good or evil*?

¶ 16. Account for the Israelites' seeking for a human king, and for God's granting and anointing for them such king of their choice.

¶ 17. Who was Jonathan here mentioned? When and why was Saul rejected of God? Why did God prolong Saul's reign after he had rejected Saul?

¶ 18, 19. The life and action of Saul pictured whom? and in what *facts* is this seen?

¶ 20. As showing how fitting is the prophetic picture, compare that which relates to Saul and that relating to the "man of sin", "the son of perdition," in that (1) Saul was an Israelite after the flesh. (2) Saul was asked for as king by a people who thereby rejected God. (3) Saul was sought for by a people seeking political advantage. (4) Saul became king though 'given in God's anger'. (5) Saul, though notified of his appointment, was not responsive. (6) Saul did not seek divine guidance. (7) Saul thrust his rash will upon the Israelites and involved them in sin. (8) Saul was unreliable, and feared men and sought the honor of men. (9) Saul slaughtered the high priest and his fellow priests

because, innocently, they aided David. (10) Saul made life and activity uncertain even for God's prophet. (11) Saul violated Israel's covenant with the Gibeonites, slaying many of them, to make a self-display. (12) Saul selfishly rejected David, whom God had anointed to be king over Israel. (13) Saul persecuted David and conspired to have him slain. (14) Saul deprived David of freedom and in effect made him a prisoner. (15) Saul was envious and malicious toward David, who had God's spirit and approval. (16) Saul was impenitent and proud, and sought comfort otherwise than from God. (17) Saul was rejected from being king over Israel. (18) Saul was denied the kingdom covenant. (19) Saul forfeited communication with Jehovah God. (20) Saul turned to devilism and remained a rebel against God though at the last he fought against Israel's enemies. (21) Saul declared himself a suicide. (22) Saul was 'slain by the Lord'. (23) Saul was a father in Israel and one of "the elders", even addressing the Lord's anointed as "my son David".

¶ 21. What does the foregoing clearly show?

¶ 22. Show that the warfare by the Philistines against the Israelites under Saul was prophetic.

¶ 23. What was foreshown by Saul's defeat at Gilboa?

¶ 24. Why did the Philistines fight against David, God's anointed king, and against Jonathan? How does this have fulfillment? That David did not at any time fight against Israel, nor against Saul in behalf of the Philistines, is of what prophetic significance?

¶ 25. Why were both the Philistines and Saul against David? What was foreshown thereby?

¶ 26. Who are the 'kings and rulers of the earth', prophetically mentioned at Psalm 2: 2, and how do they 'set themselves and take counsel against the Lord and against his anointed'?

¶ 27. How does the name Jonathan become a part of the prophecy and fit the facts in fulfillment thereof?

¶ 28, 29. That Jonathan was the first-born son of Saul, and was expert with the bow, and had descendants that continued in Israel, was of what prophetic significance?

¶ 30. What was foreshown in the fact that Jonathan was older than David and doing faithful service in Israel before he knew David?

¶ 31. In his exploits at Geba and Bozez-Seneh Jonathan pictured what class, and how?

¶ 32. How, in imperiling his life at the hand of Saul, did Jonathan further picture a faithful class?

¶ 33. Jonathan, a man of faith in God, in taking David's part because David was right, pictured whom, and how?

¶ 34. What is seen in the fact that Jonathan was much older than David, and continued faithful to God and devoted to David?

¶ 35. In what facts is it seen that Jonathan pictured an earthly, and not a spiritual class?

¶ 36. What course of action marks the present-day class pictured by Jonathan?

¶ 37. How, in this prophecy, did David picture Christ Jesus?

¶ 38, 39. In what scriptures and facts is it seen that David, Christ Jesus and the church were foreknown and foretold?

¶ 40. How does further comparison show that David pictured Christ Jesus?

¶ 41. What further in this regard is seen in that David was skilled in the use of the harp and was a psalmist and sang to the praise of Jehovah God?

¶ 42. How did David as prophet picture Christ Jesus? and how do the remnant have a part in this matter?

¶ 43. Apply the prophetic occasion of David's being brought to play the harp to soothe Saul, and the outcome thereof.

¶ 44. What then appeared in the prophetic picture?

SCANDALMONGERS

JEHOVAH'S faithful people on earth publicly emphasized the importance of the dates 1914 and 1918 and 1925. They had much to say about these dates and what would come to pass, but not all they predicted came to pass. The predictions, as to the dates, were correct, but what came to pass could not be fully seen in advance. The failure to come to pass of some of the things predicted has afforded Satan's agents in "Christendom", particularly the clergy and the "man of sin", an opportunity to ridicule and reproach the faithful servants of the Most High God, and to say of and concerning them and their published statements: 'All their visions and predictions have failed; and such proves that they are all wrong, and that all their predictions for the future must fail.' This the clergy use to turn the people away from God and his truth. Such was foreshadowed by what God said to Ezekiel: "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?"—Ezek. 12: 22.

To be sure, no man can say precisely what day or year Jehovah's battle at Armageddon will be fought, but it is easy to be seen that now conditions among the people are such as to indicate that a great crisis is near.

Clergymen and politicians have predicted and continue to predict great success and prosperity for their man-made schemes. They speak against Jehovah's witnesses. As to those who seriously and boldly continue obeying Almighty God, ecclesiastical and political "strong men" now say in substance that all such persons are 'weak in the head', and that it will be many days before any final calamity befalls "Christendom", which is now at peace! Arrogantly they tell the people that what is written in the Bible about calamities applies altogether in the past and has no reference to the future. They go even further in blaspheming God's name by saying that ' "Christendom" must robe the earth in the moral achievements of man and make it a fit place for Christ Jesus to come and reside'. They speak with contempt concerning the prophecies quoted from the Bible by sincere followers of Jesus; and the clergy and their allies have made this proverb: 'All predictions of Jehovah's witnesses have failed and will continue to fail.'

A similar proverb had been promulgated by the clergy and their allies in the days of Ezekiel. Of course, Jehovah knew what the proverb was; but he caused his officer to propound the question to Ezekiel, and then said: "Tell them therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of

Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God." (Ezek. 12:23-25) God's kingdom has begun to operate. His day of vengeance is here, and his terrible battle at Armageddon is near and certain to fall upon "Christendom", and that within an early date. God's judgment is upon "Christendom" and must shortly be executed. That God will not longer delay this he says: "Therefore say unto them, Thus saith the Lord God, There shall none of my words be prolonged any more; but the word which I have spoken shall be done, saith the Lord God."—Ezek. 12:28.

The time is here when God's people must make it plain to all that the nations are marching to battle at Armageddon and that the only hope of the people is the kingdom of God. It is a great privilege to be permitted to make this announcement. It is the truth; and the truth will bring hope and courage to the people.

Ezekiel was commanded by Jehovah to serve notice upon those who were prophesying falsely. He had, in effect, told the people that the false prophets should no more be able to falsely promise peace, but that the Most High God would speedily bring to pass the fulfillment of his prophecies, which are true. Now, in the thirteenth chapter of Ezekiel's prophecy, notice is specifically served upon those who prophesy falsely: "And the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord."—Ezek. 13:1, 2.

Jesus gave answer to the question as to what should come to pass at the end of the world, and he said that, following the World War, which began in 1914, false prophets and false Christs would arise.

False prophets and false Christs' being thus mentioned together shows that there would be co-operation between the false prophets and the false Christs in their opposition to the truth of God's kingdom message. The "evil servant" class claim to be the anointed of God and, these being false, they are therefore false Christs. The "evil servant" class, as Jesus foretold, 'say in their hearts, The Lord delays his coming; and they begin to smite their brethren.' This prophecy of Jesus has been in course of fulfillment since 1917, and is still being fulfilled. Those once enlightened by the truth and taken into the covenant, and who are in line for the kingdom, and who now refuse to testify to Jehovah's kingdom, and oppose those who are so doing, by their actions declare that 'the Lord has delayed his coming'. Their conduct shows the motive in the heart; and when Jesus declared, 'They shall say in their heart,' clearly it means that by their course of action they declare what they think. If they believed that the Lord Jesus is at his temple and the kingdom has begun to function, then surely by their actions they would cease opposing the proclamation of the truth concerning the kingdom, and would take their stand on the side of Jehovah and joyfully join in the service of Jehovah, his "strange work", by also declaring the truth. Such are false Christs, because they claim to be God's anointed ones and to 'sit in his heavenly place'; and they are false prophets in this, that they say in their hearts, that is, by their actions, 'The kingdom is not come, but is yet future.'

Jehovah directed Ezekiel to serve notice on all such foolish or perverse ones and upon all of "Christendom" who profess falsely the name of Jehovah God. "Thus saith the Lord God, Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!" (Ezek. 13:3) Another translator renders the text: "Thus hath said the Lord Eternal, Wo unto the scandalous prophets, that follow their own spirit, without having seen any thing!" (*Leeser*) These are perverse and scandalous in this, that they indulge in scandalizing the name of God and his Christ and his servants in the earth. They have become blind to the truth concerning the kingdom, and 'see nothing'.

These false prophets or scandalmongers include all who claim to be God's representatives and who are in fact anti-kingdom, either in word or in action. Some of them say they are not anti-kingdom, yet at the same time oppose the work that is being done to advertise the King and the kingdom. Their very attitude of opposition to "present truth" and to the work of the kingdom shows what is in their hearts, and marks such as foolish and perverse and scandalous. They follow their own spirit and have seen nothing. "A brutish man knoweth not; neither doth a fool understand this." (Ps. 92:6) A brutish man is one that is selfish, and carnally minded, and such as they that follow their own spirit and that have no vision of present truth. (Ps. 94:8) Of them Ezekiel says: "O Israel, thy prophets are like the foxes in the deserts." (Ezek. 13:4) They are cunning, sly, predatory and destructive animals, and attempt to destroy the vines and hinder the delivery of 'the fruits of the kingdom'. (Cant. 2:15) Such is the way of the "man of sin, . . . the son of perdition".—2 Thess. 2:3-11.

The false prophets and prophetesses and false Christs are all classed together, and include the clergy, male and female, the political and financial predictors, and those who have once received some truth and have become unfaithful to their covenant. All such are against the kingdom of God and therefore object to anything's being said about the Devil's organization that would tend to expose its wickedness. Not being God's servants, they not only refuse to declare "the day of vengeance of our God", but vigorously object to others' doing so who are God's

anointed ones. They assume to speak in the name of the Lord, however; but the Lord has not authorized them thus to speak. "They have seen vanity and lying divination, that say, The Lord saith; and the Lord hath not sent them; and they have made men to hope that the word should be confirmed."–Ezek. 13:6, *R.V.*

These false prophets speak their own mind and conclusions, and claim the Lord for their authority, when the Lord has not authorized them to speak. They have accomplished no real good for the people, nor have they honored the name of the Lord; as Ezekiel said concerning them: "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." (Ezek. 13:5) They have spoken their own wisdom, and not the Word of God, and are therefore the most reprehensible before God and the greatest reason for the trouble that is coming upon "Christendom". They have taken their stand against the Lord and against his anointed, and for this reason God will not permit them to stand in the day of his battle at Armageddon. —Rev. 12:17; 17:14.

Because these false prophets and false Christs are anti-kingdom, God declares he is against them and that they shall not be in any part of his organization now or hereafter. "Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? Therefore thus saith the Lord God, Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God." (Ezek. 13:7, 8) They shall not be counted as God's people, but are counted as enemies, which they are; and they shall die in the enemy's country as exiles from God: "And mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God."—Ezek. 13:9.

LETTERS

GLORY OF GREAT THEOCRAT SHINES FORTH

DEAR BROTHER RUTHERFORD:

"No man prearranged these things, but the Lord undoubtedly did direct them." How true these words ring in the hearts of the Lord's people! for the Lord has so abundantly made manifest that his King has been enthroned and that the kingdom is an existent fact—that Zion, the faithful city, has been builded up and that Christ Jesus, the absolute Ruler and Chief Executive Officer thereof, has direct supervision of the Lord's organization visible; that it has pleased the great Theocrat to reveal himself to his anointed people and that he has his own set time for that, and that set time is here, and out from the temple shines forth his glory in the face of his Son. The marvelous privilege of beholding his beauty in the light of the recent *Tower* articles!

Truly "out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger".

The article "Organization" certainly shows the responsibility of those attending conventions—that these assemblies are not merely at the whim of a man-made organization, but that these were prearranged by the Most High God centuries ago, and that for a definite purpose—for the instruction of his people and for the vindication of his name and word.

The gratitude of my heart goes with this letter, but it goes to the Most High; for I know all these things come from him, but it pleases him to use his sons who have manifested their love in faithful devotion.

May he continue to use you in his battle.

With much love,

GENE ORRELL, *Florida.*

AGAIN JEHOVAH HAS SET RICH FEAST

DEAR BROTHER RUTHERFORD:

Am pleased to report regarding our Monday evening Bethel study. The attendance during June was 13, 15, 15 and 16, respectively.

The *Watchtower* articles entitled "Organization" were studied during this month. These were a rich feast and we each feel that once again Jehovah has set before his people food convenient and entirely according to their need at a time when the deeper and clearer realization of the leadership of Christ Jesus through His visible instrument, the Society, must be had. During our study it was declared that the assimilation of the truths set forth in these articles had a refining effect on the mind never before experienced. This seems to indicate that after the plowshare of the important facts respecting the vindication of God's name, and the glories of his kingdom and temple, have been revealed and set forth, now many more important truths tending to cleanse and purify are set forth. At least, we feel more than ever the importance and solemnity of the day and work we are doing, rejoicing that it is surmounted with joyful expectancy of a glorious future to all those faithfully continuing to the end.

Again we assure you of our real love and best wishes in your direction of the work assigned you by the Lord.

With much love, I am

Yours in the King's service,

F. C. WAINWRIGHT, *Toronto.*

PROVISIONS OF JEHOVAH FOR HIS PEOPLE

DEAR BROTHER RUTHERFORD:

"O Jehovah," says the psalmist, "how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches"; and if ever there was a people who could appreciate the truthfulness of this statement, it is the company on earth today who are devoted to Jehovah and engaged in his service.

So many are the provisions of Jehovah for his people that they cannot be numbered, but amongst those which we really appreciate is the favor of coming together to remind each other concerning our privileges and obligations and to encourage one another to continue in the work of the Lord. At our Bethel meetings in May we had the opportunity of studying the prophecy of Jonah, and the attendances at such meetings were 8, 6, 9 and 8.

The longsuffering of Jehovah is again manifested through the understanding of this prophecy, warning as it does against the traps of the Devil to ensnare God's people and again putting the issue so plainly: service of self with attendant discontent or service of Jehovah with contentment and joy.

We want, in the share which we have in Jehovah's work, to be alert and ever ready to promptly obey the orders of our Leader and Commander.

With love and best wishes,

Your brethren in Jehovah's service,

BETHEL FAMILY, *Copenhagen.*

(*Letters continued on page 272*)

WORLD-WIDE CONVENTION

ALL who love God and his kingdom will be delighted with the prospect of participating in a world-wide convention of the Lord's publishers. September 9-11, 1938, is the date. The key convention will be at London, England. Many assembly halls will be used throughout England, Australia, United States and Canada where those attending conventions will assemble. All such halls will be connected by wire direct from London, England.

On Saturday evening, September 10, at 8 o'clock, the president of the Society will deliver an address from Kingsway Hall, London, to the consecrated, including the remnant, Jonadabs and all others seeking the way to Zion. This speech will be of peculiar interest to the remnant and the Jonadabs and, if possible, every one of such should attend at one of the halls where the lecture will be heard. On Sunday, September 11, the same hour, the president of the Society will deliver a speech from Royal Albert Hall, London, which will also be transmitted to all the other halls by direct wire. That speech will be for the public, as well as for those who attend the convention.

Everyone interested should participate in the advertising of this world-wide convention. All persons who are reading literature concerning the kingdom, and upon whom back calls are made, should be urged to attend the meetings, especially on Saturday and Sunday. The *Informant* will contain more detailed information concerning the convention. This will be a unique and unusual means and opportunity to advertise the kingdom of the Lord throughout the English-speaking world. Tell your neighbors about it and keep them informed and urge them to attend particularly the two lectures above mentioned.

(*Letters, continued from page 271*)

JEHOVAH HAS ESTABLISHED ZION

MY DEAR BROTHER RUTHERFORD:

Since reading and studying the two articles in *The Watchtower,* June issues, on "Organization" I am constrained to write to you, to express in some measure my heartfelt gratitude to God for this opening out of his Word, and for the realization of his particular care for his own, and for those who trust in him. Every issue of *The Watchtower* brings us food for the heart and mind, and something to stir up the mind, and now and again there is that which directs the Lord's people in the way of conducting his business. But here is something of outstanding importance. As for myself, when I read the articles I felt that Jehovah had come very near to his people to show them the order of his city, a city compacted together, and has given to Zion's children and their companions the great privilege of a direct share in the order of his city's interests. Zion, the "city of our God", has been made more real to us by reason of this light from the Scriptures, for Jehovah's word through his servant Isaiah (60: 17), from which you write, is now made in fact a "living word", in that it effectively enters into the life and service of his people. Hitherto that word has been a prophecy; now it is more: it is a prophecy being fulfilled before our eyes, and in the joyful obedience of each.

This revealing of the meaning of the prophecy in Isaiah 60: 17 makes us see that Jehovah has a time for everything connected with the service and life of his people. In his own time he changes the bronze to gold; in his own time he appoints the oversight of Zion to prosperity; and surely when that time is come he will tell Zion of it and of his purpose. *The Watchtower* has many a time told us of Jehovah's leading of his people into certain ways of service, and of truths being made clear, and how these have been seen later to be in accordance with prophetic pictures made thousands of years ago. Now it tells us of something for immediate attention, and confirms the word by a diffusion of light on the Scriptures. The statement made in the first words of June 1 issue, "Jehovah's organization is in no wise democratic . . . his government is strictly theocratic," MUST be our guide in all our relationship with his city, his organization on earth. It is "a word fitly spoken", and will surely guide us. Zion does not regulate its own affairs: it is Jehovah's prerogative, and in due time, quite evidently now come, he will instruct his organization on earth in all things, to its peace and prosperity.

When truth comes home to one it is satisfying, and I certainly experienced that when *The Watchtower* made the matter of voting clear. That which we had in days now long gone by as exposition of Acts 14: 23, I confess did not really satisfy, for to say the local brethren voted elders into office seemed contrary to the intent of the record; but we followed the lead given at that time, and continued till the mistake led into some confusion, and to the hurt of many who were not rightly moved. Now that the epistles of Paul to Timothy and Titus are set in their real place, and the instruction as to servants of the Lord's people in their companies is seen clearly to be that of direction by those whom those two faithful men represented, that matter is cleared up, once for all. To see those writings were for us in these last days comes as a gift from the Lord. One always had a question as to why Paul gave no instruction about election; now we know: Paul was caused to write to those two men for us in these last days, when Jehovah has established Zion, to instruct us in his organization.

The Greater London company has now had experience of the arranging of its servants and services by the Society, and to its advantage in every way in Kingdom interests. It was my privilege to move that the resolution suggested by *The Watchtower* be adopted by the assembled company, and I do not know that I have ever had deeper satisfaction than I had in doing so and in seeing the unanimity with which the company agreed to its adoption. I felt and do feel that the Lord is with his people in this instruction in these two articles on "Organization". I have thanked the Lord for your own part in this, and I continue to pray that his blessings may be with you in your work for him and for his people's sake.

With much love in the Lord,

I am your servant in his grace,

J. HEMERY.

GLORIOUS THINGS FROM JEHOVAH'S HAND

DEAR BROTHER RUTHERFORD:

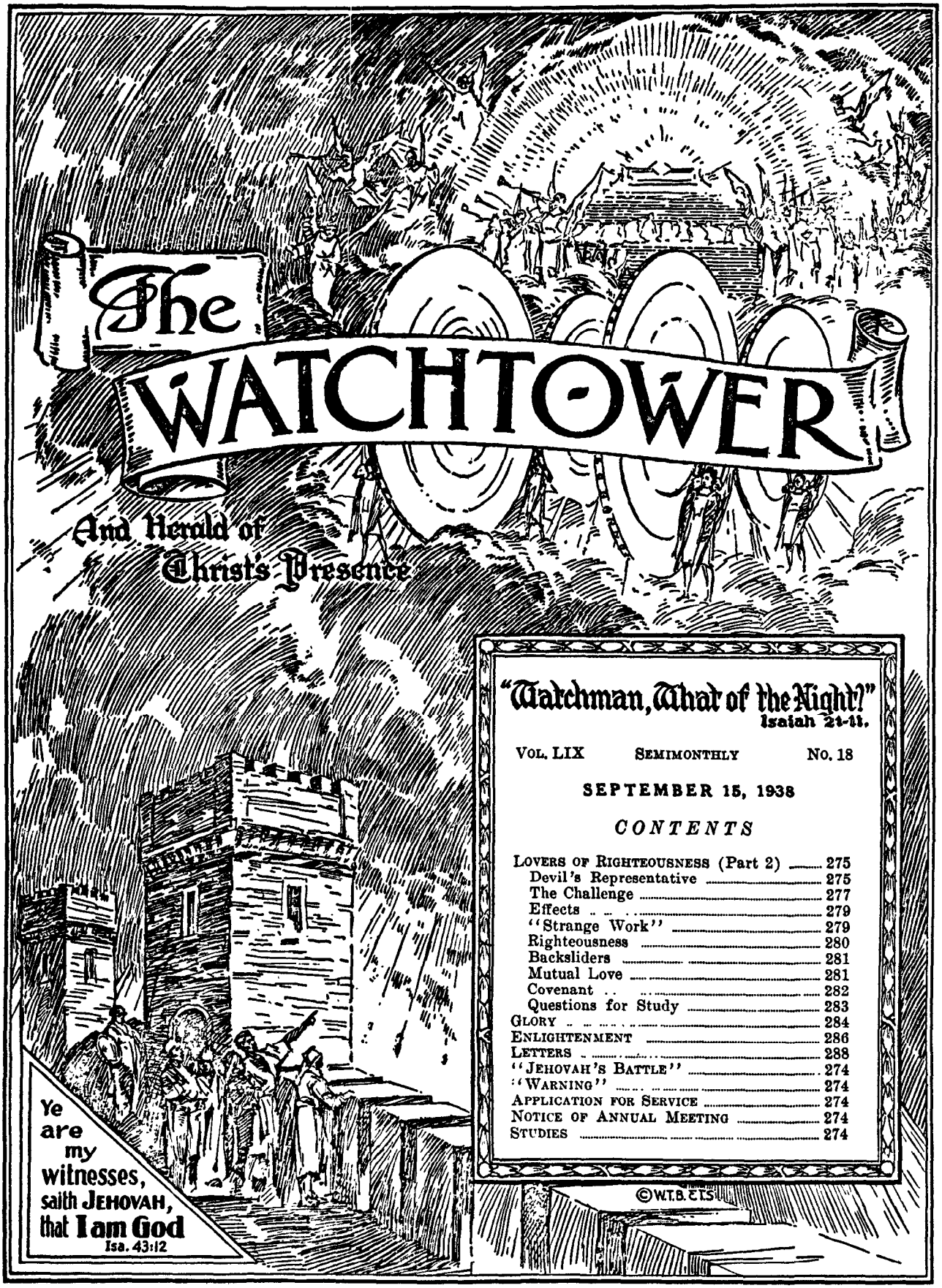
Jehovah's manifest goodness has prompted me to communicate with you now. Having been a *Watchtower* reader for more than thirty years I have witnessed many glorious things from Jehovah's loving hand, yet the complete functioning of his earthly organization, His Society, in its fullness, has never before been made to stand out with that clearness of understanding till now.

I have just finished my first reading of the June 15 issue of *The Watchtower,* which has thrilled me; I was enthralled; I wept for joy because of the marvelous message.—Rev. 5: 14.

I am so glad that the Lord has made known that henceforth The Society shall take direct supervision of all matters as touching local company service and servants.

Sincerely your brother,

ROLLIN JONES, *Florida.*



"Watchman, What of the Night?"
Isaiah 21-11.

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SEPTEMBER 15, 1938

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The WATCHTOWER

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117 Adams Street - Brooklyn, N.Y., U.S.A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Postal or Express Money Order or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International* Postal Money Order only.

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Please address the Society in every case.

(Translations of this journal appear in several languages.)

All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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

"JEHOVAH'S BATTLE"

This testimony period, embracing October 1 to 9, is international and begins the new service year. It will introduce to the peoples the latest provision of the Lord, to wit, the new booklet *Warning*, and on a 5c contribution. During this period all publishers of the kingdom will specialize on placing this booklet alone, that the obtainers thereof may in turn give undivided attention to this concentrated message of warning concerning Jehovah's battle nigh at hand. Begin now to plan and arrange your affairs for a large participation in giving this warning testimony Those not under the supervision of a branch office should at once get in touch with our main office here and arrange for territory assignment, supplies, etc. We anticipate your report of activity and results with much pleasure.

"WARNING"

This new booklet, with cover design illustrating its title, combines under one cover the two recent public speeches of the Society's president, the one at the Sydney (Australia) convention and the other at the Seattle (Washington) convention this year. The demand and the need for these speeches in print is world-wide, and this booklet is now released for distribution to the general public. Get your personal copy, remitting 5c contribution therefor, for private study and to prepare yourself to join in putting it in the hands of others.

APPLICATION FOR SERVICE

The Society desires to renew all applications for service at Brooklyn. Every consecrated person of the anointed or Jonadabs who is fully devoted to the Lord and anxious to be in the service of his organization will please send a postcard request to the Society for a questionnaire, which will be sent to you.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at ten o'clock a.m., Saturday, October 1, 1938, at which the usual annual business will be transacted.

There will be the triennial election of the officers of the Society. A proxy blank appears on page 253, August 15 issue.

STUDIES

Quite frequently the one presiding at a study is not equipped to give a proper sum-up on a question. For this reason the questions should be confined to the paragraph under consideration and in every instance the paragraph should be last read as a sum-up of the matter. This rule should be followed in *Watchtower* studies and in all other studies of the books and booklets.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX SEPTEMBER 15, 1938 No. 18

LOVERS OF RIGHTEOUSNESS

PART 2

"For the righteous Lord loveth righteousness; his countenance doth behold the upright."—Ps. 11:7.

JEHOVAH has favored his witnesses now on the earth by disclosing the minutiæ, or the very smallest details, concerning his preparation for the battle of the great day, and which battle will forever determine the great issue that for centuries has been before creation. The issue is, Who is supreme, and whom must the people obey? The pictures, made in the past and now clearly revealed and made understandable to God's people, leave no room for doubt as to the issue and how it will be settled. The revelation of these pictures increases the faith of God's people and makes strong their hope, and they rejoice. From the overwhelming evidence disclosed they know that the great battle just ahead is God's fight and that his victory is certain and that those who remain true and steadfast in their devotion to God and his King shall be delivered. Not only does God make known his preparation for the battle, but he also discloses to his people the enemy and their position in order that his people may not be taken unawares. It is a time of peril, and God comforts his people by showing them in advance what is about to come to pass.

DEVIL'S REPRESENTATIVE

2 When the question of supremacy is presented the Devil sees to it that his side is represented; and God does not prevent him from showing up his side. This enables those who trust Jehovah to prove their integrity, while others follow after God's archenemy and meet their just recompense. In the prophetic picture here considered the covenant people of God in battle array stood on the side of the mountain facing the army of the Philistines, who stood in battle line on the opposite mountain across the valley. In the camp of the Philistines was a giant named Goliath, the representative of the Devil, and who defied God and his covenant people. The name Goliath means "expulsion" or "exile". He may have been a descendant of the giant "Rephaim" that once occupied Palestine and that were driven out by the invaders; and that would put him in the class of an "exile". Because of his monstrous size and the armor he wore, he would frighten ordinary creatures, and undoubtedly the Philistines took him into the army and put him forward to fight the Israelites because they wished to frighten the Israelites; but Goliath was there chiefly as the representative of the Devil, who attempts to frighten those who are on the side of God as well as those who profess to be on God's side. The defiance of Goliath raised the issue, Who is supreme? who constitutes the "higher powers"? That is the issue that has been up for a long while and that today is brought forward and made prominent in all the nations. As the Philistines pictured those persons that are anti-God and anti-kingdom, and against everything that names God and Christ, whether pretended or real, their taking in Goliath and putting him forward to do the fighting shows that Goliath specially represented the Devil and pictured that which is today entirely anti-God and anti-kingdom of God. The modern-day Philistines have in this day put forward a monstrous thing, the special representative of the Devil, to frighten the pretended worshipers of God, and thereby they hope to frighten all others away from God and his kingdom. That monstrosity may well be named, and is named, "state religion," that is to say, the doctrine or teaching that puts the state above God and everything pertaining to God's kingdom. In the day of Pagan Rome the "state" was the supreme or higher powers. That same thing is revived in these "last days" of "perilous times" and today defies Almighty God and opposes his worship and is exalted as supreme and commandeers the lives of all creatures and demands that everything must be in subjection to the "state". This thing has appeared especially in Russia under the form of Communism or Bolshevism, also in Fascist Italy and Nazi Germany. The Roman Catholic Hierarchy, under the name and guise of "a Christian religion", is in a contest with the "state religion" monstrosity to see who can get on top and control everything on the earth. The history of the Roman Catholic Hierarchy discloses that it often plays one hand against the other and takes whatever position seems the most likely to help them win; and seeing that the monstrosity of state religion is useful as an instrument when it can be controlled, the Roman Catholic Hierarchy adopts like tactics and practices, and puts in motion machinery to compel flag saluting, "safety of state" gag

rules, "unity of nation" measures, dictators, and other like dictatorial methods. All of these methods make the state or national rule a "god" or mighty one of supreme power, that is to say, the visible representative of Satan, "the god of this world," and which admits that it must be preferred to the Almighty God. In order to suppress and destroy Jehovah's witnesses, who are the true servants of God, the Roman Catholic Hierarchy and like religionists join forces with this "state religion" monstrosity when convenient, and therefore the whole crowd becomes anti-God and anti-kingdom, although the religionists claim to be the representatives of the Lord. The religionists are playing a fraudulent game in order to try to get on top. This present-day doctrine of "higher powers" or supremacy of the state is put forward by politicians, financiers and religionists as an instrument to frighten everything that is for Jehovah God and his kingdom and to cause to be unfruitful the efforts of Jehovah's people; and to advance the selfish interest of the enemy of God.

[3] Looking now at the picture: No one in the army under Saul was willing to meet Goliath in combat. Not even Jonathan, the courageous, would do so. No one of the religious Israelites had the courage and faith to defend the name of Jehovah against that monstrosity now representing Satan. Clearly the Israelites valued their own lives as of greater importance than the upholding of the honor and the name of Jehovah God. They did not have faith that God would give his help and strength to the one who would fight Goliath. They were not particularly aggrieved because of the reproach the Devil's representative was here bringing upon Jehovah's name. Thus the stage was set.

[4] Then appeared young David, he who had been anointed of God for the kingship. He was at the time, however, still engaged in feeding the sheep of his father, but was sent by his father on this occasion to carry food to his brethren who were in the army. For forty days the Philistines, with the monstrous Goliath in front, drew near and defied, taunted, ridiculed and reproached the Israelites. Arriving on the battlefield, David heard the words of Goliath uttered in defiance of Jehovah God. He had come over to bring food to his brethren. Likewise Christ Jesus, the Greater David, came to earth to bring food to those who professed to serve and who do serve God. Young David immediately appreciated the real issue, and his indignation against the enemy arose and his zeal for the Lord burned, and he spoke. "And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?" "And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine." — 1 Sam. 17:26, 32.

[5] David was eager to fight the monstrosity and win, in order "that all the earth may know that there is a God in Israel". David had faith in God that he would do his fighting for him and that therefore he would win, and he said: "And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands."—1 Sam. 17:47.

[6] These words ring clear today in the ears of Jehovah's witnesses. Then armed with his staff, his sling and five smooth stones, so far as visible arms were concerned, David advanced to the combat. His real armor was the strength of the Almighty God exercised in his behalf. Boldly he approached the monstrosity: "Then said David to the Philistine [Goliath], Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."—1 Sam. 17:45.

[7] In fulfillment of that part of the prophetic picture the issue was joined and put to the fore in the year 1914 (A.D.). That time marked "the birth of the nation", that is to say, the enthronement of Christ Jesus and the beginning of his kingdom. As King of the world and Judge of all, he appeared at the temple thereafter, in 1918. Within those years the World War was on and whole nations stood up to battle against other nations and there was a great effort put forth to regiment and line up every member of every nation, and no exception was allowed. This of itself served to place to the forefront the issue or question: "Who now are the higher powers?" Has anyone the right or privilege to disobey the state and obey God? Only those entirely faithful stood for God and Christ Jesus. The showdown came and all others chose "the state", that is, the League of Nations, and even the clergy declared the League of Nations to be the means of man's salvation. That was in defiance of the Almighty God and Christ Jesus, and of itself constituted a rejection of Christ as the rightful ruler of the world. The religionists, led by the Roman Catholic Hierarchy with its great ambition to rule the world, were ready for an alliance of any kind that might give further assurance of their success. A champion was needed by the Devil that would defy God and Christ, the real "higher powers", and force the people in line by reason of fear. That champion and monstrosity was brought forward in the form of the "totalitarian state", a revival of the prehistoric giant, the absolute power centered in one dictator, a total government commanded by one. The "absolute state" power under a human dictator (pictured by Goliath), which was once exiled after the fall of Pagan Rome, is now revived as a relic of ancient time and power. There immediately stepped forward such an antitypical monstrosity, a "totali-

tarian state", in the establishment of the Bolshevist or Communist government or state in Russia, which was set up in November, 1917, and which government promptly repudiated the "orthodox church" religion, confiscated its property, and declared religion to be "the opium of the people". That was a challenge to the entire modern-day Saul class, who practice religion. These modern-day religionists, led by the Roman Catholic Hierarchy, fearing for their own heads, did not wish to embrace that monstrosity in the form of a Communistic government, and so the Devil provided for them the same antitypical giant in another guise and dress, and therefore he came forth under the guise and name of the "Fascist state", set up by Mussolini in October, 1922, which is in defiance of God and Christ, and which state claims it is supreme and therefore "the higher powers". Then quickly followed, in 1933, the same antitypical monstrosity, dressed up in another dress and labeled "The Nazi state", operating under a dictator. The Roman Catholic Hierarchy, leading in this political-religious game, seized upon the slogan that Bolshevism was a great menace, and therefore put forward and endorsed the monstrosity, the giant, the "religious state", in the form of Fascism and Nazism, the purpose of which is to frighten and regiment all the people, bring them under the rule of a dictator, and to rule the world instead of and in defiance of God and Christ, his King. Now the same religious crowd is proceeding to blind the people by insisting that religion is God's method of saving the world; whereas those who serve God know that religion is an instrument in the hands of the Devil. The monstrosity, the giant Goliath, therefore pictured a "totalitarian state", which places the state above Jehovah God and Christ Jesus, and which commands all people to be subject to the "state", in defiance of Jehovah God.

8 While it is true that the religionists, both Catholic and the so-called "Protestants", have taken the issue with Fascism and Nazism on such insignificant points as the education of children, these religionists, which constitute the modern Saul class, have not dared to take issue with the "state religion" monstrosity as supreme and which demands everything be subject to the "state", in defiance of Almighty God and Christ Jesus, his King. The Saul class, that is to say, the religionists, have not dared to challenge in combat that issue of state supremacy. They see the dictatorial government defying Jehovah God and Christ, and the state declaring itself to be the "higher powers", and no religious organization has dared to come forward and declare that Jehovah and Christ Jesus are "The Higher Powers". Frightened for fear of losing what they have held, and having no regard for the name of Jehovah God, the religionists have readily yielded to the bombastic claim that the political, ecclesiastical and commercial rulers have the full right to name a dictator to rule the people. Thus the religionists have openly rejected Christ, the King. Those religionists have quoted scripture and have made some sanctimonious expressions, thereby exhibiting "a form of godliness", but their course of action wholly denies the power of God as the Supreme One. The religionists fear their own interest is jeopardized and their own chances for existence are liable to be taken away, and therefore they have fully acquiesced in the claim that the "state" is supreme and that God and Christ must take second place.

THE CHALLENGE

9 As David, the anointed king, came to the war camp, so now the Greater David, Christ Jesus, has come to the war camp and gathered together his faithful ones, and these, by God's grace and power, are clothed with the spirit and "the robe of righteousness". These are in fulfillment of the picture made by David, and they answer the defiance of the monstrous giant. They fear not the giant, but do fear God and Christ and are determined to serve Jehovah and his King. In keeping therewith, in the year 1922, when Jehovah poured out his spirit on his people in fulfillment of the prophecy of Joel 2:28, 29, the faithful remnant, under the leadership of Christ Jesus their Lord, issued a proclamation which they called "The Challenge". In that proclamation all the political states were challenged to show cause why they could continue in defiance of and in opposition to Jehovah God and his kingdom, the real "higher powers". That challenge, amongst other things, said to the nations of the earth, to wit: "All the powers and organizations that do not willingly submit to the righteous reign of the Lord will be destroyed. . . . And we call upon all nations, peoples, kindreds and tongues who love righteousness and hate iniquity to recognize and freely acknowledge that Jehovah is the only true God and that his beloved Son Christ Jesus is King of kings and Lord of lords."—*Light*, Book One, pages 106-111.

10 On October 31 thereafter Jehovah's witnesses began a world-wide distribution of forty-five million copies of that "Challenge", which was translated into many languages and distributed amongst the people, and which puts squarely before the people the issue that Jehovah God and Christ Jesus are "the higher powers", and not the monstrosity brought forth by religionists and other enemies of God.

11 Thereafter following annually, in conventions, Jehovah's witnesses promulgated resolutions, one after the other, until seven such were widely published, all of which combat the modern Goliath "state religion" scheme. *The Watchtower* of June 1 and 15, 1929, set forth the truth that no earthly rulers constitute the "higher powers" mentioned in the Scriptures (Rom. 13:1) and that Jehovah God and Christ Jesus are the sole "higher powers". At that time the fanatic Mussolini and the pope, the head of the Hierarchy, joined forces, and the political boss became a

Catholic and the pope was re-established as a temporal power amongst the nations.

[12] Saul, who pictured this "man of sin" religious crowd, for forty days had shown his fear of Goliath: "And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth." (1 Sam. 17:33) Thus was foretold the duplicity of the Hierarchy, and that religious crowd tried to dissuade all others and prevent them from fighting against the monstrosity and thus defend the name of Jehovah God, as David did. The Hierarchy wanted to hold its power and gain more, and willingly made an alliance with that anti-God, anti-Christ crowd, and continues in such alliance. Not so with Jehovah's witnesses, who, being wholly devoted to God and to his King, have gone forth and are still going forth into battle for righteousness. So far as they are concerned the modern-day Goliath is completely beheaded, and they not only say but are fully determined to recognize Jehovah God and Christ Jesus alone are the "higher powers" and to obey; and when the laws of Fascist governments or the monstrous "state religion supreme" is in defiance of God's law, Jehovah's faithful witnesses will obey God, and not man. Thus by resisting unrighteous laws, such as compulsory flag-saluting and "heiling" men, and which attribute salvation to the state or other things, and by their persistence in publishing the message of God's kingdom, they are proving that they are for God and Christ Jesus all the time. Antitypically these faithful followers of the Lord Jesus Christ, under his leadership, have met the modern-day Goliath with hard stones of truth, and in the name and strength of the Almighty God they have defied and continue to defy the Devil's representatives, which would turn them away from Jehovah. As the Philistine defied all others, and David addressed him, so now the "feet" members of Christ address the Goliath monstrosity and say: 'Thou comest to us with compulsory flag-saluting, with "heiling" of men, with a sword and a spear, and with a shield, but I (the faithful united of Jehovah's witnesses) come to thee in the name of the Lord of hosts, the God of the armies of spiritual Israel, whom thou hast defied.' (1 Sam. 17:45) While the "giant" is done for, so far as the faithful followers of Christ Jesus are concerned, giant forces of Satan continue to war against them and to persecute them; but Jehovah's witnesses, in the strength of the Lord, continue to fight on, and, by God's grace, the battle shall be won for righteousness.

[13] The seven annual resolutions had all been proclaimed by 1929, and since then the political monstrosity of the "state religion supremacy" persists and its worship continues; but it must be kept in mind that in the picture there were other giants in the land besides Goliath, and in the latter part of David's reign over Israel the fellow soldiers of David, or his relatives, slew those "sons of the giant [(*margin*) Rapha]". (2 Sam. 21:15-22; 1 Chron. 20:4-8) This suggests that Jehovah's witnesses would continue to have combats after 1929 with a like "giant", and the facts show that such is the case. Furthermore it appears from the present-day trend of affairs that other countries are moving rapidly to line up with Fascism and to make "the State" greater than Jehovah God and his kingdom. At this writing almost all of continental Europe is in the class of the "totalitarian government" system, while the British Empire is weakening and moving towards the same system. A few thoughtful men in America in public office are seeing that totalitarianism is endangering the liberties of the people, and are speaking against it; but the Devil will defiantly move his giant up until the Lord himself takes a hand and wipes it out of existence. At this present time big commercial religionists that own big newspapers advocate the union of all religions to combat "Communism", but the fact is that these papers are blind to the truth and are being used by the Devil to push forward Fascism and Nazism to cement closer together religious institutions to war against God and against his kingdom.

[14] Saul finally consented to let David try his hand on the giant, but he wanted David to fight with Saul's armor on him. Today the religionists want the antitypical David class to use religious methods of warfare. David declined. Manifestly he was directed to do so because, if he won the fight while wearing Saul's armor, that would give credit to Saul; whereas David would demonstrate that "the Lord saveth not with sword and spear: for the battle is the Lord's". David went forth with only a shepherd's equipment used in defense of the sheep. He went forth in the strength of Jehovah, and he won. With the stone David "smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth". (1 Sam. 17:49) Likewise now the "man of sin", the religionists, would have Jehovah's witnesses to compromise and join with them in their methods of the fight against Communism, because they recognize that Communism is against their religious racket. They want Jehovah's witnesses to adopt the "Catholic action" way and fight in their armor of religion acting with all other religions, which the Roman Catholics call "united Christians". That name they use to deceive the credulous people whom they call their "children". That kind of equipment does not fit Jehovah's witnesses, and they will not use it. They will not employ carnal weapons, but they fight as Jehovah has commanded, with "the sword of the spirit", and which instrument is "mighty through God to the pulling down of strong holds".—2 Cor. 10:4.

[15] Instead of joining with the religionists to dishonor God by putting the state forward as supreme, Jehovah's witnesses use the weapon of the Good Shepherd, Christ Jesus. (Eph. 6:12-18) It is Jehovah's

kingdom that is at issue, and which is pictured by "the stone" (Dan. 2:34, 44, 45); and with this missile his faithful servants smite the modern Goliath in the head with a great force of the missile of truth, set forth in the Bible, and which truth renders "the state religion supremacy", Scripturally, totally unable to respond in kind. The "state religion supremacy" advocates try to find support for their course in the Bible, but when the Bible truths are hurled at them their arguments completely collapse. Christ Jesus, as one of the "Higher Powers", and as the representative of his Father, the Supreme Power, takes complete control of the faithful remnant, and they are determined to follow their Lord, their Head, Leader and Guide, and to obey God, and not man.

EFFECTS

16 The contending armies watched the fight, which could have lasted but a very short time, and all saw the stripling shepherd boy gain the victory. That victory of David had two main consequences: (1) The people saw that David enjoyed the favor and blessing of the Lord, which Saul did not have, and therefore the people put Saul in an inferior place and exalted David, and that stirred up envy and hatred in Saul against David, God's anointed. The people, and in particular the women, sang the praises of David, and that made Saul exceedingly envious. (1 Sam. 18:4-9) And (2) that victory of David brought him to the immediate attention of Jonathan, which appears to have been the first time Jonathan knew and identified David. Corresponding to that fight and its results, it is seen (1) that the honest people regard Jehovah's witnesses as entirely different from religionists, who pretend to worship God. Jehovah's witnesses have made no personal attack against individuals, but they have fought against the reproach of Jehovah's name, and this has put the Saul class in an inferior place in the minds of thinking persons. The position of Jehovah's witnesses against "state religion supremacy", and their bold stand for Jehovah and his kingdom as supreme, have shown up the religious Saul class, who practice their religion for selfish purposes and selfish gain, and not to the honor of Jehovah God. The unbending determination of Jehovah's witnesses to serve and honor Jehovah God and his King, and their refusal to be driven from that position, has dismayed the Saul religious "man of sin" class. The continuous and persistent activity of Jehovah's witnesses in bearing testimony to the name and kingdom of God, and which truth causes the fraudulent and hypocritical duplicity of the religionists to appear, has caused that Saul class to exhibit a venomous hatred and envy of Jehovah's witnesses. Saul wanted the glory, but David got it. The religionists, pictured by Saul, crave the praise and glory and approval of men, but the reasonable and sensible people see that the religionists are hypocrites, and hence those people of good will turn away from religionists and turn to God and his King, the Greater-than-David. (2) Jehovah's witnesses, pictured by David, and which witnesses are "the feet of him", the Greater David, have suffered great persecution because of their faithful devotion to the righteous cause of the Lord, and by reason thereof they have been brought prominently to the attention of the antitypical Jonathan class, that is to say, the people of good will, the "other sheep" of the Lord, and this is the meeting between Jehovah's witnesses and the "great multitude". (John 10:16; Rev. 7:9-17) The admiration and love of Jonathan for David instantly sprang into existence, and he loved David as his own soul, and David loved him. Likewise the admiration and love of the Jonathan class has been awakened toward the faithful Jehovah's witnesses. Such is like unto the awakening of the love of the ten half brothers of Joseph for Joseph and Benjamin. It was at this point that the love of Jonathan for David began. From that time forward they became true lovers and companions. Jonathan loved David because David was right, and this shows he pictures the class of people that love righteousness and hate iniquity.

"STRANGE WORK"

17 It must have seemed very strange to the onlookers that a mere lad could defeat the giant. It was strange or unusual that a shepherd boy, a mere stripling, should venture out to fight such a monstrosity. The people must have regarded the action of David as plain suicide when he advanced to the fight. He was not only a boy, but a small one. Goliath expressed his disgust that he must fight such an insignificant creature: "And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods."—1 Sam. 17:42, 43.

18 A lack of confidence in David's ability to meet the giant, and the strangeness of his offer to do so, was further expressed by David's elder brother in the flesh, one of the religionists under Saul, as it is written, to wit: "And Eliab, his eldest brother, heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle."–1 Sam. 17:28.

19 David was accused of seeking notoriety by becoming a martyr, as everybody expected to see him killed, just as many today claim that Jehovah's witnesses want to "make martyrs of themselves" to gain notoriety; and so such persons say: "It is a strange work, in which these Jehovah's witnesses engage to bring themselves into notoriety." Then Saul, picturing the big religionists, expressed his lack of faith

in David and his ability to meet the giant, just as the preachers do today concerning Jehovah's witnesses.—1 Sam. 17:33.

[20] Likewise Jehovah's witnesses are but a small band of persons, who apparently have little or no strength. Since 1922 this little band has been composed of "young men" that "see visions", many being even young in years and in a knowledge of the truth, but all "young", in this, that they are active, earnest and zealous for God and his kingdom. (Joel 2:28) They have visions of God's kingdom, and they have full faith in what will be the result of that kingdom against the monstrosity and all other enemies of God. This small band of youthful creatures have gone forth against the giant monstrosity, created and organized by the Devil and brought forth and trained in all the arts of trickery and devilish warfare. These faithful followers of Christ, with their "life in their hands", have gone forward and pitted themselves against the satanic organization. Jehovah has been and is their shield and buckler, and he directs their course, and they sling straight the stone of truth given them by the hand of the Lord, and it hits the mark. It is therefore Jehovah's work, "his strange work," and he permits his faithful witnesses to have a part in it, and they must trust him and do fully trust him. The Saul class sneer at Jehovah's witnesses and say to one another and to the faithful witnesses themselves: "You can accomplish nothing. Why be such fools as to go up against the state, which demands that you obey the law and salute the flag and practice their man-made religion?" The work in which Jehovah's witnesses now engage, and in which they have engaged particularly since 1922, has appeared to all others as very strange. But it is not at all strange to those who love righteousness and hate iniquity.

RIGHTEOUSNESS

[21] Honest, sincere men love that which is right, regardless of who is involved. The lover of righteousness looks to the right of the matter, being anxious to declare himself on the side of right. Strange as the action of David appeared to the onlookers, there was one man who looked on with an unprejudiced mind, and when the fight ended he knew where he stood. That man was Jonathan, who no doubt had heard of David, but it does not appear that he knew him or identified him until after the fight had taken place. Saul had spoken to David immediately before the fight, but he did not seem to recognize David or identify him, for the reason that immediately following the slaying of the giant Saul had David brought before him: "And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite." —1 Sam. 17:58.

[22] Jonathan had seen the fight between David and Goliath and had viewed the result with keenest interest. It appears that he must have been standing near-by when Saul addressed David: "And it came to pass, when he [David] had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David; and Jonathan loved him as his own soul."—1 Sam. 18:1.

[23] The love of Jonathan which instantly sprang into existence was not an expression of affection between two creatures such as given between the two sexes, but it was a love beyond or "passing the love of women". (2 Sam. 1:26) Jonathan immediately saw that David was right and was fighting a righteous cause, and that God was with him. He observed that David had risked his own life to maintain the honor of God's name. He loved David for his righteous work, and that work did not appear at all strange to Jonathan. It was his love for righteousness that was manifested toward David. In the heart of Jonathan was what he sometime later expressed to Saul concerning his real sentiments: "For he [David] did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel; thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause?"—1 Sam. 19:5.

[24] Knowing that David was right, and that he had the favor of Jehovah God because he was right, Jonathan loved David with a true and pure love, and they were bound together with that love that Christ exhibits. Here was pictured the love of the Jonadabs, or "other sheep", whom Jonathan represented, for the remnant, whom David at this point particularly pictured. The love that exists between the remnant and the Jonadabs, or "other sheep", is not that affection or relationship after the flesh which is called "love", but which really is not love. The Jonadabs and the remnant love each other. Their unselfish devotion to each other is because both love righteousness and both hate wickedness and both look to and expect to receive everlasting life through Jesus Christ, the Lord of righteousness, and who shall rule the world in righteousness. Jonathan and David were lovers of righteousness, and they pictured the peoples who are real lovers of righteousness.

[25] It was on the 24th day of February, 1918, that for the first time the message was publicly declared, "Millions now living will never die"; and from that time onward the remnant and the "other sheep" began to be drawn together, yet they had not identified each other. It was on August 25, 1923, that the explanation of the parable of the sheep and the goats was declared to God's people, and from that time onward the remnant and "other sheep" learned more about each other, but as yet they had not identified each other. From 1922 to 1929 the knowledge of the two classes toward each other increased, but the real identity of the "other sheep" was not yet known, and was first known in 1935, at the Washington (D. C.) convention, when the remnant saw that the "other

sheep" pictured the "great multitude"' and that such great multitude will ever be an earthly class and that such are the "companions" of the remnant. Then it was that the love of the Jonathan class for the remnant, the David class, was made known, and the pure love of each for the other began and knit them together. The love of the Jonathan class is primarily for Christ Jesus, the Greater David, the Savior and Deliverer of mankind. Observing the boldness and the sincerity of God's remnant people engaging in his "strange work" and thus manifesting the spirit of Christ Jesus, the Jonathan class (the Jonadabs, or "other sheep") love the David class, the remnant, with a pure heart fervently. When Jonathan learned the true identity of David, he sought companionship with David. When the "other sheep" learned the true identity of the remnant and their own identity and their relationship to the remnant, they sought companionship with the remnant, and from that time onward they are real companions, knit together in pure and sincere love, that is to say, an unselfish devotion to righteousness and to all who love righteousness. Thus it is seen why the remnant and the Jonadabs love each other dearly and why they stand shoulder to shoulder fighting for the cause of righteousness under Christ Jesus, the great and righteous Lord.

BACKSLIDERS

[26] There are those who for a time manifest the spirit of good will towards Jehovah and his servant, but who do not continue in love and do not show faithfulness, and these are shown in the prophetic picture here considered. Saul was by nature insincere and dishonest, and in this he fully pictured the professional religionists, "the man of sin." Saul had promised to reward the slayer of Goliath by giving him his daughter to wife. Saul showed his crookedness in this matter. He determined to use his daughter as a bait to get David into a fight with the Philistine and have him slain. Here again he manifested his dishonesty. Saul then learned that his younger daughter Michal was smitten on David, and he conceived this as a better scheme; so he declined to let David marry his older daughter, but gave him Michal, and this he did upon condition that David would fight the Philistines and bring back to Saul 100 foreskins of the Philistines. That was a subtle trick to have David killed, because Saul hated him. David manifestly knew Saul was dishonest, but he yielded to the marriage arrangement, and no doubt this was permitted of the Lord that the prophetic picture might be made. Taking advantage of the arrangement, and accepting it upon the condition named, David went forth and fought Jehovah's enemies and brought back to Saul 200 foreskins of the enemy, and that without a scratch on David himself. Saul had failed in his scheme to have David killed. (1 Sam. 18:15-29) David was honest and dealt squarely with Saul, but Saul demonstrated that he was a crook, and thus he shows the course that the religionists take.

[27] The modern Saul class, the clergy religionists, the "man of sin" crowd, grant nothing willingly, honestly and freely, that is justly due Jehovah's witnesses. If the Saul class can draw the remnant, Jehovah's witnesses, into some kind of scheme whereby they must compromise with the Devil and that will result to the injury of Jehovah's witnesses, that they are certain to do, and they put on a sanctimonious face and air while doing it. The purpose, both of Saul and of the religionists, is disclosed in these words of Saul: "Let not mine hand be upon him [David], but let the hand of the Philistines be upon him." The Saul crowd do not release or give up anything to Jehovah's witnesses that is due them, unless forced to do so by conditions or circumstances which they cannot control. Whatever Jehovah's witnesses gain, the religionists, the Saul class, see to it that they suffer for it. They conspire to have them punished by the state, that great monstrosity set up as the opponent of God. Anything to get Jehovah's witnesses put out of the way.

[28] David's marriage to Saul's daughter Michal did not prove satisfactory, nor did it bear any fruit to the kingdom. It ended in scorn upon David by the woman because of his faithful devotion to the Almighty God. (2 Sam. 6:13-23) This Michal pictured those who manifest for a time some love for Jehovah's witnesses and some disposition to serve Jehovah, but who afterwards turn against the Lord and his servants, find fault with those who faithfully serve God, and harshly criticize them. Such are they that yield to the Saul class, who misrepresent the David class. Michal had no children, but she devoted herself to raising the children of her sister, all of whom were ignominiously hanged to expiate Saul's crime. (1 Sam. 18:19, 20; 2 Sam. 21:8, 9, *margin*) She harshly criticized David because he danced before the Lord when bringing back the ark, and accused him of doing this in order to exhibit himself to other women. Shortly thereafter she died childless. David was a servant of Jehovah and was entirely in the right, and it was wholly out of order for Michal to criticize him. Other women might take a good suggestion from this. Every servant stands or falls to his own Master, the Lord, and not to some individual. —Rom. 14:4.

MUTUAL LOVE

[29] There is a mutual love flowing from one to another where both parties love righteousness and hate iniquity. Their hearts are united in a righteous cause. Such is an unselfish devotion to what is right. Where such love exists between persons, neither one looks upon the other from the standpoint of the flesh, but looks upon the heart and his outward devotion to righteousness. Such was the love Jonathan had for David; and David returned that love. (1 Sam. 20:41)

It was a mutual love, because both were devoted to right and they were doing the right thing as the servants of Jehovah, and thus they pictured those classes of persons, namely, the remnant and the Jonadabs, both of whom are devoted to Jehovah God and hence have and manifest mutual love for each other. Jonathan manifested his love to David by helping David, and in due time David as king expressed his love for Jonathan by his kindness to Jonathan's son. (2 Sam. 9:1; 21:7) Jehovah loved both Jonathan and David because they were both striving in the right way, and in harmony with this it is written in God's Word: "He loveth righteousness and justice." (Ps. 33:5, *A.R.V.*) The love of God for the Jonathan class, the "other sheep", is shown in Jehovah's provision made in his law for the stranger. (Deut. 10:17-19) Christ Jesus, the Greater David, loves the Jonathan class because they are his "other sheep" and it is his Father's will that he shall gather them into the fold. (John 10:11, 16) The anointed remnant on the earth, being the "feet of him", Christ Jesus, must also love the Jonathan class, and they do love them and prove it by diligence in carrying to them the message of truth and aiding them to understand God's purpose. This is further pictured by the prophet Ezekiel, concerning the man clothed with linen with an inkhorn by his side, and who marks the seekers of righteousness in the forehead, that is, gives to them an intelligent understanding of the truth. (Ezek. 9:1-11) True love between the remnant and the Jonathan class, therefore, shows that they must stand firmly together, being companions in service and unselfishly devoted to God and to the kingdom interest, and hence to each other's interests.

COVENANT

[30] A covenant is a solemn agreement between two or more parties to do the things expressed within the terms of that agreement. With their hearts in tune with righteousness Jehovah God would put it into the mind of both Jonathan and David to enter into a solemn agreement for the mutual love and support of each other. Therefore it is written: "Then Jonathan and David made [literally, cut] a covenant, because he loved him as his own soul." (1 Sam. 18:3) Evidently they first offered an animal sacrifice, thus cutting or making a solemn agreement over the body of the dead animal and which agreement was that they would mutually support each other. That covenant would not mean that those two men would love each other for some selfish purpose, but their love for each other was because they were both following a righteous course, and their covenant would compel them to deal justly one with the other and to avoid envy and criticism and family feuds. The facts show that this is exactly what they did, being fully supported by the words of David addressed to Jonathan. (1 Sam. 20:8) Jonathan readily discerned that David was God's choice and that he must love David and support him faithfully. This recognition of the superiority of David was shown by Jonathan's bestowing upon David his garment, his sword, and his bow. "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." —1 Sam. 18:4.

[31] Saul had four sons, and Jonathan was the only one who entered into a covenant with David. This clearly indicates that those who compose the "other sheep" of the Lord have, many of them, been associated with the religionists, but only those who have the spirit of Jonathan enter into a covenant to serve the Lord and therefore break away from religionists and devote themselves to the David class. Therefore Jonathan pictures the "great multitude" that serve Jehovah and his kingdom.

[32] Likewise the Jonathan class must make a covenant with Christ Jesus, the Greater David, and who is the representative of Jehovah God. They must recognize Christ Jesus as one of the "higher powers" and Jehovah's anointed King, and that Jehovah is the Supreme Power and hence Jehovah and Christ Jesus alone constitute the "higher powers". Christ Jesus is Jehovah's great Foundation and Chief Corner Stone of Zion, God's royal house. (Isa. 8:14, 15; 28:16) The Jonathan class do not stumble over that great Stone, but joyfully accept him as the One provided by Jehovah for the Head of his capital organization. All the religionists stumble over that Stone and are crushed. The covenant between Jonathan and David did not picture the law covenant, nor was it any part of that covenant, and it was not any part of the new covenant; but it was a solemn agreement which bound the Jonathan class to Jehovah's organization, over which Christ Jesus, the Greater David, is Head, and of which the remnant on earth are a part. The covenant shows the binding relationship of companions between the two. Jonathan, by bestowing his garments and his war equipment upon David, assigns to David royal honors, recognizing him as higher than Jonathan. Likewise the "other sheep", those who make up the great multitude, now place themselves and their equipment at the disposal of Christ Jesus for the service of God and lend full co-operation to the manner of service carried on under Christ Jesus' directions. The present-day facts show that the Jonadab or "other sheep" class are doing that very thing. The Lord first revealed to his people the necessity for the great multitude's making a covenant of consecration, by the publication in *The Watchtower* of August 15, 1934, of the article "His Kindness". In that article (¶ 34) it is stated: 'No one will ever get life without making a covenant of consecration. Water immersion is merely a symbol of having made a consecration to do God's will.' Such consecration must precede the battle of the great day of God Almighty. When the battle begins, it will be too late. Those who

diligently seek righteousness and meekness, after having made the covenant, have Jehovah's promise of protection during the expression of his wrath. All of them must agree to do that which is right and righteous and must pursue that course of righteousness if they would have the favor of Jehovah bestowed upon them. For this reason Jehovah admonishes them to seek righteousness and seek meekness.

33 David was respected by the people far more than Saul. (1 Sam. 18:6-9) Likewise today the remnant receive more real respect at the hands of honest men than the big religionists receive. All honest men know that religion and religionists are men who carry on a racket and hence they are racketeers, and they see that Jehovah's witnesses are honestly and sincerely proclaiming God's message of truth. Jonathan loved David more than he loved Saul, because he knew that David was God's favored one and that David represented the righteous cause. Today the Jonathan class love the remnant, the "feet of him", Christ Jesus, far more than they do the religionists, because they know that the remnant represents on earth the great and righteous ruler, Christ Jesus. The breach between the Jonathan class and the Saul class today continues to widen. All those on the side of Christ the King must now stand firmly together, showing mutual love toward one another and harmoniously serving together, and in doing this they of necessity must oppose the Saul class, and do oppose religionists.

34 Saul tried to incite and induce Jonathan to kill David, but Jonathan refused to join his conspiracy. (1 Sam. 19:1) Jonathan called Saul's attention to the "strange work" of righteousness which Jehovah was doing through David, and cited this to show that Jehovah's favor was upon David. (1 Sam. 19:4, 5) Likewise the modern-day Jonathan class defend before the clergy the work of Jehovah's witnesses and vigorously protest against the acts of the clergy in persecuting Jehovah's witnesses, and they refuse to join the clergy in any of their schemes to do violence to Jehovah's witnesses. The Jonathan class, or "other sheep" of the Lord, see and appreciate God's "strange work", in which Jehovah's witnesses are permitted to participate, and they know that such is evidence that God's favor is upon the remnant or David class. Therefore the Jonathan class render assistance to Jehovah's witnesses, even as Jonathan rendered assistance unto David. This is further corroborated in the parable of the sheep and the goats. Jonathan never approved of Saul's hatred of David. Today the "other sheep", or Jonathan class, are of a like mind, and are against those who persecute Jehovah's witnesses.

35 Because Jonathan showed an interest in David Saul tried to kill Jonathan. (1 Sam. 20:33) Knowing that Saul conspired to kill David, Jonathan warned David of the impending danger by shooting arrows as had been agreed between them, thus shooting the arrows as a means of communication and warning. (1 Sam. 20:18-41) Today the Jonathan class try to shield Jehovah's witnesses and warn them of impending danger. Jonathan thus used his arrows as the Jonathan class today use their fighting equipment in aid of Jehovah's witnesses. Thus they show mutual love for each other and that both are devoted to righteousness. The antitypical David class, that is, Jehovah's witnesses, have for some time tried to interest the Saul class, or religionists, in God's message of his kingdom, and in this work the people of good will have co-operated, but because of the selfish and cruel hearts of the religionists little or no progress is made. This shows that there is now no possibility for the religionists to repent and turn to God and his King, and that there is no further need for the Jonathan and David class to put forth their efforts in this behalf. The Saul class are bent on destroying Jehovah's witnesses and their work, just as Saul was bent on destroying David and chased him from place to place. The war is on now, and the remnant of God's people on the earth must, in obedience to Jehovah's commandments, go forth and participate in that war. What do the Scriptures show is the proper course for the Jonathan class, that is, the "other sheep" of the Lord Jesus, to take in this warfare? Does the Lord clearly mark out the course that the Jonathan class, or great multitude, must now take?

(*To be continued*)

QUESTIONS FOR STUDY

¶ 1. What has been the great issue before all creation? and how will it be settled? Why has Jehovah revealed to his people the meaning and application of these prophetic pictures?

¶ 2. When the cause of supremacy is presented, why is the Devil permitted to show up his side? Compare facts concerning Goliath and his relationship to the Philistines with facts of the present time, as serving to identify the modern giant monstrosity.

¶ 3. Why was there, at this point in the picture, no one among the Israelites who was willing to meet Goliath in combat?

¶ 4. Explain David's now coming upon the scene, and how he regarded the situation.

¶ 5, 6. Account for David's courage and procedure. What instruction for Jehovah's witnesses is seen therein?

¶ 7, 8. How, in the fulfillment of the prophetic picture, has the giant monstrosity come forth, with the foretold effect upon the Saul class?

¶ 9-11. What has taken place in fulfillment of David's coming to the war camp and answering the giant's defiance?

¶ 12, 13. What was pictured by Saul's trying, and failing, to dissuade David from fighting with the giant?

¶ 14, 15. Apply the prophetic picture in point of Saul's offering his own armor to David for use against Goliath. What was foreshown in David's rejecting Saul's armor and using instead thereof his shepherd's equipment and a stone from the brook?

¶ 16. What were the two main consequences of David's victory? What present-day facts correspond thereto?

¶ 17-19. How did Goliath, and Eliab, and others, regard David in the position he was taking? Apply the picture.

¶ 20. How, in the fulfillment, has 'young David', with faith in the Lord, gone forth against the giant monstrosity?

¶ 21-23. Account for Jonathan's love for David.

¶ 24. What was foreshown by the love and devotion that existed between Jonathan and David?

¶ 25. Relate how in the fulfillment of the prophetic picture the

real identity of the David class and the Jonathan class became known to each other and the love of each for the other began and knit them together.

¶ 26, 27. In his treatment of David concerning the marriage of his daughter, whom did Saul picture, and how?

¶ 28. Whom did Michal picture, and how?

¶ 29. What was the reason for Jonathan and David's love for each other? How was that love manifested? Show that this is part of the picture.

¶ 30. Why did Jonathan and David make a covenant between them? Of what prophetic significance is Jonathan's giving his garments, sword, etc., to David?

¶ 31. What is indicated by Jonathan's being the only one, of the sons of Saul, that entered into a covenant with David?

¶ 32. What further is foreshown in Jonathan's entering into a covenant with David?

¶ 33. That David was respected by the people, and loved by Jonathan, more than Saul, finds fulfillment in what facts?

¶ 34. How does Jonathan's defending David before Saul have fulfillment?

¶ 35. In what facts is seen fulfillment of Jonathan's communicating to David regarding Saul, and to Saul concerning David, and of Saul's continued envy of David and seeking to slay him or have him slain?

GLORY

JEHOVAH'S glory is above all. "O Jehovah, our Lord, how excellent is thy name in all the earth, who hast set thy glory upon the heavens!" (Ps. 8:1, *A.R.V.*) His prophet had been caused to write: "When [Jehovah] shall build up Zion, he shall appear in his glory."—Ps. 102:16.

All the light that comes to this earth comes from the direction of the east. The prophet Ezekiel in his prophetic vision of Jehovah's temple says: "And, behold, the glory of the God of Israel came from the way of the east, and his voice was like a noise [(*R.V.*) like the sound] of many waters: and the earth shined with his glory." (Ezek. 43:2) From that direction Jehovah's great Messenger approaches. (Mal. 3:1; 4:2) "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of [Jehovah's Messenger] the Son of man be." —Matt. 24:27.

These great events now taking place were foreshadowed on other occasions. When the tabernacle of the wilderness was reared up the glory of the Most High God filled it. "Then a cloud covered the tent of the congregation, and the glory of [Jehovah] filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of [Jehovah] filled the tabernacle." (Ex. 40:34, 35) At the dedication of Solomon's temple the glory of Jehovah 'appeared'. "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of [Jehovah], so that the priests could not stand to minister because of the cloud: for the glory of [Jehovah] had filled the house of [Jehovah]."—1 Ki. 8:10, 11.

The vision that God gave his prophet Ezekiel was far more wonderful and glorious than that which appeared at the tabernacle and at the prophetic temple, and was far more significant. In that vision the heaven-sent messenger brought Ezekiel to the gate looking toward the east. "Afterward he brought me to the gate, even the gate that looketh toward the east." (Ezek. 43:1) This gate was directly in line with the porch and door to the temple seen in the vision by Ezekiel. In the fulfillment of this prophetic vision, the appearing of Jehovah at his temple means that the "last days" of Satan's organization have come and the time for the vindication of Jehovah's name is at hand.

Jehovah's glory came from the way of the east, the same direction as that from which the angel ascended having the seal of the living God with which to seal God's faithful servants (Rev. 7:2) That the coming of Jehovah to his temple is of greatest importance is further signified by the fact that Ezekiel heard His voice "like the sound of many waters". Thus Jehovah calls attention to his coming in the most impressive manner, causing his message to be given a far-sounding proclamation. The world sees not his coming; but his faithful sons see it, and are caused to give proper announcement thereof.

The "earth" that "shined with his glory" means the revealed part of Jehovah's organization, which part is the remnant of spiritual Israel and yet on earth. Ezekiel, in the spirit, was in the land of Israel when he had this vision, showing that the vision comes to the covenant and devoted people of God, and not to the non-Judeans or "organized Christianity", so called. The coming of Jehovah to his temple, therefore, was the time of the fulfillment of the prophecy directed to his faithful sons, to wit: "Arise, shine [be enlightened, (*margin*)]; for thy light is come, and the glory of [Jehovah] is risen upon thee. For, behold, the darkness shall cover the earth [Satan's organization, and particularly 'Christendom'], and gross darkness the people [those who use 'organized Christianity' for their selfish purposes]: but [Jehovah] shall arise upon thee, and his glory shall be seen upon thee." (Isa. 60:1, 2) This is the time for the testimony to be delivered by God's people in the earth, and therefore the time for them to be enlightened; as pictured at Ezekiel 10:4: "Then the glory of [Jehovah] went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of [Jehovah's] glory."—See *Vindication*, Book One, page 118.

When Jehovah sent Ezekiel to prophesy concerning the destruction of Jerusalem Ezekiel saw a like glory of Jehovah. Hence Ezekiel says: "And it [the glory of the God of Israel] was according to the appearance of the vision which I saw, even according

to the vision that I saw when I came to destroy the city [symbolic of 'Christendom'] [to prophesy that the city should be destroyed (*margin*); as directed by Jehovah]: and the visions were like the vision that I saw by the river Chebar: and I fell upon my face." (Ezek. 43:3) At the very beginning of his prophecy Ezekiel tells of his vision of four cherubs and a great chariot of four wheels and of the firmament above them, and above which Jehovah sat upon his throne. (Ezek. 1:10-28; see *Vindication*, Book One, page 22.) Ezekiel was there given a vision of Jehovah's mighty organization and he fell upon his face. The vision pictured Jehovah's superiority over his organization. God's faithful remnant, whom Ezekiel foreshadowed, now must recognize Jehovah's great organization and show proper veneration for it. They must worship and be fully obedient to "the higher powers".—Rom. 13:1.

Jehovah's glory is not imaginary, but must be a manifestation of his power, and this is made known to the people of his organization. "And the glory of [Jehovah] came into the house [the sanctuary of the temple], by the way of the gate whose prospect is toward the east." (Ezek. 43:4) The coming of Jehovah to his temple indicates that the time of hostilities for the destruction of Satan's organization has arrived, by reason of the fact that He is accompanied by his living creatures of his great organization and it moves as with "wheels" in great chariot-like formation prepared for and advancing for war.

It seems quite certain that the "living creatures" and the "wheels" enter into the temple with Jehovah. Isaiah had a like vision in which he saw the seraphim with Jehovah in the temple. "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." (Isa. 6:1, 2) This supports the conclusion that his war-chariot and living creatures enter into the temple with the Lord. This would also indicate that the Lord, coming to his temple, would first awaken out of death the sleeping saints who had died faithful, and bring these into the temple, and that then he would gather unto himself all the remaining living creatures of his organization, including his remnant now on earth. The presence of the holy angels with the Lord in his temple is shown. (Rev. 15:6; Matt. 25:31) "And I will shake all nations, and the desire of all nations shall come [Christ Jesus coming into the temple as Jehovah's Messenger, but followed also by the members of his body]; and I will fill this house with glory, saith [Jehovah] of hosts."–Hag. 2:7.

Because the glory of Jehovah God appeared by way of the gate whose prospect is toward the east, that gate was sanctified. Thereafter it was closed. (Ezek. 44:1-3) The prophecy indicates that now Jehovah takes up his abiding place at the temple, as nowhere else in the prophecy is it shown that he leaves the temple.

Men do not prophesy by their own power, nor do men interpret prophecy. "So the spirit took me up, and brought me into the inner court; and, behold, the glory of [Jehovah] filled the house." (Ezek. 43:5) The remnant do not by man's wisdom discern the arrival of the Lord at his temple. It is the spirit of Jehovah that enables the remnant to see that he has come to his temple. Many who claim consecration to Jehovah have not discerned this great truth, and thus is shown that the spirit of Jehovah has not instructed them. Ezekiel was brought into the inner court by the spirit of Jehovah. The privilege of having this close-up view of the Lord's presence is given only to the priestly class that are in the temple, and who behold the glory of Jehovah. Under such circumstances every one in the temple must speak of the glory of Jehovah. (Ps. 29:9) The prophet Ezekiel, in another chapter, described a polluted and unclean temple made so by those who professed to be servants of God. There is a great contrast between that evil house and the clean and undefiled temple to which Jehovah comes. Ezekiel was the only man in the temple at the time of the incoming of God's glory, and with him was God's angel, the heaven-sent messenger, his guide. The vision is a very intimate one of Jehovah to his servant, but the remnant whom Ezekiel pictured are commanded to tell others of God's people about it. In obedience to this commandment the faithful have been telling others about the temple of Jehovah.

It was in the spring of 1918 that the Lord Jesus, as the representative of Jehovah, appeared at the temple, and from that time forward the glory of Jehovah has been there. "And I heard him speaking unto me out of the house; and the man stood by me." (Ezek. 43:6) When Ezekiel heard Jehovah speaking to him the man stood by him. "The man" was the heavenly messenger, and this pictures the heavenly messengers or angels of the Lord now used by the Lord in behalf of the remnant. These angels are invisible to human eyes and are there to carry out the orders of the Lord. No doubt they first hear the instruction which the Lord issues to his remnant and then these invisible messengers pass such instruction on to the remnant. The facts show that the angels of the Lord with him at his temple have been thus rendering service unto the remnant since 1919. Jehovah from his holy temple speaks: "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple." (Mic. 1:2) The faithful remnant in 1922 began to hear and to respond: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." —Isa. 6:8, 9.

That the temple company will have part in the vindication of Jehovah's name, and glorify his holy name, is shown by the words of Jehovah spoken to Ezekiel: "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places [in their death (*A.R.V.*, margin)]." (Ezek. 43:7) The temple of which Ezekiel had a vision is a representation of God's royal house, his kingly organization. Here at the temple Jehovah makes the faithful anointed members of his organization to be kings and priests with Christ. (Rev. 1:6) Jehovah's organization is the place of his rest. (Ps. 132:13, 14) It is therefore 'the place of the soles of his feet'. His entire organization is subject to him, as it is written: "The head of Christ is God." (1 Cor. 11:3) His organization is his dwelling place. This corresponds with Revelation 21:3.

The prophetic house of Israel defiled the name of Jehovah, but the real or royal house after the spirit will never defile his holy name. "Christendom" by her ruling factors has greatly defiled the name of Jehovah God. That wicked organization has tried to make Christ to have concord with Satan's organization and to make the temple of God have agreement with idols. (2 Cor. 6:15, 16; Rev. 17:1, 2) The kings of the earth and their allies, the faithless "Christendom", have at all times of their existence been no better than dead carcasses, because they were dead in trespasses and in sins. (Eph. 2:1) The hypocritical claims of such that they represented God have greatly reproached and defamed his holy name, but they will never be permitted to do so again.

ENLIGHTENMENT

ENLIGHTENMENT proceeds from Jehovah by and through Christ Jesus and is given to the faithful anointed on earth at the temple, and brings great peace and consolation to them. Relative to this, note now the vision given to the prophet Zechariah and set forth in chapter four of his prophecy. He says: "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep." (Vs. 1) This shows that the remnant of God are instructed by the angels of the Lord. The remnant do not hear audible sounds, because such is not necessary. Jehovah has provided his own good way to convey thoughts to the minds of his anointed ones on earth. To all on the outside of the organization of Jehovah his is a secret organization.

To Zechariah (meaning the remnant) the angel of the Lord speaks: "What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." (Vss. 2, 3) In this vision the remnant is shown as receiving further or cumulative evidence of the organization of Jehovah and their own work in connection therewith. God's covenant people 'did slumber and sleep' for a time, as indicated by verse one. (Matt. 25:1-5; Rev. 8:1) In A.D. 1919 they began to wake up, and some three years later were wide awake; and from that time forward those fully devoted to Jehovah have been able to "see afar off", while others have indulged in dreaming and have remained in darkness.–Rev. 3:18; 2 Pet. 1:9; Joel 2:28.

Zechariah saw a golden candlestick, a symbol of enlightenment and joy. The significant part of the vision is that, at the time of its fulfillment, the temple of God has, as prophesied in Revelation 11:19, been opened in heaven for the enlightenment of those who are devoted to Jehovah. The bowl in the top of the candlestick contained the oil which produces the light and symbolizes the anointing by the spirit of God; and then those who had received the anointing could be enlightened concerning the "deep things" not before that time discernible. As it is written: "But God hath revealed them unto us by his spirit; for the spirit searcheth [revealeth] all things, yea, the deep things of God." (1 Cor. 2:10) "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." —1 John 2:27.

The "seven pipes to the seven lamps" is a symbol of the perfect channel of imparting the anointing and the enlightenment. The "seven lamps" impart complete spiritual light. The candlestick in its entirety pictures the organization and witness work for the enlightenment of all who devote themselves to Jehovah and learn of his purpose and his kingdom. The vision of the golden candlestick is a prophecy to Jehovah's witnesses at the present, and is now being fulfilled to their joy in the Lord.

The "two olive trees" on either side of the bowls picture Jehovah's remnant people, that is to say, the faithful witnesses. As explained at verse 14, "These are the two anointed ones that stand by the Lord of the whole earth." That these picture Jehovah's witnesses is corroborated by Revelation 11:3, 4. The facts show that there are two parts of Jehovah's witnesses receiving the anointing of Jehovah, to wit,

(1) those found faithful at the time of the coming of Christ Jesus to the temple for judgment, and which are prophetically represented by Mordecai, the aged cousin of Esther (Esther 2:5), and by Naomi the mother-in-law of faithful Ruth (1:2), and which class doubtless received the anointing in the year 1922 (A.D.); and (2) those who afterwards came to the Lord and were chosen and anointed, and which class is pictured by Esther and Ruth. Being all of one "tree" family (the olive), they all really form one class, to wit, the remnant, the witnesses of Jehovah, all doing one thing, to wit, bearing the illuminating message of the Lord to those who desire to know Jehovah and his kingdom. All are looking after the "goods" or kingdom interests and constitute the ones pictured in the parable as the two-talent and five-talent servants, to wit, the "faithful and wise servant". (Matt. 25:14-23; 24:45-47) They have oil in themselves because they are, as stated at Romans 11:17 (*R.V.*), 'partakers of the root of the fatness of the olive tree.'

Jehovah's anointed, pictured by Zechariah, inquire: "What are these [things], my lord?" showing that they seek the divine interpretation of God's Word and do not seek the conclusion of men, nor rely upon the dreams of men. The angel said to Zechariah: "Knowest thou not what these be? And I said, No, my lord." (Zech. 4:4, 5) God's covenant people, here pictured by Zechariah, could not know until the coming of Christ Jesus to the temple. The fact that the prophecy relates to the temple and shows an intimacy between Zechariah and the angel proves that the angels of the Lord at the temple are used to enlighten and comfort the anointed ones and to bring them refreshing truths. Those of the remnant, being honest and true, must say, We do not know; and the Lord enlightens them, sending his angels for that very purpose.

Note in this connection that the angel has a proper appreciation of his place in the organization. A man who thinks himself wise and important would say: "I will tell you, because I am learned and I am on the inside." The angel did not speak of his own private interpretation or teaching, but gave Jehovah God all the credit. Verse 6 reads: "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." The great point here is to honor and glorify Jehovah, who by his power accomplishes his purposes and spreads the feast for his people. This gives strength of faith to the people of God, and they are not in doubt as to whether they are following in the right course or not. Those who follow the teachings of men and give glory to man are not enlightened, and hence are not taught of God. The remnant should take notice of these and avoid such.

At most, the earthly remnant possess a very small amount of might and power or wealth, but their lack of these should not cause them discouragement. They can accomplish nothing except by the spirit of God. The candlestick and the olive trees teach the very same instruction. Jehovah's witnesses now give forth the light of Jehovah only because they are in his organization and have his spirit. The real power causing them to bear testimony is "the golden oil", mentioned in verse twelve, which is the spirit of Jehovah. It is Jehovah's testimony which he has committed to Christ Jesus, who in turn has committed a part thereof to his faithful remnant. (Rev. 12:17) The temple cannot be completed in its entirety until the witness work is completed, because it is participation in this witness work that edifies and builds up the temple class and proves who is faithful unto the end.

The self-important, self-centered "elective elders" of congregations assume a ridiculous position by trying to hinder the forward progress of the witness work, which is an attempt to stop the building of the temple preparatory to the great day of battle. Such opposers are pictured by the religious hybrids, the Samaritans, who claimed to be God's people; and which opposers now make a like claim but in fact are supporters of Satan's organization. The angel of the Lord says unto the opposers: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it."—Zech. 4:7.

A class of religionists, foreshadowed by the people of Samaria, set up an organization which opposes God's organization and its work on earth, and this opposing organization gives honor to a man or men and follows the teachings of a man, and not the teachings of the Lord, and by thus doing they commit "the sin of Samaria". (Amos 8:14) These make themselves a part of Babylon, which is Satan's organization. This class has been saying and still says: "There has been no truth in *The Watchtower* since the death of its original editor, and no revealed truth since that time." This declaration is a presumptuous insult to Jehovah. The Lord ironically addresses these boasters as a "great mountain", that is to say, "great" in their own estimation. They oppose the Greater Zerubbabel, Christ Jesus, the builder of the temple. In his organization are his faithful members which are the remnant now on earth, because they are of the anointed temple class and are temple builders; and this the "great mountain" opposes. The prophecy declares that this boasting "great mountain" shall become before Zerubbabel, that is, Christ Jesus, a "plain", meaning it is to be brought down flat. To his great temple builder, Christ Jesus, Jehovah says: "Behold, I will make thee a new sharp threshing instrument having teeth [(*Roth.*) a new pointed threshing sledge owning teeth]; thou shalt thresh the mountains, and beat them small [(*Roth.*) crush them], and shalt make the hills [the highest portions] as chaff."—Isa. 41:15; 40:4.

LETTERS

PLEDGED TO PEACE AND SERVICE

DEAR BROTHER RUTHERFORD:

Assembled tonight in our usual service meeting we want to express our appreciation of your labors in our behalf, of your zeal for the advancement of the Kingdom interests.

In this zeal for the Kingdom and its advancement we have reached a common level within our company and a common level with headquarters, having wholeheartedly adopted the resolution suggested in the "Organization" article in *The Watchtower*. All our energy is in unity in an organized effort against our common enemy and for the advancement of the kingdom interests committed to us in this locality.

The Lord has blessed us richly; and we know why! Because we have all walked in peace with one another; and, by the Lord's grace, we are going to keep it thus. Last September we had 109 publishers; this year, in May, we had 267 publishers in the field. Increase has been added unto us like pleasant rain.

A nucleus of mature publishers, about 20, grouped together to become proficient in the use of the phonograph in back calls and model studies, each agreeing to start one model study, about six months ago. Today this nucleus has increased to 120. The result of this organized effort has been the huge increase in new publishers, to be exact, 105 in the last six months.

We are with you, dear brother, and daily pray to the Lord to strengthen you. Pledged to peace and service, we shall work even closer with you and headquarters.

Your brethren in Jehovah's service,

MANHATTAN [New York] COMPANY OF JEHOVAH'S WITNESSES

MOST WONDERFUL WORK OF ALL TIMES

DEAR BROTHER RUTHERFORD:

Will you please take notice of our Bethel study report for the month of July, 1938, at Helsinki office, as follows:

Both parts of the article "Children" have been studied in July. We can only state: What a relief! During many years this question of special meetings for children had been very difficult. We tried to organize such studies, but never would they succeed; there were always some points which disturbed them, and they were broken again and again. We wondered what was the cause; now we know it: The Lord did not bless them. Only very few of those children are now with us, and those who are have visited also our regular meetings and seem to understand as well as any other. The article has gone to the marrow in this matter, and we are very thankful to the Lord for this enlightenment.

We have, for our vacation time, had only two meetings, July 4 and 25, with attendance of 12 at each of them.

Daily asking God's richest blessings upon you in the most wonderful work of all times on the earth, we are sending our warm greetings.

Your little brother by His grace,

EERO NIRONEN, *Secretary.*

REJOICE MORE AND MORE

DEAR BROTHER RUTHERFORD:

Have felt constrained to write you a few lines, to say that nine years ago today we (Brother Tope and I) left Dover, Ohio, with an old Ford car drawing the first house-trailer we ever saw or even heard of. We are still living in that trailer and have had nine years of happy service (the best years of our lives).

In 1931 Sister Cooksey, of New Philadelphia, who was then pioneering, joined us; and we three have covered some ground since then. We all appreciate your loving provision for the pioneers; and we daily try to render our best service to our King. We are unable to see how anyone could weary in that blessed service, when the *Towers* supply such strengthening food. Of course, there are ups and downs; but the ups outweigh the downs, and we are truly happy in our work. We rejoice more and more in the unfolding of Jehovah's great purposes. Rest assured of our loyalty, and our prayers on your behalf.

Yours in further service,

BRO. AND SR. J. G. TOPE, *Indiana.*

ALL PRAISE TO JEHOVAH

DEAR BROTHER RUTHERFORD:

We, the Harrisburg company of Jehovah's witnesses, do unanimously accept Jehovah's provisions for his "theocratic" government, and do hereby announce our approval and wholehearted co-operation to said government, with Jehovah the great Theocrat its Head and Christ Jesus its now present active King and earth's righteous Ruler. We give thanks and all praise to Jehovah for this new light through the columns of *The Watchtower;* and we pray for the continued peace and success of the anointed and their companions to the vindication of Jehovah's name. We pray Jehovah's blessing and protection upon you, Brother Rutherford, as you continue to so fearlessly proclaim his name.

GOD HAS NOT FAILED

DEAR BROTHER RUTHERFORD:

This month completes ten years that we have been in the pioneer work, and we wish to express our thanks to Jehovah for the joy and privilege that has been ours. It has been a decade into which has been pressed every variety of experience, for all of which we are glad.

Because we recognized the Society as God's instrument, and because, in "Where Are the Nine?" it issued the invitation to enter the pioneer field, we responded, and never a moment of regret have we known. We have sought at all times to obey every instruction from the Society as from the Lord himself, and always we have been able to look back and see the hand of God in the event and our blessing as the result of our obedience.

God has not failed in a single promise. Every material and spiritual need has been provided, and much more besides. We have learned to trust him implicitly in all things, and look to him for instruction when in doubt. Food and clothing have been the least of the needs supplied, while the "food convenient" has strengthened us at all times.

And now we have this campaign against religion, which we hate. In this country religion has brought untold misery and suffering, and we yearn for the time when the great Vindicator shall arise and destroy the oppressors, and later pour balm on the wounds of an ignorant and degraded people.

With all our hearts we thank Jehovah for this present truth, for the decade just past, for the determination we find within us to serve him all the days of our lives, and for your excellent example in faithfulness. Our great desire is for the vindication of his name, and that we may be permitted to render him the worship of obedience and praise.

Your brothers and colaborers,

R. TIPPIN,
C. S. GOODMAN, *India.*

STANDING SHOULDER TO SHOULDER

DEAR BROTHER RUTHERFORD:

We as a company have just adopted the following resolution:

We are in full harmony with, and recognize, The Society as the Lord's channel for feeding his people and doing his work now in the earth.

We have forgotten all past difficulties and selfish ambitions, and are standing shoulder to shoulder in the Lord's service, following the instructions and the theocratic arrangements provided for us by the Lord. We are doing our best to advance and defend the interests of the kingdom committed to our care, and are using to the best of our ability all means and equipment provided for us through Jehovah's visible organization.

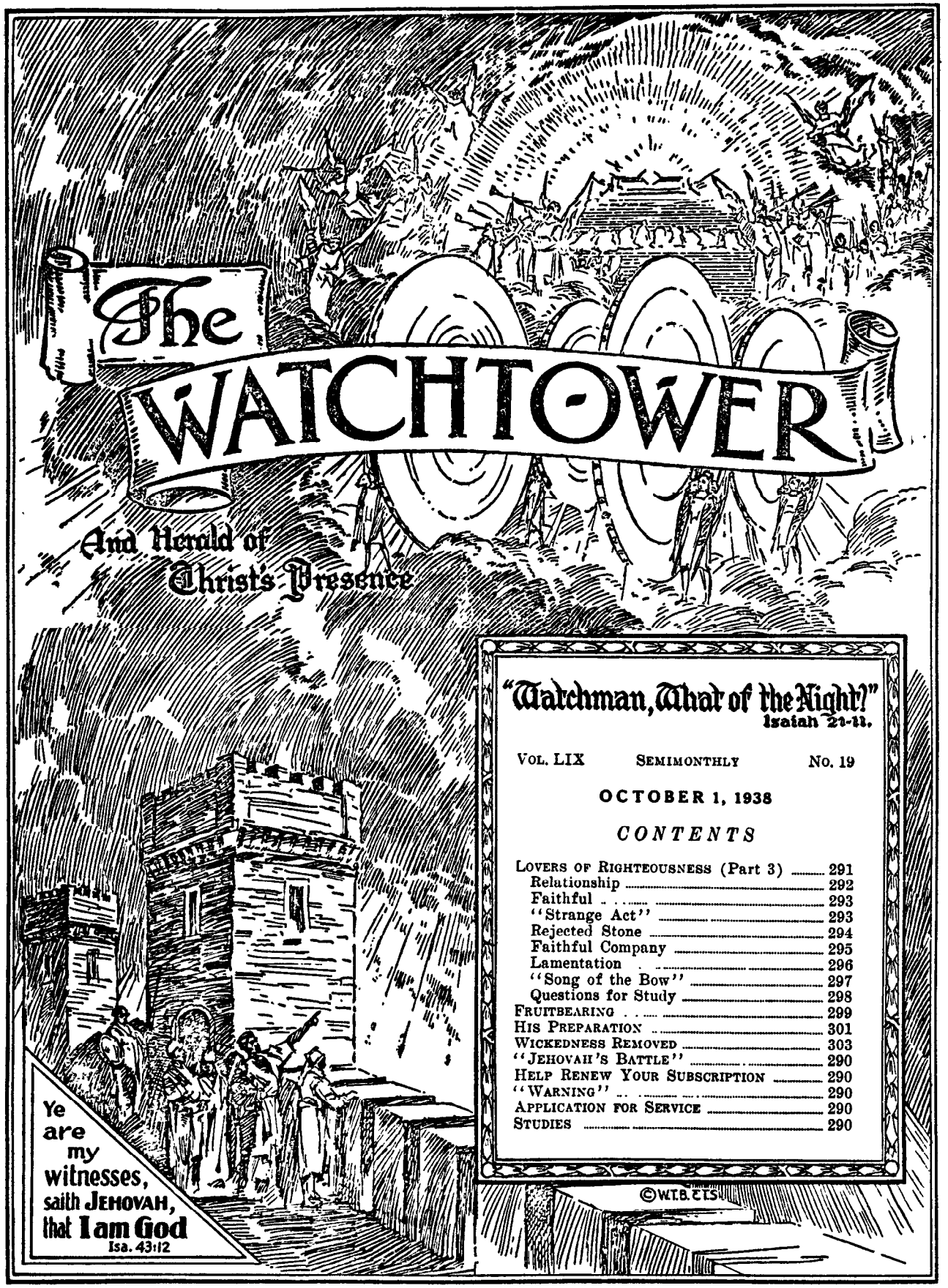
We are striving and will continue to strive to promote peace and brotherly kindness among ourselves, thus praying for the prosperity of Zion and the peace of Jerusalem, as that course was marked for us at the Columbus convention in September 19, 1937.

May the Lord fully bless you with strength and grace in order to carry on in his work on earth so long as that might be necessary.

We remain

Your diligent and militant coworkers in His name,

AKRON [Ohio] COMPANY OF JEHOVAH'S WITNESSES



"Watchman, What of the Night?"
Isaiah 21:11.

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The WATCHTOWER

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

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Postal or Express Money Order or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International* Postal Money Order only.

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Please address the Society in every case.

(Translations of this journal appear in several languages.)

All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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

"JEHOVAH'S BATTLE"

This testimony period, embracing October 1 to 31, is international and begins the new service year. It introduces to the peoples the latest provision of the Lord, to wit, the new booklet *Warning*, and on a 5c contribution. During this period all publishers of the kingdom are to specialize on placing this booklet alone, that the obtainers thereof may in turn give undivided attention to this concentrated message of warning concerning Jehovah's battle nigh at hand. Arrange your affairs for a large participation in giving this warning testimony. Those not under the supervision of a branch office should at once get in touch with our main office here and arrange for territory assignment, supplies, etc. We anticipate with much pleasure your service report at the close of October.

HELP RENEW YOUR SUBSCRIPTION WITHOUT DELAY

For the convenience of the subscriber, a renewal blank is sent with *The Watchtower* one month before expiration (on foreign subscriptions, two months). Renew your subscription promptly and fill in the renewal blank which is mailed to you with your *Watchtower*. Sign your name uniformly; give street and number, city and state; date your renewal blank, and please *use the blanks* sent to you enclosed in *The Watchtower*. These subscription blanks tell us which numbers will be necessary with your renewal order. Always read carefully the reverse side of the renewal blank. When you change your address always give old as well as new address, two weeks before you move.

"WARNING"

This new booklet, with cover design illustrating its title, combines under one cover the two recent public speeches of the Society's president, the one at the Sydney (Australia) convention and the other at the Seattle (Washington) convention this year. The demand and the need for these speeches in print is world-wide, and this booklet is now released for distribution to the general public. Get your personal copy, remitting 5c contribution therefor, for private study and to prepare yourself to join in putting it in the hands of others.

APPLICATION FOR SERVICE

The Society desires to renew all applications for service at Brooklyn. Every consecrated person of the anointed or Jonadabs who is fully devoted to the Lord and anxious to be in the service of his organization will please send a postcard request to the Society for a questionnaire, which will be sent to you.

STUDIES

Quite frequently the one presiding at a study is not equipped to give a proper sum-up on a question. For this reason the questions should be confined to the paragraph under consideration and in every instance the paragraph should be last read as a sum-up of the matter. This rule should be followed in *Watchtower* studies and in all other studies of the books and booklets.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX OCTOBER 1, 1938 No. 19

LOVERS OF RIGHTEOUSNESS

PART 3

"For the righteous Lord loveth righteousness; his countenance doth behold the upright."—Ps. 11:7.

JEHOVAH OF HOSTS is the Almighty God of War, and he makes it clearly to appear in his Word that all who love righteousness and serve him must boldly take the side of Jehovah and Christ Jesus in that war. (Obadiah 1) This war is against the combined enemies of God and his kingdom, pictured by the Philistines of ancient times. The modern-day Philistines are workers of wickedness, particularly the "totalitarian state" and also religionists, led by the Roman Catholic Hierarchy. All who love righteousness must be against such enemies of God and must take their stand firmly on the side of Jehovah and his King and be diligent in obeying God, and not man.

2 Both Jonathan and David were warriors and were experts in the use of the bow and sling. (1 Sam. 18:4; 20:18-22, 35-38; 2 Sam. 1:17, 18, 22, 27) Both Jonathan and David fought against the same enemy, even though they did not fight side by side or on the same battle front, and that was due to conditions which prevented Jonathan from joining David or David from being always with Jonathan. It appears that Jonathan was of great assistance to David, and particularly was he of assistance to David while remaining in Saul's court. He could thus watch the development of affairs and keep David fully advised. When the battle was on with the enemy, there was no backing down by Jonathan, however, but he fought the enemy to a standstill. (2 Sam. 1:22) The faithfulness of Jonathan in war against the enemy was acknowledged by David later, when Jonathan was dead and when David composed and taught the Israelites to sing "The Song of the Bow". (2 Sam. 1:18, *Rotherham*) Even while Jonathan was under the jurisdiction of Saul he was always true to David. These facts strongly argue that, within the ranks of the Roman Catholic Hierarchy and under that strong religious organization, there are many persons of good will, whose hearts are right and set upon the Lord and are true to him, and that these in due time will be identified as on the side of the Lord God and his King, and that many of such are now watching the course of Jehovah's witnesses and the persecution heaped upon them by the Saul class, and are rendering aid to the David class. Those of the present-day Jonathan class must also be true and valiant warriors, fighting along in the same cause with the David class, and fighting against the common enemy, that is, the modern-day Philistine. Jonathan did not engage in the fight with Goliath, but that combat was taken up by David, and after that Jonathan always supported David. The Jonathan class today did not fight the modern-day monstrosity before the David class took up that fight; but now since the David class openly declare against the present-day monstrosity, the Jonathan class join them and fight side by side in support of Jehovah's witnesses and declare that Jehovah and Christ Jesus are "the higher powers". They are against the modern monstrosity, that is, the "totalitarian-state religion", which sets up the state as greater than God and his King. Both David and Jonathan were lovers of righteousness, and therefore they stood shoulder to shoulder for that which is right. The remnant and "great multitude" must do the same thing now. For that reason both are against anything that compels them to compromise with Satan's organization.

3 Jonathan, with great danger to himself, visited David when David was in exile, and he rendered comfort and strength to David. (1 Sam. 23:15-18) Thus Jonathan displayed his faith in Jehovah God and in God's purpose concerning his anointed one. Jonathan, although afforded many opportunities to do so, never betrayed David. Others did betray David to Saul, telling Saul of the whereabouts of David, and in this such persons picture the "evil servant" class that willingly co-operate with the other religionists or Saul class to work injury to Jehovah's witnesses. The facts show at the present time that the "evil servant" class and the Roman Catholic Hierarchy are conspiring together in their efforts to destroy the work of Jehovah's witnesses, and in this they are resorting to all manner of malicious falsehoods. A specific instance of this is that related by one Anderson, who has "spilled the beans", by gleefully telling others of how one Salter and certain members of the Roman Catholic crowd are in a conspiracy and expect to shortly carry out their conspiracy by committing

overt acts against Jehovah's witnessses, particularly against the officers of the WATCH TOWER BIBLE & TRACT SOCIETY. God foreknew and foretold all this wickedness in advance, and thus he warns his people today. As Jonathan visited David to comfort him, even so the "other sheep", pictured by Jonathan, visit the remnant and comfort them when in prison and when they are otherwise persecuted. (Matt. 25:34-40) The "other sheep", like Jonathan, are confident of the ultimate success of the cause of Jehovah's anointed ones, and they confess their own secondary position in the Lord's arrangement and are willing to hold to their covenant arrangement, by faithful service with God's anointed.—1 Sam. 23:17, 18.

4 Jonathan made a covenant with David for life, that is, that Jonathan's house or offspring might survive and might thus be spared just retribution that would come upon the house of Saul because of Saul's wrongful persecution of David, God's anointed King. (1 Sam. 20:13-17, 42; 18:3; 23:18) That covenant was like unto the unwitting manslayer's fleeing to the city of refuge for safety and for deliverance. (Num. 35:6-25) It was in keeping with the Gibeonites' making a covenant with Joshua that their lives might be spared. (Josh. 9:3-21) Although Jonathan might be killed in battle before David came into power as king, yet this covenant between them was an assurance that Jonathan's house would survive and his offspring would be in no danger of being wiped out for the sins of Saul. A like promise was made in behalf of the house of Jonadab. (Jer. 35:19) Thus several prophetic pictures corroborate each other in order that God's people may now be assured of his purpose to preserve the great multitude and their offspring. Jonathan did die in battle, but was survived by his son. (2 Sam. 4:4) David faithfully stood by his covenant with Jonathan and spared the life of Saul's grandson, the son of Jonathan. (2 Sam. 21:7, 8) This clearly pictures that, although some of the Jonadabs or "other sheep" may be killed at the hand of the enemy before or during Armageddon, yet many of the "other sheep" of the Lord, pictured by the house of Jonathan, will be spared and live through Armageddon and the Executioner for Jehovah will not act against them. Keep in mind that Jehovah says to those of good will: "Seek righteousness, seek meekness: it may be ye shall be id in the day of the Lord's anger." (Zeph. 2:3) Maybe you will be of those who are spared. This prophecy shows that there will be some, and probably many, spared. If one is obedient to the Lord and continues to seek righteousness and meekness, he may be spared death; but if he dies faithful, the Lord will manifestly give him an early resurrection.

5 Jonathan worshiped Jehovah in spirit and in truth. He did not follow Saul into spiritism or demonism. (1 Sam. 14:6-10, 12; 19:4, 5) Likewise the Jonathan class today shun spiritism and demonism and devote themselves in sincerity to the work of Jehovah, and they worship Jehovah in spirit and in truth by rendering themselves in full obedience to the will of God. Jonathan did what he could to 'strengthen David's hand in the Lord', and doubtless Jonathan is one of that great "cloud of witnesses" who through faith in God obtained a good report from Jehovah and died a faithful servant of the Most High. (Heb. 11:39; 12:1) Today the Jonathan class learn of the name, the meaning and the purpose of Jehovah, and their devotion is to God and to his King. They refuse to be led away by the subtle influence of religionists exercised toward them. They distinguish themselves for their faith and faithfulness to Jehovah and his kingdom, and for this the Good Shepherd gathers them into Jehovah's one great fold.

RELATIONSHIP

6 Jonathan had the proper view of his own relationship to the Lord and to the Lord's anointed, understanding that the rulership or kingdom was not for him, but that David was the anointed one of the Lord to rule. There was no envy or covetousness on the part of Jonathan toward David because David had the higher position. Jonathan rejoiced to be David's sincere and true lover and friend, and to co-operate with him. Likewise the "great multitude" now, the people of good will, do not covet the position of the remnant, nor do they envy the anointed because of the higher position of the anointed in the organization of Jehovah. They see that the anointed temple company partake of the Memorial, showing that they are in the covenant with Christ Jesus, to be dead with him, and that, thus continuing faithful, they have the promise of reigning with him; and they see that the great multitude do not have this privilege, yet they rejoice to do whatsoever the Lord gives them to do, and with joy they contemplate the everlasting blessings that are in store for those who remain steadfastly faithful unto Jehovah and his kingdom. The "other sheep" now joyfully labor with the anointed as companions, lovers and friends. They are willing and glad to have the anointed David class take the lead, and they delight to follow that lead in the field service, rendering their reasonable service unto the Lord. (Rom. 12:10; Phil. 2:3) The Jonathan class cleave to the remnant class, not because of sex or creature love, but because they love God and love his kingdom. They love righteousness and hate iniquity, and therefore they are loved by Jehovah and Christ Jesus. They are like the faithful men of old, who did not covet the glory that was due to the Christ, which glory they by faith saw in the future. (1 Pet. 1:10-12) The "other sheep" or Jonathan class have understanding respecting Jehovah's kingdom, and they delight to be the companions of God's anointed ones and are thus shown as standing before the throne of God, joining in the singing of the praises of the Most High and of his Christ.—Rev. 7:9, 10.

FAITHFUL

7 Jonathan died in the battle of Mount Gilboa, and he died at the hands of the Philistines; and while it is true that he died near Saul, Jonathan was not fighting for Saul, but was battling for the cause of Israel, God's covenant people, battling against the enemies of God and his people, and for the honor of Jehovah's name. (1 Sam. 31:1-6) This does not mean that none of the "great multitude" company or Jonathan class will survive Armageddon; but rather it means that some of the Jonathan class may die, while others survive, as hereinbefore stated. Rather this part of the picture shows that the Jonathan class must, if called upon to do so, show their faithfulness even unto death. They are not "a less faithful class", as has been said, but must and do possess the faith like unto the members of the royal house of God. They cannot take a compromising position, but must be wholly for Jehovah and his kingdom. Jonathan died faithful to Jehovah and to his beloved friend, David, even as he worked for the defense of David, and his righteous cause, throughout the days of his life. Jonathan would necessarily see that Samuel the prophet and even Jehovah God had forsaken Saul, and that David was God's choice, and therefore Jonathan remained true to David and true to the covenant people of God, even unto death. The great multitude have a similar vision and do likewise.

8 Saul tried to appear as fighting against the common enemy and for God's people, but Saul was really fighting for self-preservation and was fighting against God's anointed David. Likewise today, the modern Saul class, "the man of sin," that is, the clergy and the "evil servant" class, claim to be on the side of God, yet they are fighting for their own preservation and against God's anointed ones. Saul tried to make it appear that the faithful prophet Samuel was cooperating with demons; and this is shown by Saul's consulting the witch of Endor and attempting to call up Samuel from the dead. (1 Sam. 28:5-25) Modern-day clergy openly turn to spiritism and try to make it appear that God is in league with the demons; and this they do by teaching them the dead are alive, and that mediums on earth can communicate with the dead. Practically all the religionists teach "there is no death", which is the Devil's lie, and they cooperate with the demons. Saul was the enemy of God, and he perished ignominiously. The "man of sin", the clergy and "evil servant" class, are Jehovah's enemies and must perish, and hence are designated in the Scriptures as "the son of perdition", foreshadowed by Judas. Jonathan held himself free and aloof from all conspiracies formed against David. Likewise today the people of good will, the Jonathan class, hold themselves free and entirely aloof from all schemes and conspiracies hatched up by the clergy and the "evil servant" class to do injury to God's anointed people now on earth. The very existence of the Jonathan and David classes, their lives, are knit together, and they are true lovers of righteousness, and God loves them. They are companions and real lovers. These great truths should enable the remnant and the Jonathan class to see their privilege and duty now of ably supporting each other in the righteous cause.

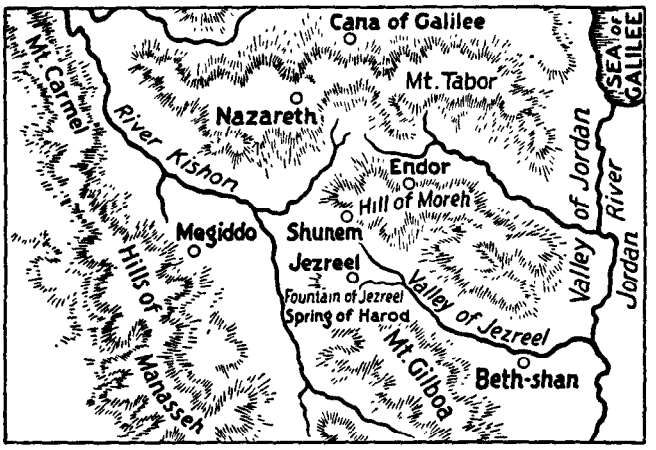
"STRANGE ACT"

9 Jehovah has declared his purpose to "bring to pass his act, his strange act", at the time of the settlement of the great issue between him and the enemy. (Isa. 28:21) That important event is foretold in this prophecy concerning the 'lovers of righteousness'. Israel was God's covenant people, upon whom Jehovah had put his name. Saul was their king, whom Israel chose. Today "Christendom" claims to be the people of God, and some of them pledge themselves to do the will of God and hence are in a covenant with God. Modern "Christendom" was foreshadowed by the Israelites, and Saul there represented the clergy leading those that make up the "man of sin", "the son of perdition." When God abandoned his covenant people, the Israelites, and their anointed king, Saul, and permitted the Godless pagans, the Philistines, to overthrow them, that appeared to the Israelites to be a very strange act. That was in fact an expression of Jehovah's adverse judgment previously determined against the unfaithful Saul and the unfaithful members of his house, and He expressed that judgment by executing the ones adjudged adversely. (1 Sam. 31:1-10) For about thirty-nine years God waited to execute that judgment, and the interim afforded opportunity for Saul to go the full length of the tether and to thus fully identify himself as the enemy of Jehovah. (1 Chron. 10:13, 14) When Jehovah in the near future executes the "man of sin", "the son of perdition," and all the supporters thereof, which He will do, that will appear to be a very strange act to all persons who are out of harmony with Jehovah God. That will be the beginning of Armageddon, and it will continue until all the enemies are destroyed.

10 At the execution of Jehovah's typical strange act against Saul and Israel, that is, the battle of Gilboa, Jonathan also fell, due to circumstances, and not due to any fault or unfaithfulness on the part of Jonathan. Jonathan remained true and faithful to David, Jehovah's anointed one, to the very end. Likewise the "other sheep" will remain true and faithful to Christ and the remnant of his body to the very end, although some of them may fall at Armageddon. Jonathan could not properly be in any other place in the war than in the battle front, fighting against the Philistines, and by that he showed his faith in God's kingdom. He was not responsible for the unfaithfulness of those round about him, and it was their unfaithfulness, and particularly that of Saul, that caused Jonathan to be placed in the battle. Jonathan was not resisting God's strange act against Saul, but was warring against the crowd that was reproaching God's

holy name; and the fall of Saul, and the end of his reign, which cleared the way for David to become the rightful king, was there picturing the beginning of the battle of Armageddon, which beginning of the "strange act" will be against religionists and religion.

[11] It is of real interest to here consider the line of battle formed by the two opposing armies; and in order that it may be more easily considered, a map insert is here published.



[12] Compare this with the line of battle at the time Gideon defeated the Midianites. Just before his night attack upon the enemy Gideon pitched his camp beside the well of Harod. (Judg. 7:1) "Gilboa" means "boiling spring" and seems to refer to the same well where Gideon encamped. Saul pitched his camp "by a fountain which is in Jezreel", and which appears to be the same as the "well of Harod". (1 Sam. 29:1) Saul, having in mind Gideon's position at the time of battle, no doubt expected that his (Saul's) taking a similar position would assure his victory. On the other side of the valley of Jezreel is the town of Endor, where Saul visited the witch and through her consulted the demons. The Philistines pitched their camp in Shunem, at the base of the hill of Moreh, in the same place where the Midianites had encamped. (1 Sam. 28:4) Just before the fight began, "the Philistines went up to Jezreel," that is, they moved their army forward. (1 Sam. 29:11) That placed the Philistine army between Shunem and Jezreel. (Josh. 19:18) That battle line-up located the fight just east of but very near Megiddo. (Josh. 17:11) The camp of the Israelites was near the town of Jezreel where King Jehu put the finishing touch on the wicked old wench, Jezebel. (2 Ki. 9:30-37) After the battle Saul's dead body was hung on the walls of Bethshan, which is on the east side of Mount Gilboa. If Saul counted on this position as an assurance that the Israelites would be victors, the result was the very opposite of what came upon the enemy when Gideon fought them at the same place. Saul suffered a disastrous defeat in the battle of Gilboa, and that made the whole matter appear to the survivors of Israel as strange, and hence the survivors fled. Saul and his sons were killed. (1 Sam. 31:1-6) The result of that battle was devastating and terrorizing to Israel.

[13] Jonathan was not authorized to fight against Saul, but, like David, he was leaving to God the execution of his vengeance against the unfaithful Saul. Jonathan was there fighting against God's enemies, the Philistines. The modern-day Jonathan class, the great multitude, are not authorized to use physical violence against the clergy and others composing the "man of sin". Their commission is to resist the reproach cast upon Jehovah's name by proclaiming the truth of God's Word against all who reproach his name, and thus to participate in the fight against God's enemies. Both Jonathan and David refused to take any violent action against Saul. (1 Sam. 24:1-22; 26:5-24) This shows that neither the remnant nor the "other sheep" are permitted to use violence against the religionists, but that they will leave to Jehovah the execution of his vengeance against his enemies, the religionists and others. A certain man appeared before David and claimed to have slain Saul at Mount Gilboa, and he expected, by repeating the circumstances, to receive some favor from David; but he was disappointed in that expectation. — 2 Sam. 1:1-16; 4:9, 10.

[14] No Philistine could gain favor with King David by slaying Saul and Jonathan, and to thus make the way clear for David to become king. Likewise at Armageddon, no modern Philistines, the political crowd, and none of their followers of the monstrosity, the "state religion combine", can gain any favor of Christ Jesus, the Greater David, by burning the "great whore". (Rev. 17:16, 17) Nor did the Philistines intend to help David by fighting against Saul, but their purpose was to reproach God's name. This is proved by a later attempt by the Philistines to destroy David. (2 Sam. 5:17-25) This shows that, after the fall of the religionists and religion at the beginning of Armageddon, the political, commercial, and radical "state religion" crowd, pictured by the Philistines and particularly by Goliath, will be against Jehovah's witnesses. The final result will be the complete clean-up of Jehovah's enemies, because all shall bite the dust.

REJECTED STONE

[15] The prophetic picture foretold the rejection of Christ Jesus, the Head Stone and Foundation of Zion, by all religionists and their allies. The survivors of Saul's army, and also the Philistines, continued to use every possible means to prevent David's rule over Israel. There followed a long war between the house of Saul and the house of David, that is, a war for a period of seven and one-half years; but David won out. (2 Sam. 3:1-6) Thus was shown that the followers of Saul, and the Philistines, pictured the followers of the religious leaders, including the politicians, the commercial crowd, and also including the radical element, all of which reject Christ Jesus as

King and rightful Ruler of the world. David, the typical stone (anointed king), was typically laid or presented as king in Zion when David captured the stronghold of Zion, taking it from the heathen Jebusites. (2 Sam. 5:6-9) There David brought the ark of God's covenant and established it in Mount Zion, thus picturing Jehovah's organization or habitation. —2 Sam. 6:12-19.

FAITHFUL COMPANY

[16] The great multitude must prove to be a faithful company, faithful to Jehovah and to his anointed King, Christ Jesus, and must prove to be true lovers of the "feet" members of Christ. This is shown by the course taken by Jonathan and David. Jonathan made a covenant with David because he knew that David was right, and he kept his side of the covenant in the sight of God, before whom the covenant was made. (1 Sam. 20:8-17) Jonathan was likewise against the devil religion and for Jehovah, and this is shown by the fact that he named his son Mephibosheth, which name means "dispeller of shame", that is to say, disapproval of the shameful thing, Baal or devil religion, which reproaches Jehovah's name with shame. Jonathan was a true worshiper of Jehovah. According to 1 Chronicles 8:34 Jonathan's son Mephibosheth was also called Merib-baal, which means "rebellion against Baal"; and this shows that Jonathan was against the devil religion; and hence the Jonathan class of today, those who form the great multitude, are against religion because it is of the Devil and reproaches the name of Jehovah God.

[17] Jonathan's son, Mephibosheth, was five years of age when his father Jonathan was killed (2 Sam. 4:4); and for seven and one-half years thereafter there was continuous war by the followers of Saul against David, and at the end of that war Mephibosheth was only twelve years of age. Being also a cripple in both feet, he could not have had any part in the war against David. In addition thereto Mephibosheth was brought up by the Manassite, Machir, who showed faithfulness to David. (2 Sam. 9:3-5,13; 17:27-29) So it appears that Jonathan's son, Mephibosheth, was free from prejudice against David. Evidently he followed in the footsteps of his father and was a lover of David because he saw David was right and was a worshiper of Almighty God. David did not forget his covenant with Jonathan; and so when the war was over, he started an investigation to determine who had survived in the house of Jonathan, his lover companion, and that investigation brought Mephibosheth to David's attention, and then the king restored to Mephibosheth all that he had lost through Saul's wrongful action. "Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar. Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth! And he answered, Behold thy servant. And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually."—2 Sam. 9:5-7.

[18] The descendants of Jonathan showed their recognition and appreciation of David as the rightful king of Israel. (2 Sam. 9:7,8; 19:27,28) When King David suffered, these descendants of Jonathan suffered, as companions of him that was so used. (Heb. 10:33) The descendants of Jonathan, through his son Mephibosheth, continued for at least ten generations after Mephibosheth. This shows that they received favor because of the faithfulness of their ancestor.—1 Chron. 8:34-40.

[19] The house of Jonathan being restored to all that had been lost through Saul's wicked course and downfall shows that the Jonathan class are now permitted to enjoy the privileges, which the clergy and the "evil servant" class lose, of working for Jehovah and his kingdom. By reason of their wrongful course they incur this loss. Those pictured by Jonathan and his house, who love righteousness, are like "the virgins", the "companions" of the King's bride, that enter into the favor of Jehovah at the palace of the King. (Ps. 45:14, 15) These also have their spiritual food from the Lord's table, even as Mephibosheth ate at David's table. The sparing of the lives of Jonathan's descendants for many generations may well picture that, while some of the great multitude may die before Armageddon is over, yet the Jonathan class, that is to say, those who go to make up the great multitude, as a class, will survive Armageddon, and which class may, after Armageddon, "be fruitful and multiply," and their offspring have a particular blessing at the hands of the Greater David. Also it may show that the dutiful and obedient children of the Jonadabs, or Jonathan class, who today are obedient to righteousness, may be spared during Armageddon and then, going on in faithfulness to Jehovah and his King, will forever have the Lord's blessing. The great multitude, or Jonathan class, should now see to it that their children are taught the truth of and concerning Jehovah and his kingdom and that from their early youth up they be instructed and admonished to love righteousness and to hate iniquity, and to do service unto Jehovah and his King. The Jonadabs who are parents have this responsibility to thus instruct their younger ones, and this they should do, and not neglect that privilege and obligation. Let them teach the children to understand that, if they would live and have the blessings of God, they must now become lovers of righteousness and do what is right, that Jehovah God is the righteous One, that Christ Jesus is the righteous Ruler of the world, and that all must come under his rulership willingly if they would have his blessings.

[20] There were others who at one time followed Saul and in due time broke away from him and went over

to David's side, even while David kept himself secluded and out of Saul's reach; and this they did because they saw that David was the choice of Jehovah, and therefore in the right. (1 Chron. 12:1-7) When David was retiring to the "hold", that is, his position at the stronghold of the wilderness, where he remained temporarily, others came from following after Saul's organization and joined David. "And of the Gadites there separated themselves unto David, into the hold to the wilderness, men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains; Ezer the first, Obadiah the second, Eliab the third, Mishmannah the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh, Johanan the eighth, Elzabad the ninth, Jeremiah the tenth, Machbanai the eleventh. These were of the sons of Gad, captains of the host; one of the least was over an hundred, and the greatest over a thousand. These are they that went over Jordan in the first month, when it had overflown all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west. And there came of the children of Benjamin and Judah to the hold unto David. And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you; but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it. Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse; peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band."—1 Chron. 12:8-18.

[21] Those strong men, like Jonathan, seem clearly to picture those who become members of the great multitude, and who come from all kindreds, peoples, nations and tongues, and show their love for God and his anointed King, Christ Jesus. The facts show that even now many are coming over to the "feet" members of the Greater David and are making with the anointed a common cause for righteousness, taking their stand firmly on the side of Jehovah and his king. Behold the great multitude coming to the fore.

[22] When David was directed by the Lord to go to Hebron, where he was inaugurated king over Judah, many others came to him and joined his forces. (1 Chron. 12:23-38) It is certain that these prophetic pictures are recorded to show that there now is a people of good will toward God, and that these must go to the Greater David, Christ Jesus, and put themselves under his command, and this they must do and will do before Armageddon is over. They cannot come with a double or doubtful heart, but must come wholeheartedly, recognizing Christ Jesus as the great anointed King and Jehovah's Executive Officer and Vindicator. They must recognize Jehovah and Christ Jesus as "the higher powers", to whom all must be subject, if they would live. This they must do and will do in the face of the "totalitarian state" that puts the earthly ruling power above Jehovah and his kingdom. That issue is being put up to the people now, and those who will live must make their choice and serve God and his King, Christ Jesus.

LAMENTATION

[23] It appears that at the battle of Gilboa, which pictures the beginning of Armageddon, Saul played a part in that picture which represented God's anointed at the beginning of the battle of Armageddon, even though Saul himself at that time was rejected of God. The person of Saul is not here to be considered, but the place of the anointed One is to be considered, as the all-important thing; and Saul at that time stood in the position or place of one who had been anointed over God's covenant people. Personalities do not and must not enter into the matter, and here both Saul and Jonathan appear clearly to have played parts in the prophetic picture which will have fulfillment at Armageddon. We must not now become confused or mixed in these pictures, thinking that a person playing a part must play some part all the way through.

[24] The report was brought to David that Saul and Jonathan had been slain: "And David lamented with this lamentation over Saul and over Jonathan his son." (2 Sam. 1:17) This lamentation of David, as shown by verse twenty-one of the same chapter, was not for Saul the unfaithful man; but the lamentation was for that place of Jehovah's anointed which had been disgraced and defamed at the hands of the uncircumcised Philistines, the enemy of God. The Philistines were anti-God and pictured those today who are against God and his kingdom, and the lamentation showed that any disaster that befalls the anointed and their companions at the hands of the enemy would necessarily bring sorrow to the remaining faithful ones. Because Jonathan stood for righteousness and had been faithful to God and to his covenant with David, and David loved him as his own soul, necessarily David lamented at the death of Jonathan, of whom he spoke in affectionate terms. Viewing the matter as a prophetic picture, it shows that at the beginning of Armageddon some of the anointed remnant may "die with their boots on", that is, be slain by some of the enemies of God while these faithful members of the remnant are performing their duty, and that also some of the "other sheep", the great multitude, pictured by Jonathan, may be slain in like manner by the same enemy, and which would be a demonstration of their integrity toward God and an answer to Satan's false charge against Jehovah and his servants on the earth. The dying of such faithfully doing their duty will cause a lamentation on the part of those who survive, but they will "sorrow not as others". They will feel great righteous indignation

and sorrow by reason of what the enemy has done to God's anointed. We know that the faithful remnant must be changed from human to spirit and some of them may have their change instantaneously while actively engaged in resisting the enemy, and may fall by violence at the hands of the enemy; but, concerning such faithful ones, "Blessed are the dead which die in the Lord from henceforth." (Rev. 14:13) The faithful remnant, who thus die, will have an instantaneous resurrection. Also the resurrection of the faithful Jonadabs, who may thus fall, is certain. The mutual love that exists between the anointed remnant and the "other sheep", or great multitude, is set forth in this prophetic picture in the

"SONG OF THE BOW"

[25] David composed and sung or chanted this dirge as a lamentation for his beloved friend Jonathan and for the anointed place of the king. "Then chanted David this dirge, over Saul and over Jonathan his son; and he thought to teach the sons of Judah [the song of] the Bow, lo! it is written in the Book of the Upright."—2 Sam. 1:17, 18, *Rotherham.*

[26] The person who filled the typical place of Jehovah's anointed king is not material here, and this shows that the lamentation was not for Saul. David did lament the death of Jonathan, and Jonathan is specially mentioned in this song because Jonathan pictured the great multitude, the members of which multitude are dear to the heart of every one of the remnant. Having this point in mind, note the prophetic picture and what comes to pass in fulfillment of this "Song of the Bow", as the song is sung: "The beauty of Israel [some of God's organization who are faithful witnesses and maintain their integrity toward God] is slain upon thy [Jehovah's] high places [Mount Gilboa; picturing the heights of the kingdom]: how are the mighty [in the Lord] fallen [faithful unto death]! Tell it not in Gath [the city of the enemy], publish it not in the streets of Askelon [in the Philistine city or organization of the enemy]; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph [that is, the modern-day Philistines should have no real cause to glory in their apparent victory, because their turn for death will come shortly]. Ye mountains of Gilboa [where God's anointed people suffered reproach and Jonathan suffered death at the hands of the enemy], let there be no dew, neither let there be rain upon you, nor fields of offerings [typical of a mournful, dead appearance]; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain [Philistines], from the fat of the mighty [enemies], the bow of Jonathan [which doubtless was the origin of the title for this Song of the Bow] turned not back [and so likewise the Jonathan class do not back down and take flight when the battle with the modern Philistines occurs, but they prefer to fall in battle rather than to compromise with the enemy], and the sword of Saul returned not empty [that is, the Lord's anointed remnant skillfully use the sword of the spirit, and with telling effect, on the enemy, the modern Philistines]. Saul [not the unfaithful man, but the anointed official place, which anointed place is now filled, so far as the earth is concerned, with the faithful remnant] and Jonathan [antitypically, the people of good will, that is, the 'other sheep'] were lovely and pleasant in their lives [the remnant and the other sheep dwell together and work together in mutual love and blessedness (Psalm 133)], and in their death they were not divided [the two companies, the remnant and the 'other sheep', here pictured, are inseparable and remain firmly in mutual love and harmonious action, even unto death, permitting nothing to separate them (Rom. 8:35-39)]: they [the faithful] were swifter than eagles [in discerning God's will and in responding to his call for service], they were stronger than lions [because they are strong in the Lord and in the power of his might (Prov. 28:1; Eph. 6:10)]. Ye daughters of Israel [the virgins, the companions of the bride of Christ, that follow her], weep over Saul [the anointed office or some who die faithfully fighting the enemy, and who are of that office], who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel [the faithful anointed remnant are God's servants, who act in the name of Jehovah, and bring to the great multitude the things of truth and service which make the latter appear beautiful]. How are the mighty [the anointed of the remnant, and Jonathan, the great multitude] fallen in the midst of the battle [the early part of Armageddon]! O Jonathan [the faithful companion and mutual lover of the remnant because of righteousness], thou wast slain [by the violent modern Philistines, while doing your duty, whereby you proved your integrity] in thine high places [on the heights of the kingdom, in active service]. I am distressed for thee, my brother Jonathan [brother-in-law by marriage; but particularly picturing the close relationship of the remnant and the great multitude; also note here that David specifically mentioned Jonathan, depicting the great love the anointed have for the great multitude]; very pleasant hast thou been unto me [the 'other sheep' are very pleasant to the little flock now]: thy love to me [showing that the Jonathan class must and do love God's anointed remnant] was wonderful, passing the love of women [far greater than the love between the sexes, where there is often passion with little or no principle]. How are the mighty fallen [by the enemy's violence and cruelty], and the weapons of war perished [seemingly their weapons of warfare were insufficient, but God will raise them out of death, thus proving their integrity]!"—2 Sam. 1:19-27.

[27] Mark that David held no malice against Saul, but, leaving everything in God's hands as to the punishment of him and the other wicked, David kept his

heart pure. The words of Jesus, the Greater-than-David, show that Jehovah will avenge his own in due time: "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." (Luke 18:7, 8) Later David defeated the Philistines; and God shows that today he has risen up and soon he will bring to pass his "strange act" by the hand of his Beloved, the Greater David, and that then all his enemies shall fall and bite the dust.

28 This prophetic picture now revealed by the Lord to his people increases their hope and brings comfort to all that love righteousness. The religious racketeers, "the man of sin," including the religious leaders and the "evil servant" class, pictured by the unfaithful Saul, shall soon suffer destruction. The anti-God and anti-God's kingdom, the monstrosity, pictured by Goliath, shall fall. Now Jehovah's people on earth see that monstrosity, the totalitarian government, ruled by cruel dictators, doing violence to God's people and reproaching his name, and they know that such monstrosity shall soon be completely defeated. It shall fall at the hands of Jehovah's Field Marshal, Christ Jesus, because Jehovah hates lawlessness and wickedness, and he declares that all the wicked he (God) will destroy.—Psalm 145:20.

29 The Lord God is revealing his truths to his people now for their aid and comfort, that they may stand firm in the Lord and resist to the last the efforts of the enemy who try to cause the faithful to deny God and his King.

30 Only the righteous shall receive life. Jehovah is the source of life, and he is the righteous One. The Logos, Christ Jesus, has always loved righteousness and hated iniquity, and therefore God has given him the first place in His universe. The few faithful men of old by faith saw the coming righteous rule of Christ Jesus, the King, and have set their hearts upon that kingdom, remained faithful and true to God, and therefore receive a good report, and God has prepared for them a place in his organization. They loved righteousness and hated iniquity. God caused Jonathan to play a part picturing these faithful men. The faithful apostles and other spirit-begotten ones who continue faithful love righteousness and hate lawlessness, and these determinedly remain true and faithful to God, refusing to compromise with any part of Satan's organization. They prefer to obey God, and not man, and Jehovah has assured them that, thus proving their integrity, they shall live and reign with Christ and share with him in his kingdom glory. (Rev. 1:6; 20:4) These were pictured by the part that faithful David, the anointed, played. The "other sheep", whom the Lord gathers and who form the great multitude, love righteousness and hate iniquity, and Jehovah has prepared a place for them where they shall enjoy life everlasting. (Matt. 25:34) Jonathan played a part picturing these. Such are the ones that shall live for ever upon the earth. The faithful men of old, whom the Lord will "make princes in all the earth", and the great multitude who survive Armageddon, will be the only righteous ones then on the earth. And they will doubtless be united and see each other in the flesh before Armageddon ends. Will those righteous ones who survive Armageddon fulfill God's mandate, to wit, "Be fruitful and multiply, and fill the earth" with a righteous people? The earth was created for righteous creatures, and the righteous only shall live for ever. "Jehovah preserveth all them that love him." (Ps. 145:20, *A.R.V.*) "For the righteous Lord loveth righteousness; his countenance doth behold the upright." (Ps. 11:7) "Surely his salvation is nigh [to] them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other." (Ps. 85:9, 10) "In the way of righteousness is life; and in the pathway thereof there is no death." (Prov. 12:28) Then there will be no more hypocrisy and no more reproach of God's holy name.

31 In the prophetic picture Jonathan played parts representing these faithful men of old and also the "other sheep", whom the Lord Jehovah through Christ Jesus gathers out and brings into the fold. David pictured Christ Jesus and the faithful anointed members of his body, including specifically the anointed remnant now on the earth. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." David loved Jonathan and said: "Thy love to me was wonderful, passing the love of women." Thereafter their love for each other existed because both took the righteous course and served Jehovah. Now the remnant and the "other sheep" must love each other and be knit together for the same reason. Both classes love and serve Jehovah and his King; therefore they love righteousness and hate iniquity, and the favor of Jehovah is to them. All will be made one fold in God's due time. (John 10:16) And all will for ever sing of Jehovah's righteousness. "The memory of thy great goodness shall men pour forth, and thy righteousness shall they shout aloud [ring out]."—Ps. 145:7, *Roth.*

QUESTIONS FOR STUDY

¶ 1. What must now be the course of action of all who love righteousness, and why?

¶ 2. In what facts is seen Jonathan's faithful co-operation with David and against the enemy? What does this indicate as to a present-day class and their motive and course of action?

¶ 3. Show that Jonathan's visiting and comforting David when David was in exile, while others betrayed David to Saul, was prophetic.

¶ 4. How, in this picture, and in other prophetic pictures, has God given assurance concerning preservation of the great multitude and their offspring?

¶ 5. Jonathan's having worshiped Jehovah in spirit and in truth means what for him, and is of what prophetic significance?

¶ 6. In what is it seen that Jonathan had a proper view of his own relationship to the Lord and to the Lord's anointed? and how does this fit in the prophetic picture?

¶ 7. That, though faithful to Jehovah and to David, and fighting in the cause of Israel, Jonathan was slain by the Philistines, is of what significance?

¶ 8. In his pretending to be fighting against the enemy, and in his consulting the witch of Endor, whom did Saul picture, and how?
¶ 9. How was Jehovah's "strange act" foretold in this prophetic picture?
¶ 10. Account for the fall of Jonathan also, in the battle here, and apply this part of the picture.
¶ 11, 12. Describe the line-up preparatory for the battle of Gilboa, and the result of that battle.
¶ 13. Apply the prophetic fact that Jonathan was there fighting against the Philistines, and did not at any time fight against Saul.
¶ 14. What was foreshown in the effort, and failure, of the man "from the camp of Israel" to receive from David some credit or favor for the slaying of Saul?
¶ 15. What was foreshown by the long-continued effort by the Philistines and the survivors of Saul's army to prevent David's rule over Israel?
¶ 16. What is shown by the course taken by Jonathan, his covenant with David, and his naming his son Mephibosheth?
¶ 17. Relate facts showing that David did not forget his covenant with Jonathan.
¶ 18. What favor came to the descendants of Jonathan because of his faithfulness?
¶ 19. What was pictured by the favor shown to Jonathan's descendants?
¶ 20. Who else previously following Saul went over and joined David, and why?
¶ 21. What was pictured by these strong men and their coming over to David's side?
¶ 22. What is now seen to have been the purpose of these prophetic pictures?
¶ 23. As to personalities, what important point must be kept in mind in considering the prophetic pictures?
¶ 24. Explain David's lamenting over Saul, and over Jonathan. That both of these were slain in this battle is of what prophetic significance?
¶ 25. What is "The Song of the Bow", and by whom and for what purpose was it composed and sung?
¶ 26. Apply "The Song of the Bow" as in its fulfillment as a prophecy.
¶ 27. What instruction is seen in David's attitude and conduct toward Saul, and in David's later being victor over the Philistines?
¶ 28. How does this prophetic picture now serve the purpose for which it was provided?
¶ 29. Why is Jehovah now revealing his truths to his people?
¶ 30. Who only shall receive life, and why? What future privilege has Jehovah provided for these?
¶ 31. Whom, then, did Jonathan and David here picture? and what was foreshown in their love for each other, and the reason therefor?

FRUITBEARING

JEHOVAH chose Jerusalem for himself. Likewise he has taken out of the world a people for himself. "This people have I formed for myself; they shall shew forth my praise." (Isa. 43:10-12, 21) Jesus Christ said: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; . . . I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John 15:1-5) "Organized Christianity" took the name of Christ but wholly failed to bring forth the fruit of God's kingdom. Referring to the "vine" of "Christendom" Jehovah says: "Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?"—Jer. 2:21.

The fifteenth chapter of Ezekiel's prophecy shows that "Christendom" has committed a great trespass against God, in this, that she has been unfruitful or has brought forth a poisonous fruit. "And the word of [Jehovah] came unto me, saying, Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?" (Ezek. 15:1-3) Jehovah then propounds some questions concerning the vine tree, among which is this: Can it be put to more earthly use than other trees, or does God expect more of it than of ordinary trees? Correspondingly it is asked, Does God require those who profess to be his people, and who make a covenant to do his will, to try to do the same kind of work as the unconsecrated heathen do or to do something better? The unconsecrated heathen build hospitals and schools, and do special reform work, and carry on works of financial and political reforms, and form various kinds of leagues to accomplish their purposes. Shall not God's covenant people do something more than that, and something different? Can a people claim to be God's people and pursue a course similar to that of the heathen?

Jehovah has separated his people for a different purpose. He planted the vine and brought forth the branches thereof for the very purpose of bearing testimony to the truth of his Word and to the honor of his name. Christ Jesus is the true vine, and those in Christ Jesus are the branches. The office of the branch is to bear fruit, and by its so doing Jehovah is honored and glorified. Said Jesus: "Every branch in me that beareth not fruit he taketh away. . . . If a man abide not in me, he is cast forth as a branch, and . . . burned." (John 15:2-6) This statement of Jesus is in exact harmony with Ezekiel's prophecy, to wit: "Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work?"—Ezek. 15:4.

The Israelites had the opportunity of bringing forth the fruit of the kingdom to the glory of God, but because of their selfishness and unfaithfulness, particularly on the part of the clergy and leaders, they brought forth fruit to themselves. "Israel is an empty vine, he bringeth forth fruit unto himself." (Hos. 10:1) Those of "Christendom" who made a covenant to do God's will, particularly the clergy and the elders, were given the privilege of bringing forth the fruits of the kingdom, and because of their unfaithfulness and stubbornness they have brought forth their own kind of fruit, or 'fruit unto themselves'. Therefore the words of Jesus apply to all such: "The kingdom of God shall be taken from you, and given to a

nation bringing forth the fruits thereof."–Matt. 21:43.

The purpose of the "vine tree" is therefore definitely fixed. The fruits of the kingdom are God's life-giving and life-sustaining truths of and concerning his kingdom, and such shall vindicate his word and his name. Looking to the fulfillment of the prophecy at the coming of the Lord to the temple of God, what is found there? "Christendom" has wholly failed to bear the fruits of the kingdom, but, on the contrary, has become a "strange vine" that bears fruit of Satan's organization. "Behold, when it was whole it was meet for no work; how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?" (Ezek. 15:5) When the end of the world came and Jesus Christ appeared, "Christendom," instead of receiving him and bowing to his authority and rule, went into the World War and got burned at both ends. That vine of "Christendom" was fit for no good work to God's glory before the war, and after the war it is wholly unprofitable.

Jehovah declares his purpose now to destroy "Christendom", and directs the "faithful servant" class, foreshadowed by Ezekiel, to announce that fact. "Therefore thus saith the Lord God, As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am [Jehovah], when I set my face against them." (Ezek. 15:6, 7) The "vine tree", "Christendom," by readily joining with Satan's organization in the World War, thereby became scorched, or burned, and it is withered, and the fire of Jehovah's battle at Armageddon will completely annihilate it. "And I will make the land desolate, because they have committed a trespass, saith the Lord God." (Ezek. 15:8) "For the vineyard of [Jehovah] of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears said [Jehovah] of hosts, Of a truth, many houses shall be desolate, even great and fair, without inhabitant. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: but [Jehovah] of hosts shall be exalted in judgment, and God, that is holy, shall be sanctified in righteousness." (Isa. 5:7-9, 15, 16) This shall be a vindication of God's name.

Jehovah directed his prophet Ezekiel to cause notice to be served upon Jerusalem concerning her abominations. This foreshadowed the "faithful servant" class causing "Christendom" to know her abominations. In the sixteenth chapter of Ezekiel's prophecy are shown the gross sins of self-righteousness. The self-righteous are shown as falling away from Jehovah and despising others as sinners and heathen, beyond the mercy of God; and God's announced purpose of restoring such despised ones to his favor is shown. Jehovah commands Ezekiel to trace the history of Jerusalem from the beginning, manifestly in order that, to quote Romans 7:13, "sin by the [willful breaking of God's] commandment might become exceeding sinful." The sins of Jerusalem are spread out before her: "Son of man, cause Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite." (Ezek. 16:2, 3) The prophecy applies with stronger force to "Christendom".

Canaan was the cursed one of Noah's grandsons. (Gen. 9:25) The name of the land of Canaan means "humiliated" and represents the condition of the accursed, humiliated race from which Jehovah selects his people. That condition shows his people as being "by nature the children of wrath, even as others". (Eph. 2:3) Jerusalem was originally a Canaanite city called "Jebusi, which is Jerusalem". (Josh. 18:28) "As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem unto this day." (Josh. 15:63) This scripture had application until David later took the city. (2 Sam. 5:6-9) Both the Amorites and the Hittites were descendants of Canaan, and therefore were Canaanites. "And Canaan begat Sidon his firstborn, and Heth, and the Jebusite, and the Amorite, and the Girgasite." (Gen. 10:15, 16) The Hittites were descendants of Heth, who was a Canaanite. It was a Hittite from whom Abraham bought the cave of Machpelah, which is at Hebron, thus showing that the Hittites were in possession. (Gen. 23:3-20) Amorite means "mountaineer, dweller in the heights". "Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath." (Amos 2:9) Hittite means "terrible, dread".

Therefore says Ezekiel to Jerusalem: "Thy father was an Amorite, and thy mother a Hittite," both from Canaan, and all heathenish; and for this reason the people and their dwelling place were under the curse upon Canaan, polluted and filthy in the sight of Jehovah. Such was the condition of the city when Jehovah chose the site of Jerusalem as the location of his typical organization. Therefore Ezekiel describes the place as a newly born and abandoned baby girl, in these words: "And as for thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born."—Ezek. 16:4, 5.

The prophet then, in substance, says that Jehovah passed by and beheld this place as a newly born baby girl, polluted and unwashed, and he chose it and cleaned it up. "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments; thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare."—Ezek. 16:6, 7.

Jehovah had his eye on the site (the place for his typical organization) where he would place his name. "But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which [Jehovah] thy God careth for; the eyes of [Jehovah] thy God are always upon it, from the beginning of the year even unto the end of the year." (Deut. 11:11, 12) As God's eyes ran to and fro through Canaan, searching it out, he saw the Jebusites occupying the place where he would establish Jerusalem, which land the Jebusites had defiled and filled with corrupt doings. (Lev. 18:3, 25) Joshua burned Ai and made it a heap of ashes, even a desolation, and he did the same thing to Jericho. (Josh. 6:24, 26) Jehovah, however, did not command David, when he took the city, to raze the walls and buildings of Jebusi, or Jerusalem, and make it a desolate heap. He allowed it to stand, only having the occupancy or controllership of the city changed. Out of his gracious goodness the original heathen city was permitted to grow up from babyhood to maturity and become the holy city, "whereas thou wast naked and bare." God put his name there and laid the obligation upon Israel to keep his name unsullied.

HIS PREPARATION

JEHOVAH stopped the World War. Jesus had prophesied that he would do so for the sake of his elect. The elect servant of Jehovah is made up of Christ Jesus the Head and 144,000 approved ones, and the delight of Jehovah is in his servant. (Isa. 42:1) Before Jesus came to earth God foretold by one of his prophets that he would gather his people together and complete the servant before Armageddon is fought. (Ps. 50:5) Jesus prophesied in corroboration thereof. At this time the seventh chapter of The Revelation should be carefully read.

Satan got into violent action in A.D. 1914, and when he was cast out of heaven he was so angered against God's organization, and particularly the remnant thereof on earth, that he would have completely wrecked everything in connection with the human race. God's due time for Armageddon had not arrived, and he stopped the World War. Not that God needed time to prepare, but he would not permit the climax until his due time. No tangible reason appeared for the cessation of the World War in 1918, but God had a reason. He would gather together his covenant people, and anoint the approved ones and send them forth as his witnesses to serve notice on the organization of Satan of His purpose to destroy that wicked organization and to fully establish His kingdom of righteousness on the earth.

God does not take such action by secret methods. When Armageddon is fought due notice thereof will have been brought to the attention of the enemy and of the people and of the prominent ones of the enemy's organization. Jehovah graciously permits those on the earth forming a part of the elect servant class to give such notice. They must be prepared for their work and must do it in God's way.

John, the apostle, representing the remnant which forms a part of the servant class, "saw four angels standing on the four corners of the earth, holding the four winds of the earth." (Rev. 7:1) "Wind" is a symbol of violent power and force working destruction. "Winds of the earth" means the violent forces operating with respect to the earth, where Satan's operations are confined after his being ousted from heaven. (Rev. 12:12) "Four" is the symbol of the entire forces in destructive operation. These "four winds", continuing with the velocity attained in A.D. 1918, would have wrecked everything on earth and would have interfered with the work of God's elect in serving the notice.

"Four angels standing on the four corners of the earth" means all the angels required to restrain the destructive forces in any and every part of the earth. When Armageddon begins, that restraint will be removed, because the witness work in the earth will then be finished. Until that time, as it is written, the "four angels" to whom it is given to "hurt the earth and the sea" continue to hold back the storm of the Lord. Those angels are not human creatures or human agencies, but are "the holy angels" of God invisible to man and who accompany and act as the deputies of Christ Jesus when he comes for judgment. (Matt. 25:31) The vision therefore discloses a host of heavenly creatures controlling certain forces from every quarter of the earth.

John then "saw another angel ascending from the east, having the seal of the living God". (7:2, 3) That mighty angel is the Lord Jesus, the chief and great executive officer of Jehovah. The vision shows him coming from the direction of the rising sun, from the orb of light, which is Jehovah. "The Lord God is a sun and shield," says Psalm 84:11. "As the lightning cometh out of the east, and shineth even unto the west;

so shall also the coming of the Son of man be." (Matt. 24:27) The angels of God had stopped the violence of war in 1918. Then appeared Jehovah's chief officer to issue orders or the command to "the four angels", meaning those guarding every part of the earth.

These angels were commissioned to "hurt the earth and the sea". Manifestly this commission has reference to the great and final battle. The mighty officer of Jehovah orders the angels thus commissioned to "hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads". (7:3) The primary purpose of the apparent delay of Armageddon is announced to be that the servant class might be completed and sealed in their foreheads and sent forth to do the work God has commissioned them to do.

"The earth" is the symbol for the peoples organized into forms of government ruled by visible creatures and under the supervision of an invisible overlord. It is Satan's official visible organization. "Trees" grow up out of the earth, and here picture the prominent men of Satan's organization who are cruel, austere and haughty, and who rise up and draw nourishment or sustenance from the people. They are likened unto a green bay tree. (Ps. 37:35) They are exactly the opposite of the "trees of righteousness", which are the planting of Jehovah. (Isa. 61:3) Hence, because they are Satan's trees, they are marked to be "hurt" in God's due time.

The sea covers four-fifths of the earth, and therefore must represent the masses of the human race that are alienated from God and that give nourishment to and bear up the commerce of the world. The Devil's organization rides upon "the sea" and oppresses the people. These trees, forming the live agencies of Satan's organization, must be destroyed in God's due time. Satan, in his wicked and violent determination to turn all creation against God, would have pushed the work on to the destruction of all the governments of the earth, including the prominent people therein and even the masses. Satan's chief purpose is to destroy God's kingdom. Had he so continued, the gathering of the saints and the witness work would have been greatly hindered, if not prevented. Jehovah therefore cut the day of trouble short "for his elect's sake". (Matt. 24:21, 22) When the elect has been gathered, then the four angels will let loose the winds of violence that will completely destroy Satan's organization. Violent forces which Satan has raised up will then be to its own hurt. "For they have sown the wind, and they shall reap the whirlwind."—Hos. 8:7.

"The seal of the living God," in the possession of the angel coming from the orb of the sun, must have to do with the covenant of God. Genesis 17:10 and Romans 4:11 show that circumcision was made a sign or symbol or seal of the covenant between God and Abraham. The seal in the foreheads of the servants of God would be a sign or symbol of righteousness and their approval by Jehovah in their relationship to the covenant by sacrifice. All of the twelve tribes of Israel were in the covenant of God by the sacrifice of the paschal lamb. Likewise all of the spirit-begotten, or spiritual Israelites, from which the elect servant is to be taken, are in the covenant with Jehovah by the sacrifice of the antitypical Lamb of God. The 144,000 are faithful to the covenant and therefore receive the seal of approval. To the faithful remnant God gives a better appreciation of that covenant, and as a sign of their approval by him God brings them under "the robe of righteousness", gives them "the garments of salvation" (Isa. 61:10) and the wedding garments (Matt. 22:11, 12), and thus identifies them with his official organization. It is such that he commissions to do his work in attending to the kingdom interests on earth. The forehead is the prominent place to be seen by all. It is noted that Babylon's name is written on the forehead of the woman pictured in Revelation 17.

The faithful remnant class is prominently marked in the forehead that all may know and mark a difference in them from those of the world. They are diligent in giving the witness to the name of Jehovah and in caring for the kingdom interests committed to them. It is these faithful ones that are brought into the "everlasting covenant . . . , even the sure mercies of David" (Isa. 55:3), and receive the outpouring or anointing of the holy spirit in the last days. (Joel 2:28, 29; Eph. 1:13) Such is the anointing of the holy spirit for the service of God.

The holy angels of the Lord, thus commissioned to turn loose the winds that will bring hurt upon Satan's organization, do so in God's due time. As the Midianites long ago fought among themselves and were pursued by Gideon and his 300 (Judges 7 and 8), so in due time the Devil's representatives will fight one another and will be pursued by the army of the Lord to the destruction of the enemy. But this must wait until the servant class is completed and sealed. The total number sealed is 144,000 and must of necessity include those who died in faith before Christ's coming to the temple and who waited for the resurrection. God's sign of approval upon them is shown by his awakening them out of death, which the Scriptures clearly indicate took place in A.D. 1918.

The remnant on earth received the robe of righteousness and the place in the temple and were given a better appreciation of the kingdom, and their loving zeal therefor is proof of their sealing. All are "spiritual Israelites" because they are God's chosen nation and their right to live is as spirit creatures. The fact that one is an Israelite after the flesh would profit nothing. (John 6:63) Nor would the fact that one is in the covenant by sacrifice make him eligible. He must be in the covenant for the kingdom of heaven and be wholly devoted to the Lord and then receive the Lord's approval, symbolized by the "seal".

Of the natural Israelites there were twelve tribes.

There are twelve divisions or tribes of the spiritual Israelites mentioned in this chapter seven of The Revelation. Judah is the first named, and appropriately so, because Jesus Christ, the Head of the servant class, is of the tribe of Judah. (1 Chron. 5:2) The name means "praise of Jehovah", and Christ Jesus leads the praising of Jehovah's name, and all his brethren join in the praise of the Father. Christ Jesus leads the fight against the enemy, and the sweet singers of praise are in the van with him because they are called, chosen and faithful. (Rev. 17:14) In line with this Judges 1:1, 2 reads: "Who shall go up for us against the Canaanites first, to fight against them? And the Lord said, Judah shall go up: behold, I have delivered the land into his hand."

Twelve tribes are mentioned, and of each tribe 12,000 are selected and sealed. This proves that the Lord has no preference amongst the tribes so far as numbers are concerned. There is evenness and beautiful proportion in the divine arrangement of the glorified Christ, Head and body thereof. God sets the members in the body according to his pleasure. (1 Cor. 12:18) All the twelve tribes of natural Israel were in the covenant of God confirmed at Mount Sinai. (Exodus 19 and 20) All the people begotten of the spirit of God are in the covenant by sacrifice, but not all will receive the approval of God; and this is shown in God's dealing with natural Israel.

Levi was not regularly considered one of the twelve tribes of Israel, but was a sort of thirteenth tribe by reason of the splitting of the tribe of Joseph into the tribes of Ephraim and Manasseh. (Num. 1:10) Dan is not mentioned in the Revelation account of the twelve tribes that were sealed. He seems to picture that group of persons who have made a covenant with the Lord but who have turned against their "own mother's son" and attempted to hinder God's organization and who suffer destruction. The tribe of Levi mentioned in this chapter of The Revelation undoubtedly takes the place of the tribe of Dan.

The tribe of Ephraim is not mentioned in the Revelation account, that tribe evidently being included under the tribe of Joseph (7:8) because after separating the tribe of Manasseh therefrom there would be only the tribe of Ephraim left for Joseph. Ephraim seems to represent that class that is neither cold nor hot (3:15, 16) but that is 'spued out of the Lord's mouth'. These were in the covenant by sacrifice but did not receive the Lord's anointing. The headship is taken from Ephraim and given to the patriarch Joseph.

When God selected Israel he gave his word: "Ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19:6) Natural Israel failed and did not receive that which was promised to the faithful, but those who are taken into the covenant by sacrifice, and into the covenant for the kingdom (Luke 22:28-30), and who maintain their integrity and faithfulness, do receive the blessings promised. As stated at Romans 11:7: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest [of natural Israel] were blinded." The 144,000 members of the body of Christ are thus in the assembly shown as selected and anointed, or sealed.

WICKEDNESS REMOVED

THOSE who oppose the truth will not believe what is here written. Only those who lift their eyes to heaven and go in faith to God and obediently follow Christ Jesus are given the vision as described in Zechariah chapter five, and the understanding thereof.

Zechariah (5:5) records: "Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth." The angel of the Lord now discloses to the remnant of Jehovah's witnesses the permanent place of wickedness. Satan began his wicked, hypocritical, religious organization on the plains of Shinar, shortly after the great flood of Noah's time, and which organization is symbolized by a woman, Satan's wife, whose name is called "Babylon". (Gen. 10:8-10; 11:1-9) That devilish, hypocritical organization has at all times stolen the Word of God and misused it, and has stolen the people away from serving God and has produced a crop of creatures that have sworn falsely before God. These religious frauds who are defamers of Jehovah's name are to be transported to their everlasting abode.

The prophet inquires of the angel, "What is it?" and is told: "This is the ephah that goeth forth. He said moreover, This is their appearance in all the land." (5:6, *A.R.V.*) The prophecy thus shows how it appears to the eyes of Jehovah, who determines and metes out judgment. The ephah is a large measure and symbolizes a large measure of something. A measure denotes judgment. Therefore this prophecy means that Jehovah has measured out or judged, and that the measure is large against those denounced by the judgment.

The ephah had a lid or covering of heavy material like lead on it, and inside the ephah appeared a woman sitting. Zechariah (5:7) refers to her in these words: "And, behold, there was lifted up a talent [or (*margin*) a weighty piece] of lead: and this is a woman that sitteth in the midst of the ephah." The lid was of a base metal having the appearance of silver and therefore pictures hypocrisy, which is so successfully

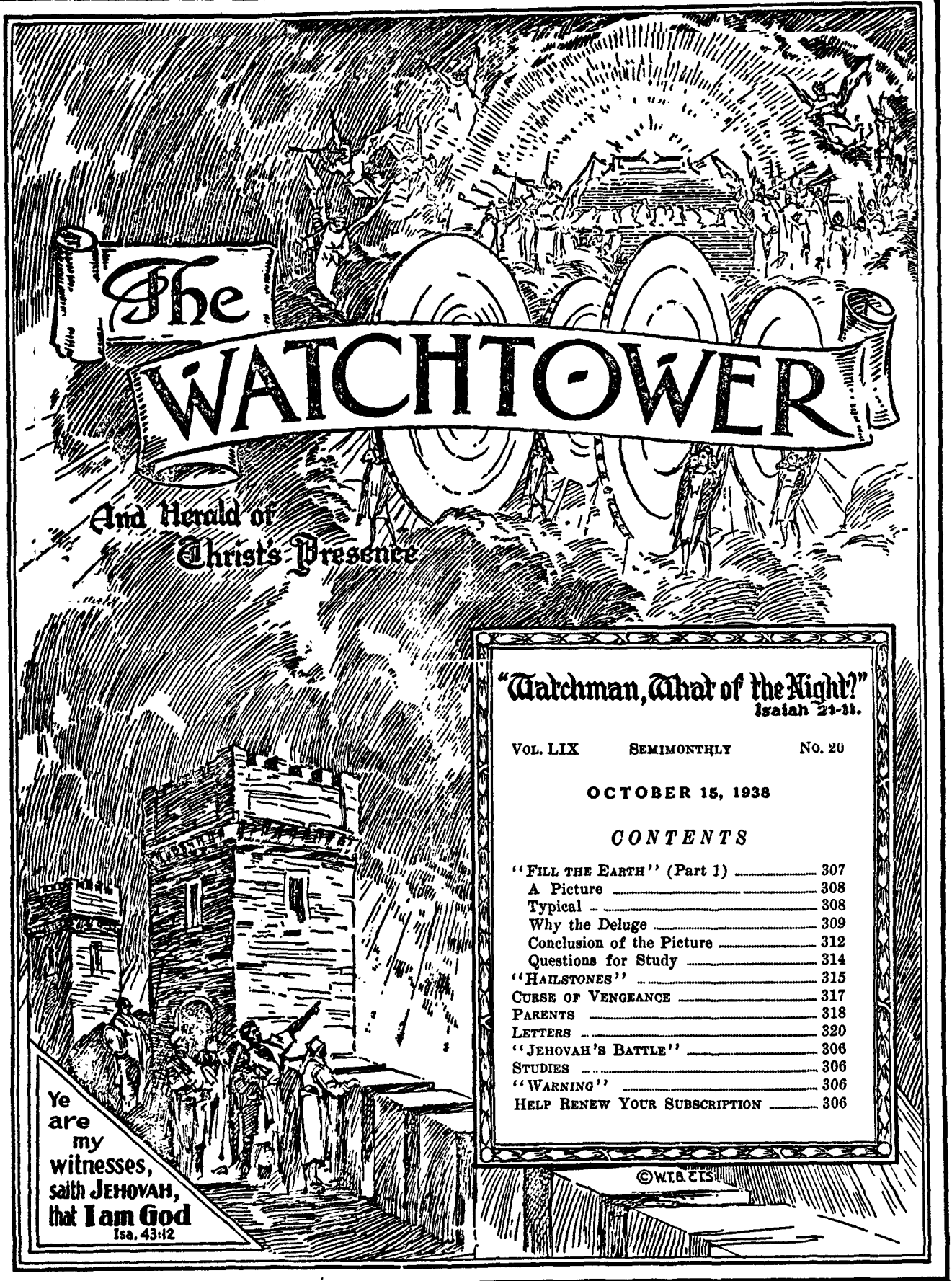
practiced by the Devil's religious agents; which base covering will be destroyed. (Jer. 6:29; Ezek. 22:18) The power of Jehovah lifts up this lid or covering and exposes what is inside the ephah, and therein appears a woman. This woman is evidently the Devil's wife, that is, his hypocritical organization called "Babylon". This organization gave birth to the thieves and the liars and all other lawless ones mentioned in Zechariah's prophecy. (Rev. 17:3, 5) Satan's organization is entirely wicked. Concerning the woman sitting in the ephah the angel spoke: "And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof." (5:8) "Wickedness," here, means "Lawlessness" (as translated by *Rotherham*), and particularly applies to the class whom the Lord gathers out from among his covenant people. (Matt. 13:41) This would specifically apply to the "man of sin", "the son of perdition," and all the clergy, who claim to serve God but who in fact serve the Devil. The lid was lifted up, exposing this wicked woman, and then she was pushed inside of the ephah and the lid or covering was closed down. Thus the Lord crates her up for transportation to where she belongs. She has no place in the "holy land", that is, in the earthly condition of God's people, but she is taken to her own place, which later the angel of the Lord explains to Zechariah.

The Lord's method of gathering out and transporting this hypocritical crowd, which is the very embodiment of lawlessness, now appears, in verse nine of the prophecy, to wit: "Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven." Undoubtedly these "two women" are servants of the Lord God and of the great Judge, Christ Jesus, at his temple. Being females, they would be subject to the "man Christ Jesus". (1 Cor. 11:3) They therefore fitly picture the angels used by the Lord to gather out the wicked ones and to keep them away from the temple of God. As Jesus himself said of this very time: "The Son of man shall send forth his angels [symbolized by these two women], and they shall gather out of his kingdom all things [that were in line for the kingdom, but] that offend, and them which do iniquity; and shall cast them into a furnace of fire [destruction]; there shall be wailing and gnashing of teeth." —Matt. 13:41, 42.

The prophecy of Zechariah says of the "two women", "The wind was in their wings"; which signifies that the power of God was with them for the swift performance of his judgment. The wings show that they are creatures that fly swiftly before judgment. 'Having wings like a stork's' shows that they knew the time of God's judgment and that the judgment time had come. Jeremiah 8:7 proves this point, saying: "Yea, the stork in the heaven knoweth her appointed times; . . . but my people [professed people, who are lawless toward God's commandments] know not the judgment of the Lord." The stork's wings are large and able to lift heavy loads. Storks fly at a great height, and the prophecy says of the "two women" with stork wings, "They lifted up the ephah between the earth and the heaven" and transported the old woman, the personification of lawlessness, swiftly to her everlasting abiding place.

Where does "wickedness", pictured by the occupant of the ephah, belong? This question was propounded by Zechariah, in verse ten, to which question the angel of the Lord replied: "And he said unto me, To build it an house in the land of Shinar; and it shall be established, and set there upon her own base." (5:11) The land of Shinar was the place where Satan began his organization on earth after the great Deluge, to turn the people away from Jehovah by means of lying and stealing; hence that land represents the beginning of lawlessness. The Bible record concerning this and the building of the tower of Babel says of the people that the Devil turned away from the Lord: "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said, Go to, let us build us a city [Babylon], and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." (Gen. 11:2, 4) The covenant people of God were carried away from Jerusalem as captive into the land of Shinar. (Dan. 1:1, 2) In due time Jehovah restored the remnant of his people, then as he has now restored his faithful remnant of spiritual Israel, taking them away from Satan's organization, Babylon, and bringing them into his own organization. As foretold at Isaiah 11:11, "In that day . . . the Lord shall set his hand again the second time to recover the remnant of his people."

Jehovah's swift messengers, flying like storks, bear the lawless or wicked class back to the place assigned to that crowd, and that place prepared for her was symbolized by the land of Shinar: "an house in the land of Shinar." (5:11) "An house," as here used, and to which the woman "wickedness" is taken, pictures a condition of perpetual death. Job 17:13 confirms this, saying: "The grave is mine house." Also Isaiah 14:18, 19: "All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain." A house denotes a place to stay, and this picture in Zechariah's prophecy shows lawlessness assigned to a condition of everlasting destruction. The curse of Jehovah upon the wicked organization of Satan is a vindication of His holy name, and shows what shall be the result of the great war, "the battle of that great day of God Almighty." (Rev. 16:14) Wickedness shall be destroyed for ever.—Psalm 145:20.


The
WATCHTOWER
And Herald of
Christ's Presence
"Watchman, What of the Night?"
Isaiah 21-11.
VOL. LIX SEMIMONTHLY NO. 20
OCTOBER 15, 1938
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Ye are my witnesses, saith JEHOVAH, that I am God
Isa. 43:12
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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

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"JEHOVAH'S BATTLE"

This testimony period, embracing October 1 to 31, is international and has begun the new service year. It introduces to the peoples the latest provision of the Lord, to wit, the new booklet *Warning*, and on a 5c contribution. During this period all publishers of the kingdom are to specialize on placing this booklet alone, that the obtainers thereof may in turn give undivided attention to this concentrated message of warning concerning Jehovah's battle nigh at hand. Arrange your affairs for a large participation in giving this warning testimony. Those not under the supervision of a branch office should at once get in touch with our main office here and arrange for territory assignment, supplies, etc. We anticipate with much pleasure your service report at the close of October.

STUDIES

Quite frequently the one presiding at a study is not equipped to give a proper sum-up on a question. For this reason the questions should be confined to the paragraph under consideration and in every instance the paragraph should be last read as a sum-up of the matter. This rule should be followed in *Watchtower* studies and in all other studies of the books and booklets.

"WARNING"

This new booklet, with cover design illustrating its title, combines under one cover the two recent public speeches of the Society's president, the one at the Sydney (Australia) convention and the other at the Seattle (Washington) convention this year. The demand and the need for these speeches in print is world-wide, and this booklet is now released for distribution to the general public. Get your personal copy, remitting 5c contribution therefor, for private study and to prepare yourself to join in putting it in the hands of others.

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The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX OCTOBER 15, 1938 No. 20

"FILL THE EARTH"

PART 1

"Be fruitful and multiply and fill the earth."—Gen. 1: 28, Rotherham.

JEHOVAH'S purpose is to fill the earth with a righteous people. That is made certain by his revealed Word. Before the time of man "God created the heaven and the earth". (Gen. 1: 1) Later he created man to inhabit the earth. Says the Almighty God: "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." (Isa. 45: 12) He created the earth for a definite purpose: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else." (Isa. 45: 18) If he does not fill the earth with human creatures that there abide for ever, then the creation of man and the earth for man is in vain; and it is certain that Jehovah God does nothing in vain. His mandates must be and shall be fully performed in his due time. His name Jehovah clearly means his purpose toward his creation. Jehovah says: "My counsel shall stand, and I will do all my pleasure. . . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 46: 10, 11) Jehovah gives assurance that he will do what he says and will fulfill his announced purpose. (Isa. 55: 11) His creatures that love and serve him take God at his word and are fully persuaded that he will perform completely every promise.

2 Having such full assurance, consider now Jehovah's command given to his perfect creature man and his perfect helpmate Eve, to wit: "Be fruitful and multiply and fill the earth." When God announced that purpose and gave command Adam and Eve were righteous, because sin had not then entered the world. Manifestly God's purpose was and is that such mandate shall be fully performed and carried out under a righteous and invisible overlord and therefore performed in righteousness. Furthermore, the mandate to "be fruitful and multiply" was and is to be unto life of the creature brought into the earth.

3 Jehovah appointed Lucifer the invisible overlord of the perfect Adam, and Lucifer was then righteous, and concerning Lucifer God says: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezek. 28: 14, 15) Lucifer rebelled against Jehovah, became unrighteous and led Adam and Eve into unrighteousness, all of which took place before Adam and Eve had made any effort to carry out the command to multiply. As the result of that rebellion God's mandate to "multiply and fill the earth" was never demonstrated under righteous conditions, and, not being carried out in righteousness, has not been carried out at all according to God's will and command. Today the earth is filled with an unrighteous people, almost all of whom are willfully wicked and act under the leadership of the Devil and continue to defame God's holy name. The few exceptions are those who have believed on God and Christ Jesus and have made a covenant to do the will of God and who have received the benefit of the great ransom sacrifice. Aside from such consecrated ones "the earth is filled with violence", wickedness and gross darkness. (Gen. 6: 13) Has God's purpose failed? God's purpose never fails.

4 Will God's command to "multiply and fill the earth" ever be fully performed and demonstrated under right and righteous conditions on earth? Will God prove that it is administrable in righteousness? and is it his purpose to prove and demonstrate it both to human creatures and to the holy angels? The mere act of bringing back to life the dead ones who receive the merit of Christ's sacrifice would not demonstrate or fulfill that mandate of Jehovah God. All of Adam's offspring have been conceived in sin and almost all of them have died in sin. (Ps. 51: 5; Rom. 5: 12) Even if all such were raised from the dead, regenerated or restored, if the latter were possible, that would not mean the carrying out of the mandate of Jehovah, for the reason that it would be accomplished by the power of God through Christ Jesus, and not by man acting in obedience to God's commandment. We are certain that Jehovah's mandate must be and shall be carried out in righteousness. But how? Do the Scriptures reveal how this mandate will be carried out?

A PICTURE

[5] It appears that Jehovah is pleased by means of prophetic dramas or pictures to make known to those of mankind who are devoted to him his means of carrying out his purpose in regard to many things; and may we not expect to find in his Word some pictures that will enable us to arrive at an answer to the foregoing questions? To demonstrate the divine rule or command given to Adam at the beginning of his entering Eden would require the same to be carried out by righteous creatures on the earth acting under the supervision of a righteous overlord. Otherwise stated, Satan, the wicked overlord or "god of this world", and his entire organization must first be destroyed and then the control of the earth be entirely removed from all opponents of Jehovah, and it be under the control of the righteous One, that human creatures might carry out the divine mandate. These indisputable facts stand out and must be given full force and effect in determining the question here under consideration.

[6] The great flood of Noah's day and the attending acts and circumstances thereof furnish at least a partial illustration or picture of what must be done in connection with carrying out the divine mandate. Preceding the time of the deluge the inhabiters of the earth were corrupt and "the earth was filled with violence". (Gen. 6:11) The result of that flood was that all in the earth were cleared out.

[7] The materialized nephilim of Satan's invisible organization were removed from the earth. The disobedient angels that had materialized, that is, "the sons of God," and that had formed unions with human women and produced the Gibborim, were imprisoned by Satan. (1 Pet. 3: 19, 20) The offspring of such improper union that were on the earth were destroyed, and only Noah and his family, in all consisting of eight persons, were permitted to remain alive. By reason of his faith and obedience Noah was counted as righteous in God's sight; he was a preacher or proclaimer of righteousness and continued to bear testimony to the name of Jehovah God. (2 Pet. 2: 5; Heb. 11:7) Evidently the members of Noah's family were also counted righteous by reason of their faith and full co-operation with Noah. The Devil and his demons were not then destroyed or fully restrained, but manifestly were thereafter prevented from materializing amongst human creatures. So far as the earth was concerned, at the end of the deluge there remained on the earth only Noah and his family, all of whom were counted righteous in the sight of Jehovah by reason of faith and obedience. Immediately following the flood and the exodus of Noah and his family from the ark the mandate of God was reissued, and at that time to righteous Noah, as it is written: "So God blessed Noah and his sons, and said to them, Be fruitful and multiply and fill the earth." (Gen. 9: 1, *Roth.*) Mark here particularly that the divine mandate, "Be fruitful and multiply and fill the earth," was never given to the wicked, but was first given to Adam before he sinned, and restated or repeated to Noah and his immediate family, who were counted righteous. Wicked men could not carry out that divine command, and therefore it was not given to or for such. About this there cannot be the slightest doubt. It therefore follows that up to the present time that divine mandate has not been carried out.

TYPICAL

[8] It appears that God caused a record of the flood, and the things connected therewith, to be made as a picture foretelling greater things to follow; hence those things were typical. Therefore it is important to give consideration to the things immediately pertaining to or regarding the flood. The father of Noah was named Lamech. The name "Lamech" is understood to mean "powerful", and the part played by Lamech in connection with Noah and the flood would picture the Almighty God, whose power is without limitation, and therefore him who is the Father of Jesus Christ. Noah in that prophetic drama therefore represented or pictured Christ Jesus. After Noah was born his father Lamech uttered a prophecy, which doubtless was spoken at the direction of Jehovah God, as a part of the great prophetic drama, and which prophecy is, to wit: "And Lamech lived an hundred eighty and two years, and begat a son; and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."—Gen. 5: 28, 29.

[9] The name "Noah", as appears from the marginal reading of the Scriptures, means "rest" or "comfort"; and thus he foreshadowed the beloved Son of God, Christ Jesus, who is the comfort and rest of Jehovah because always in harmony with Jehovah. In harmony with this it is written that Noah, upon leaving the ark at the close of the flood, builded an altar unto Jehovah God and upon it he offered clean sacrifices. (Gen. 8:20) And in this connection it is written: "And the Lord smelled a sweet savour [(*margin*) savour of rest]; and the Lord said in his heart, I will not again curse the ground any more for man's sake." (Vs. 21) This is further a corroborative evidence that Noah was there by Jehovah counted righteous and the acts of Noah and his family were pleasing unto the Lord. It was at that time, as it is written, "God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish [fill] the earth." —Gen. 9: 1.

[10] The destructive work of the flood pictured Armageddon and the great destruction it will bring about and upon the earth, and the part played by Noah in offering clean animals in sacrifice, as above stated, foreshadowed Christ Jesus and his reign of blessedness after Armageddon, concerning which it is written: "For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilder-

ness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."—Isa. 51: 3.

11 To Christ Jesus the divine commission is given: "Comfort all that mourn." (Isa. 61: 2) Satan's organization is called "Babylon", which has always opposed Jehovah and worked unrighteousness and which at Armageddon will be destroyed, and then when the Lord has destroyed that wicked organization the earth will be at rest. For the comfort of those now who love and serve Jehovah God, as well as those who remain on earth after Armageddon, Jehovah says: "And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. The whole earth is at rest, and is quiet: they break forth into singing."—Isa. 14: 3-5, 7.

12 That Jehovah God put the prophetic words in the mouth of Lamech and caused him to utter such prophecy is further corroborated by what appears in the record. That prophecy was uttered nearly 600 years before the flood. Lamech died five years before the flood came, having finished his part in the prophetic drama. Noah was 600 years old when the flood came. (Gen. 7: 6) Concerning Lamech the divine record is: "And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters; and all the days of Lamech were seven hundred seventy and seven years; and he died."—Gen. 5: 30, 31.

13 Note that the years of Lamech were 700 plus 70 plus seven, that is to say, a triply complete number; which appears to point to the fact of the everlasting years of Jehovah the Almighty God, who is the Father of the Greater-than-Noah, Christ Jesus, including the members of the body of Christ.

14 The sons of Noah were born after Noah was 500 years old. (Gen. 5: 32; 6: 9, 10) The three sons of Noah foreshadowed a class of people that are counted righteous in the sight of God, that is, the "other sheep" of the Lord, to wit, the Jonadabs, who form the "great multitude". (Rev. 7: 9-15) Christ Jesus, the antitype of Noah, is "the everlasting Father" (Isa. 9: 6), who ministers life to the obedient ones of the human race and does so as the active representative of Jehovah. Noah's sons were born a short time before the flood; and likewise the Greater Noah, Christ Jesus, a short time prior to Armageddon, brings forth the "other sheep" or Jonadabs that form the "great multitude". Noah's sons were born near the end of the "world that then was", and now the Jonadabs appear in the end of this "evil world", and these are to be regenerated by Christ Jesus. As a long time elapsed after the birth of Noah before his sons were born and begotten, so a long time has elapsed since the birth of "the man" Jesus until the birth or bringing forth of the Jonadabs, who are favored with regeneration. These things were recorded long ago for the comfort, peace and hope of those now on the earth who love righteousness and hate iniquity. This is further evidence of Jehovah's loving-kindness, which he bestows upon men who love and obey him. Jehovah is now causing these truths to be made clear for the benefit of the Jonadabs, as well as of the anointed, and it is the privilege and duty of all such to carefully study these truths, understand them, and obey the Lord as he has thus shown them the right way. The kingdom is here, and not only are the real antitypical sons of Noah now appreciating their privilege of learning about the kingdom and the blessings it has for obedient humankind, but these Jonadabs also appreciate the fact that it is their privilege and bounden duty to put forth their best endeavors to further the interest of the kingdom and to do so with every means within their power or possession. They are demonstrating their faith and obedience by joining heartily with the remnant or feet members of Christ in advertising the King and his kingdom.

WHY THE DELUGE

15 The Devil had set himself up as equal to or superior to Jehovah God, and the Devil had evolved schemes to reproach and to oppose Jehovah God. He knew that Jehovah had commanded Adam to multiply and "fill the earth" and that God had declared that his purpose must be and shall be accomplished. The Devil concluded that he would prevent the carrying out of God's declared purpose. Although Adam had joined the Devil's organization, some of the offspring of Adam maintained their integrity toward God, and such included Abel and Enoch and Noah. In order to gain his wicked ends the Devil set about to debauch all the human race, and for that purpose he induced the angels to materialize in human form and to take human women to wife and to thereby displace human husbands and produce a race that would rebel against God. No doubt the Devil tried thus to seduce all the angels, expecting to provoke God to wrath and to bring about the destruction of all the human race and to turn all the angels against the Almighty. The Devil's scheme seemed to be progressing well toward accomplishing his purpose. If he succeeded, the Devil concluded that such would prove his own supremacy, bringing great reproach upon the name of Jehovah God, and prevent God from carrying out his purpose. The result of that Devilish scheme was that almost all the human creatures became corrupt. (Gen. 6: 12) Noah had at all times maintained his integrity toward God, and Noah and his family were the only ones on earth at that time that were faithful to God. The mandate given to perfect Adam could be carried out only by men in full harmony with Jehovah, and in order for this to be done the wicked must be cleared out

before God's purpose could be accomplished. The earth being wholly wicked, aside from Noah and his family, God spoke to Noah: "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives, with thee."—Gen. 6: 13, 17, 18.

16 The flood would result in preventing Satan's scheme to corrupt every creature on the earth. It therefore clearly appears that the primary purpose of the deluge was a vindication of Jehovah's name, and to uphold his word. Closely connected with that primary purpose were matters concerning the human family, which meant the spoiling of Satan's scheme, that there might be left on the earth some righteous creatures. The clearing off of the wicked and corrupt generation, and the preserving on the earth only righteous men, would open the way to begin anew to carry out the divine mandate to "fill the earth". The vindication of Jehovah's name he will accomplish in his own way and due time.

17 God's Word declares that his purpose in having the ark built was to keep alive the righteous ones. (Gen. 6:18; 7: 3) The building of the ark, the bringing on of the flood, and the great destruction wrought thereby, were a miniature demonstration of God's purpose to ultimately clean out the earth of all unrighteousness and preserve only those who love and serve him. Here God was making a prophetic drama picturing the manner in which he would ultimately carry out his purpose concerning the 'filling the earth' and the complete vindication of his own great name. That prophetic picture was made and recorded for the express purpose of enabling those on the earth at the end of the world and who are serving God in spirit and in truth to be properly taught and to receive consolation and hope. Jehovah now reveals these truths to men that they may understand the prophetic picture, and thus he gives to those who love and serve him a clearer vision of his purpose and brings joy and comfort to their hearts.

18 The kingdom of Jehovah God, under Christ Jesus his Beloved One, is his means of carrying out his purpose. Noah therefore pictured The Christ, that is, "the man Christ Jesus" and the members of his body, all composing the royal house of Jehovah. The members of Noah's family, that is, his sons and their wives, pictured the "other sheep", the people of good will, who show their faith in and devotion to Jehovah God and his kingdom under Christ. The flood and the devastation it wrought therefore pictured Armageddon and its destructive results, which will be brought about by Jehovah acting by and through Christ Jesus. A long time elapsed between the flood and the coming of Christ Jesus, the King. Was that long time of apparent delay of the coming of the kingdom caused by the destruction which the flood wrought? No, not at all. God was not obliged to delay the setting up of his kingdom because of so few men left on earth immediately following the flood. There has, in fact, been no delay in carrying out God's purpose, but that long period of time from the flood to the coming of the King and kingdom has afforded full opportunity for the Devil to endeavor to prove his wicked challenge, and also an opportunity for men to prove their integrity toward Jehovah God, and also the time for taking out from amongst the nations a people for God's name, that these might bear testimony to the name of Jehovah God and that this testimony might be given in the earth before the final fulfillment of the prophetic picture made at the time of the flood.

19 It has been argued by students of God's Word that Jehovah delayed the setting up of his kingdom under Christ Jesus for a long period of time, to wit, about 6,000 years, in order to allow a sufficient number of the human creatures to be born on the earth, live for a season and die, so as to have enough persons to bring back in the resurrection, restore them to human perfection, and therefore to comfortably fill the earth, and thus carry out God's purpose to "fill the earth". That argument is not supported by reason nor by the Scriptures. If the coming of the kingdom was delayed in order to furnish time for a sufficient number of persons to be born and die and be resurrected in order to "fill the earth", why, then, during all of that period of time would God permit the Devil to have full freedom to corrupt so many human creatures, make them hopelessly wicked and unworthy of a resurrection, and therefore beyond the privilege of recovery?

20 The wicked challenge of the Devil, and the acceptance of that challenge by Jehovah God, made the issue plain and clear-cut. The Devil contended that he could make all men curse God, could prevent all men from maintaining their integrity toward God, and thus prove that God is not the Supreme Being. (Job 2: 4-7) The Devil claimed that he could defeat the purpose of Jehovah to "fill the earth" with a righteous people; and in order to prove the Devil a liar in the eyes of all creatures that shall live forever God permitted the Devil to try his hand. God fixed a time limit and has permitted the Devil to go the limit in his endeavor to prove his wicked challenge. God declared that he would permit the Devil to remain and continue in order that God might in his own due time, as he stated, 'Show thee my power, and that my name may be declared throughout all the earth.' (Ex. 9:16, *Leeser*) Such is the Scriptural reason for the apparent delay of the coming of God's kingdom. The birth of sinful men, their death and resurrection in sufficient numbers to "fill the earth", has nothing whatsoever to do with the apparent delay of the coming of the

kingdom. Now the time is about due for Jehovah God to show the Devil and all others that He is supreme, that his power is beyond resistance, and immediately preceding the demonstration of his limitless power Jehovah God causes his name to be declared in all the earth, which testimony is given by those faithful persons whom God has taken out of the world for his name's sake. By far the greater number of persons that have ever lived on the earth have been and are presumptuous and self-willed and constantly have defamed God's holy name. Is it at all reasonable to conclude that such shall be brought forth in the resurrection and be permitted to live on the earth and have anything to do with fulfilling the divine command? The scriptures concerning this say: "But these, as natural brute beasts, made to be taken and destroyed." (2 Pet. 2: 12; Jude 10) Those who defame God's name, as it is written, have "no preeminence above a beast: for all is vanity". (Eccl. 3: 19) God does not force life upon any man, but, on the contrary, 'life is the gift of God through Jesus Christ' and to those only who believe on the Lord Jesus Christ and serve God. Those who do not believe on the Lord shall not see life, but the wrath of God abideth on them. (Rom. 6: 23; Acts 4: 12; John 3: 35, 36) Therefore the claim made that the coming of the kingdom has been delayed in order to permit a sufficient number of people to be born to "fill the earth" during the resurrection is entirely without reason and with no Scriptural authority or support thereof whatsoever.

[21] The deluge of waters resulted in the destruction of all flesh on the earth aside from Noah and his immediate family, and that deluge was an expression of the wrath of Jehovah God on those who were condemned to die. Even though such people had not been sentenced to death, yet they had added to their inherited condemnation by willfully disdaining and spurning the word of God and refusing to hear his warning that God had sent to them through Noah, and by their willfully joining the Devil in reproaching the name of Almighty God. Without any question of doubt that deluge was a type of Armageddon; and Armageddon, with its world-wide destructive forces, will likewise be an expression of the wrath of Jehovah God against all persons, not only by reason of being condemned to death by inheritance, but by having added to that condemnation by willingly going after the Devil and willfully reproaching the name of Jehovah God and Christ Jesus. Such have knowingly and willfully disregarded and spurned, and today continue to disregard and spurn, the word of God and the warning of Jehovah which he sends to them through his witnesses. The deluge was typical, and Armageddon, in its great destruction there to be wrought, will constitute the fulfillment of that type.

[22] Furthermore the prophetic picture shows God's provision for those who escape the wrath of Armageddon, and who find protection and complete safety under the Lord's organization. At God's command Noah built the ark, and into that ark Noah and his family entered and were there completely hidden, shielded and protected and were safe from the devastation wrought by the deluge, and there remained and were safely carried over the flood; and that was a figure of baptism, as so stated in the Scriptures. (1 Pet. 3: 20, 21) In fulfillment of that part of the prophetic picture Christ Jesus, the Greater-than-Noah, at God's command has builded the capital organization of Jehovah God, pictured by the ark and into which the faithful must be immersed, dipped and submerged out of sight of and completely separated from the Devil's organization, and for that reason they are no longer a part of this world. Inside or under the protection of Jehovah's organization such faithful ones may be safely carried through that expression of God's wrath at the battle of Armageddon. (Zeph. 2: 1-4) This was all made possible by the resurrection of Christ Jesus from the dead that he might live and be the vindicator of Jehovah and do the work of saving the obedient ones. The spirit of God having put this truth into Peter's mind, he under inspiration wrote: "An ark was being prepared, in which a few, that is, eight persons were carried safely through the water. And immersion, a representation of this, now saves us; (not a putting away of the filth of the flesh, but the seeking of a good conscience towards God,) through the resurrection of Jesus Christ."—1 Pet. 3: 20, 21, *Diaglott*.

[23] Such protection was likewise pictured at the time Israel crossed the Red Sea, concerning which it is written in the Scriptures for the benefit of the people on earth who live and serve Jehovah God, to wit: "For I wish you not to be ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and that all were immersed into Moses in the cloud and in the sea; and that all ate the same spiritual food, and all drank the same spiritual drink; for they drank [water] from a spiritual Rock which followed them; (but the Rock was the Anointed)."—1 Cor. 10: 1-4, *Diag.*

[24] Those who followed Moses through the waters of the Red Sea and under the canopy of the cloud overhead were thus "baptized unto Moses" in the sea and the cloud and were thus protected from the expression of God's wrath against the Egyptians, representing the Devil's organization. Likewise those who followed Noah into the ark and remained there were hidden or immersed and thereby baptized unto Noah. Both Moses and Noah pictured The Christ, the royal organization of Jehovah God. Therefore even the Jonadabs at this present time experience the baptism unto the Greater Noah, Christ Jesus. Coming under the protection of the organization of Christ Jesus, the "other sheep" now find shelter, and if they continue there to seek righteousness and meekness, rendering themselves in obedience unto the Lord, they have the promise of de-

liverance from the wrath of God at Armageddon. True, the Jonadabs are not counted members of the organization, but their protection and safety is from Jehovah God by and through his organization of which Christ Jesus is the Head. As the Red Sea brought destruction upon the Devil's representatives, who were pursuing the Israelites, and there the Israelites had protection by reason of being baptized unto Moses; so likewise the deluge of waters destroyed those who reproached God and opposed Noah, and the ark furnished protection and safety to them from the disaster wrought by the flood. That baptism, which provided safety and salvation for some and destruction for others, appears to be referred to by the words of John to those who came to him for baptism, to wit: "He [Christ] that cometh after me is mightier than I, . . . he shall baptize you with the holy [spirit] and with fire." (Matt. 3:11, 12) The "fire" baptism evidently refers to the fire of Armageddon, which immersion will be the destruction of all of the Devil's organization, and protection to those who find refuge in Jehovah's organization. That fire will be a time of tribulation such as the world has never known; and never again will it occur, because it will completely destroy the wicked.

25 Thus it is seen that the theory of universal protection and salvation is entirely without Scriptural support. Universal salvation, without any question of doubt, is a trick or ruse of the wicked one, Satan, to deceive and turn men away from God. The wrath of God, as expressed at the deluge, was against the wicked, and from that wrath the righteous were protected. The wrath of God at Armageddon is an expression against those who defame and reproach the name of Jehovah God, and who support the Devil, and God furnishes protection only to those who joyfully obey and serve him, and these find refuge in Christ Jesus; and salvation is for none other, because it is written plainly in the Word of God: 'All the wicked God will destroy' (Ps. 145:20); and furthermore, 'They that believe not on Christ Jesus, upon them the wrath of God abideth.'—John 3: 35, 36.

26 That surely does not mean that such will be resurrected and in any manner used by the Lord to "fill the earth". God makes clear the way and shows that it is his purpose to give protection and salvation only to those who worship him in spirit and in truth and who therefore demonstrate their love for him by joyfully obeying his commandments.

27 The destruction of the flood having ended, Noah and his family came forth from the ark and all of them together joined in offering of "burnt offerings on the altar" unto the Lord God. At that time all living human creatures joined in the united worship of Jehovah God, and that was pleasing to the Most High. (Gen. 8:21) The human creatures that stood there were under condemnation by inheritance, and over which they had no control, whereas Adam was perfect when he willfully violated God's law and was justly sentenced to death. The survivors of the flood, however, were counted righteous by Jehovah by reason of their faith in and obedience to God; but the ransom sacrifice was not then given and must first be made before Noah individually and the members of his family should be made perfect. All those killed in the deluge were willfully wicked because they refused to hear the warning God sent them through Noah. The declaration of Jehovah set forth in the foregoing text of Genesis 8:21 is further proof that the flood and the attending results were typical, foretelling God's purpose to bring his wrath upon the earth by the hand of Christ Jesus and thus executing the wicked who have advanced beyond the point of inherited sin; and also that would be the last affliction upon the human race, hence "affliction shall not rise up the second time", as God declared. (Nahum 1: 9) Armageddon will be the fulfillment of that prophetic picture and will be the expression of Jehovah's wrath and will be the affliction that shall be upon all who are against God. It will be the greatest tribulation, never before equaled, and never again shall come to pass.—Matt. 24: 21.

CONCLUSION OF THE PICTURE

28 That the experiences of Noah and the attending circumstances of the flood constituted a prophetic picture of Armageddon is made clear by the words of divine authority set forth at Luke 17:26, 27, 30: "And as it was in the days of No'e, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that No'e entered into the ark, and the flood came, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

29 The time is just at hand when the Lord Jesus, demonstrating the power of Jehovah, will be revealed to all creation, and "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power". (2 Thess. 1: 7-9) Did the subsiding of the flood waters mark the end of the prophetic picture? or did that which immediately followed the emerging of Noah from the ark also form a part of that prophetic drama?

30 Noah and his family were the only human creatures living at the conclusion of the flood, and they all had God's favor and approval. The sacrifices there offered were pleasing to Jehovah; "and the Lord smelled a sweet savour [(*margin*) savour of rest]." That seems clearly to refer to the comfort and rest that will come when Armageddon has ended and Christ reigns in righteousness, and hence the offering of the sacrifice by Noah is a further part of the prophetic drama. It was at that time that Jehovah God

repeated the mandate to "fill the earth": "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." (Gen. 9:1) The divine mandate not having been carried out as originally given, and on that occasion again stated to the men whom God counted righteous, those words of Jehovah's mandate must also be a part of the prophetic picture foretelling his purpose and the means of carrying out his mandate to "fill the earth". That being true, then, we may expect in this connection to gain some information as to what will be done following Armageddon to carry out that divine mandate to "fill the earth". That mandate was given only twice, and in both instances to righteous men; first, to Adam when he was perfect and before he sinned, and, second, to Noah and his sons, whom God counted righteous by reason of their faith and obedience. It necessarily follows that the mandate must be carried out by those who are righteous in the sight of God.

[31] Since the divine mandate embraced Noah and his sons, would that mean that the surviving remnant of the body of Christ, who are on the earth at the conclusion of Armageddon, should now or immediately following Armageddon put forth an effort to fulfill the divine command by bringing children into the earth? What Noah and his sons did, and the time of their so doing, may enable us to arrive at a proper answer to the foregoing question.

[32] Noah lived 349 years after coming out of the ark. The record does not show that Noah brought forth or begot children after the flood. Had he raised sons following the flood that would mean that the human race would have more than three primary branches, to wit, Shemitic, Japhetic and Hamitic. The Bible record shows only these three branches of the human race. (Gen. 10: 1-32) Concerning all the patriarchs from Adam to Noah's father Lamech, the Bible record is that after they had begotten the next one in line of descent 'he begot sons and daughters'. (Gen. 5: 3-30) The Bible record concerning Noah and his sons is: "And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth." (Gen. 5: 32) There is no Bible record that Noah had other sons than those three sons above named, either before or after the flood, and after the giving of the divine mandate to "fill the earth". As to Noah's three sons, the names of their children and grandchildren born after the flood, and after the restating the divine mandate, are set forth in the record to the number of seventy persons. (Gen. 10: 1-32) There is a complete absence of anything in the record of any children's being born to these three sons before the flood, and a complete absence in the record that Noah had any children after the flood. For this reason it appears that the divine mandate to "multiply and fill the earth" does not apply to the spirit-begotten ones, that is, to the remnant, but that such as were pictured by Noah, the faithful ones who inherit the kingdom with Christ Jesus, are included in and associated with Christ Jesus, "the everlasting Father," who administers life to all who receive life after Armageddon, including those who were raised from the dead.

[33] Some of the anointed remnant now on the earth have children; and suppose children are born to some of these now since the coming of the Lord Jesus to the temple? What is the status of such children, and what will be their relationship to the divine mandate concerning the filling of the earth? While it clearly appears from the Scriptures that the divine mandate to "fill the earth" does not apply to the remnant of the anointed, yet in the natural course of events some of these do multiply and bring children into the world. The solemn duty devolves upon the parents of such children to see to it that their children are properly instructed concerning Jehovah God and his kingdom under Christ Jesus. Even the laws of the world compel the parents to see to the education of their offspring. The law of God has placed a greater responsibility upon the parents. From the time the child is old enough to have some understanding and be taught, from that time forward the consecrated parents should see to it that each day the child has some instruction concerning God and his kingdom. This is an obligation laid upon them by the Lord. Children thus properly instructed until they reach the age of personal responsibility will be equipped to choose to serve God and his kingdom, and, if they do so, and if they continue to seek righteousness and meekness, they will doubtless be of the great multitude class, the "other sheep", that will be protected and may be safely carried through Armageddon, even as Noah's sons were carried over the flood by being under the protection of the ark.

[34] Many children, because of the evil day and the power exercised by the evil one and his dupes, grow up in wickedness, refuse instruction in righteousness, and continue in wickedness. What is the status of such children, and what protection will they have during Armageddon? and what, if anything, will be their relationship to the divine mandate relative to the filling of the earth? There is but one means of salvation, and that is by faith in the shed blood of Christ Jesus and by obedience to the commandments of the Lord. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3: 36) Faith in God and in Christ Jesus is an individual matter, and those who intelligently refuse to believe and serve God and Christ Jesus are not relieved of the wrath of God, which is against all the offspring of Adam. Jehovah God's commandment to his executioner, which commandment applies at Armageddon, is, to wit: "Slay utterly old and young, both maids, and little children, and women; but come not near any man [the word *man* here manifestly applies to both sexes] upon whom is the mark." (Ezek. 9: 6) The flood being a type of Armageddon, it appears that

in the antitype, that is, Armageddon, God makes no exception, no favor to those who refuse to believe on him and obey his commandments.

35 Of the people born and who have lived since the flood the great mass thereof have b en wicked. Today the earth is filled with violence and a very small proportion of the human race believe on and serve God and Christ Jesus. The divine mandate to multiply and "fill the earth" was never given to any of the wicked, and therefore it is not to be expected that those who died in unrighteousness would have anything to do with carrying out that mandate. There appears to be no reason why, and certainly there is no Scriptural authority to show, that God through Christ will raise out of death those who have been willfully wicked and who have spurned all knowledge concerning God and Christ Jesus, and certainly God will not permit them to have any part in carrying out the divine mandate to "fill the earth".

36 That there will be a resurrection of the dead, "both of the just and unjust," there is not the slightest doubt, because the Scriptures so declare. (Acts 24: 15; John 5: 28, 29) But there is a clear and wide distinction between the unjust by nature and the willfully wicked or unjust who sin against the light of God shed upon his truth. All men by inheritance are unjust because born in sin. (Rom. 5: 12) But not all men are willfully wicked. The ransom sacrifice paid by Christ Jesus, faith therein, and obedience to the commandment of God, are the only possible means of becoming just. The man that dies when unjust and that has had no opportunity to learn about the ransom sacrifice and its benefits would certainly, when brought out of death, still be unjust. While unjust and unrighteous, surely that man could have no part in the fulfillment of the divine command to "multiply and fill the earth".

37 There is certainly no Scriptural proof that every man that has lived on the earth from Adam to the kingdom will be awakened out of death. The apostle, speaking under inspiration of the spirit of God, says that there are those who "bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction". (2 Peter 2: 1) The very purpose of the deluge was to clear off the earth the violent, wicked generation that refused to give heed to God's warning; and that flood was a type of Armageddon. The very purpose of Armageddon is to clear off the earth a similar class of wicked ones who refuse to hear God's warning given at the present time and who continue to defame God's name. Such willfully wicked God declares he will destroy for ever. Why should these destroyed, wicked ones again ever exist and infest the ground and reproach God's name? They have knowingly interfered with God's kingdom while on the earth; and, being thus willingly and knowingly wicked, why should they be permitted to interfere with the kingdom under Christ during his millennial reign? His reign will be in righteousness and nothing shall be permitted to offend or hurt.

38 The parable of the sheep and the goats, spoken by Jesus, announced the unchangeable law of God concerning the wicked. Jehovah has raised up his watchman class, and these are made the "faithful servant" of the Lord to tell his message and to give warning to the "goats", and this warning has been given and is being given to those "goats". Although having been warned, they continue to oppose the kingdom and to persecute the witnesses of the Lord who proclaim the King and his kingdom. They refuse to enter the kingdom themselves, and they hinder others from entering. By their willful conduct they demonstrate that they would oppose the kingdom during the thousand-year reign of Christ. Why should they be given a second chance to show their opposition to God and to his kingdom? They have taken a positive stand against the Lord and against his kingdom now, and have entered into a conspiracy to prevent the faithful witnesses from continuing to serve God and to be a part of his kingdom. As they have demonstrated and continue to demonstrate their wickedness, the judgment of the Lord finally entered against them is this: 'These shall go away into everlasting cutting off.' (Matt. 25: 46, *Diag.*, interlinear) There appears to be no reason why they should be brought back. Jesus addressed a similar class of his opposers and said: "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?"—Matt. 23: 33.

39 Jehovah has suffered Satan to go the limit in seeking to turn men away from God's provision for them to live. Satan has actually succeeded in turning almost all men away from God, and that particularly applies to those now on the earth. Such persons have taken their permanent stand against God and have aligned themselves on the side of the Devil, and these are certain to suffer destruction at Armageddon. But that will not at all hinder God from carrying out fully and completely his announced purpose to "fill the earth". God's Word is true and must stand: "It shall not return unto [him] void," but must and shall accomplish his purpose. Says Jehovah: "I have purposed it, I will also do it." (Isa. 55: 11; 46: 11) But how will he do it? Do the Scriptures now reveal to God's devoted people how Jehovah can and how he will perform his mandate to multiply and "fill the earth"?

(To be continued)

QUESTIONS FOR STUDY

¶ 1. For what purpose did Jehovah create the earth? What assurance is there that such purpose will be accomplished?

¶ 2. Under what conditions will Jehovah's command to "fill the earth" be carried out?

¶ 3. In view of that mandate, given to Adam and Eve when perfect, account for the present condition of mankind.

¶ 4. Why would not the resurrection of the dead fulfill that divine mandate?

¶ 5. What is the purpose of the prophetic dramas recorded in God's Word? Could the divine mandate here considered be carried out under present conditions, and why?

¶ 6. What purposes were served by the flood?

¶ 7. What became of all the creatures affected by the flood? To whom did God give the command to "fill the earth", and why to those only?
¶ 8. Why is it important that this prophetic picture be given consideration at this time? Whom did Lamech and Noah picture, and how?
¶ 9. In what facts is it seen that Noah was pleasing to God?
¶ 10. How do the flood and the acceptable offering thereafter made by Noah fit in the picture?
¶ 11. When and from what will the earth be at rest as stated at Isaiah 14:7?
¶ 12. Account for Lamech's calling this son's name Noah.
¶ 13. The number of years of Lamech's life is of what significance?
¶ 14. What is foreshown in the fact that it was a long time after the birth of Noah, and but a short time before the flood, that Noah's sons were born?
¶ 15. Account for the angels' procedure, before the flood, in taking wives of the daughters of men. Up to the flood, to what extent had the Devil accomplished his purpose, and why?
¶ 16. Why did Jehovah send the flood?
¶ 17. The building of the ark, the bringing of the flood, and the great destruction wrought, were for what purpose?
¶ 18. Noah and his family pictured whom, and how? What was pictured by the flood and the devastation it wrought? Account for so long a period of time from the flood to the coming of the King and the kingdom.
¶ 19. Is it reasonable or Scriptural to hold that the coming of the kingdom was delayed for the purpose of providing population sufficient to "fill the earth", and why?
¶ 20. Point out the Scriptural reason for the apparent long delay of the coming of God's kingdom. What is the purpose of the testimony now being given by God's people?
¶ 21. Compare the situation in Noah's day with that of the present time, as justifying both the flood and Armageddon.
¶ 22. How was the preservation of Noah and his family a figure of baptism?
¶ 23, 24. Explain the prophetic picture provided at the time Israel crossed the Red Sea, as referred to at 1 Corinthians 10:1-4 and Matthew 3:11, 12, and whether the Jonadabs also are included therein.
¶ 25, 26. What does this prophetic picture show as to who will find protection and salvation?
¶ 27. How could Jehovah deal with Noah and his family and accept their offering, they being imperfect? Of what is Jehovah's declaration recorded at Genesis 8:21 a further proof?
¶ 28. What light hereon is seen in the record at Luke 17:26, 27, 30?
¶ 29. Why is it important that this prophetic picture be understood at this time?
¶ 30. What took place immediately after the flood? and why does this seem clearly to be a further part of the prophetic picture?
¶ 31. To whom, after the flood, did God give the mandate to "fill the earth"? and how may we know who will fulfill that command?
¶ 32. How does the record show whether the spirit-begotten ones, the remnant, will have part in carrying out this mandate?
¶ 33. In relation to this mandate, what is the status of the children of the anointed remnant? What great responsibility now rests upon the parents of such children, and why?
¶ 34. In relation to Armageddon and a part in the fulfillment of the divine command here being considered, what is the status of children that refuse or ignore instruction in righteousness?
¶ 35. What is the position of the wicked, of the past or of the present time, in relation to having part in fulfillment of this mandate?
¶ 36. Who are the unjust, and what is their position in relation to having a part in fulfilling this command?
¶ 37. Explain whether it is reasonable to conclude that the knowingly and willingly wicked will be present during Christ's millennial reign.
¶ 38. What instruction hereon is seen in the parable of the sheep and the goats?
¶ 39. To what extent has Satan succeeded, and how has that been possible? Does this affect God's carrying out his purpose to "fill the earth", and why?

"HAILSTONES"

JEHOVAH'S archenemy, Satan, pursues a foolish course. That way he has gone from the day of his revolt against his Maker. Likewise the clergy of "Christendom" and the principal ones of their flocks have been foolish. The "evil servant" (Matt. 24:48-51) is in the same class. Today, as always, their combined efforts are turned to lull the people to sleep and quietness. They have failed to warn the people of the impending disaster. They have not 'barked', as does the dog that faithfully serves. (Isa. 56:10) The nations of "Christendom" have built up the League of Nations, which is the makeshift of the Devil and falsely claimed to represent God's kingdom. They expect this League of Nations to protect them against the day of God's wrath. It may not be said that the "evil servant" class supports the League of Nations; but they do oppose the witnessing of the truth which exposes the League of Nations and all other parts of the Devil's organization, and thereby the "evil servant" becomes the ally, the comforter and supporter, of those who have brought forth the makeshift for the kingdom of God, and the Lord classes them all together.

All these would lull the people to sleep, and therefore Jehovah speaks to them emphatically through his prophet Ezekiel: "Because, even because they have seduced my people, saying, Peace, and there was no peace; and one built up a wall, and, lo, others daubed it with untempered morter."—Ezek. 13:10.

In Ezekiel's day "the wall", mentioned by this prophet, was evidently King Zedekiah's league with Egypt against Babylon, made at the expense of breaking his oath with Nebuchadnezzar, king of Babylon. (2 Chron. 36:11-14; Ezek. 17:15-20) But that league did not serve to maintain peace nor to protect the nation of Israel against God's wrath. (Jer. 36:31; 37:5-11) In this day the League of Nations is builded up by "Christendom" as a wall to protect against war and to establish peace; but that League of Nations, the Devil's makeshift, will not serve as a means of peace for the world as against God's wrath.–Lam. 2:14.

Ezekiel tells of an untempered mortar used to plaster or cement the walls together. Any mortar or cement used to bind the league between Israel and Egypt necessarily would be "untempered", because the Jews had nothing in common with the Egyptians, and there was no love between them. Selfish interests are never a true and enduring binder between peoples. Likewise cement or mortar employed to bind

together the nations in the League of Nations, because of the selfishness existing in all of them, can never be an enduring binder. Therefore says the prophet Ezekiel: "Say unto them which daub it with untempered morter, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it." (Ezek. 13:11) Such is exactly the message which God's messengers are now commanded to declare and announce, and which has been and is now being announced concerning the League of Nations. (Isa. 8:9-12) The commercial and political elements of "Christendom" have builded up the League of Nations as a wall for their protection, and the clergy endorsed the same and plastered it over with their palaver, claiming that it represents God's arrangement. The clergy declare peace and safety for the people, contrary to the Word of God, as though they were covering the wall with an additional plaster of protection, but which shall fall off shortly.

Jehovah God, through his Executive Officer leading his great army, will destroy their wall and all parts of their organization, pictured by the city. A shower of prophetic truth is now dashing against the untempered mortar and washing it away. That shower will then develop into a hailstorm and, as elsewhere prophesied, "every [hail] stone about the weight of a talent," which will fully expose hypocritical "Christendom". (Rev. 16:21) Added to the rain and hailstorm comes the wind, the great trouble, and causes the wall of "Christendom" to completely collapse and fall. "So will I break down the wall that ye have daubed with untempered morter [cemented together with selfishness], and bring it down to the ground [foundation], so that the foundation thereof shall be discovered [laid open, disclosing Satan, revealed and exposed as the author or founder of it], and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am [Jehovah]." (Ezek. 13:14) This is conclusive proof that the fall of "Christendom" will be the result of God's righteous indignation expressed against it. It is his battle, and he will fight it to complete victory, and his name shall be vindicated: "Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered morter; and will say unto you, The wall is no more, neither they that daubed it."—Ezek. 13:15.

The clergy of "Christendom" insisted on injecting themselves into the League of Nations and making known to the world that they had visions of peace. Therefore says Jehovah's prophet: "To wit, the prophets of Israel, which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith Jehovah God." (Ezek. 13:16) The Federation of Churches of "Christendom" at the time issued a statement containing these words: "The church can give a spirit of good will, without which no League of Nations can endure." This is tantamount to saying that with the church the League of Nations will endure. Neither the League of Nations nor "organized Christianity" shall endure. Both, being of Satan's organization, shall completely perish.

It was in 1919 that the Federation of Churches of the United States issued a paper endorsing the League of Nations as the political expression of God's kingdom on earth. In that same year the Congress of the United States enfranchised women, and this act was ratified by such legislators in 1919 and early in 1920. Note that this was after the World War had ended and Satan had been cast out of heaven and had begun to prepare his forces for Armageddon. (Rev. 12:12; 16:13-16) The women of America in particular began to compete with the men as prophets of peace and to have a part in guiding and dictating the policies and political operations of "Christendom". Since then they have wielded a great influence in the church organizations and in the councils of state. God foreknew this, to be sure, and caused his prophet Ezekiel to write concerning them: "Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them."—Ezek. 13:17.

The church congregations of "Christendom" are attended chiefly by women, and women have much to do with the policy thereof. In many of the church organizations women occupy the pulpit and preach and prophesy. The numerous women's clubs have become a part of the political and religious organizations of "Christendom". These female prophets make a display of human foresight and prudence. They wield a powerful influence over the men. Politicians and political clergymen among men no longer dare to speak in plain terms of women's proper place in the church or in the home, for fear of losing political influence and support.

The women make monkeys or dupes of men. The men have become effeminate, soft and easily influenced, and have lost their real manhood and sturdiness in the affairs of state and home. For instance, when men are sitting at a table and a woman approaches, all the men rise and pay her homage and thereby elevate her to a place above men. The men remove their hats upon entering an elevator, if a woman is present; and these things are said to be acts of respect and chivalry and to show that a man is a gentleman. But it is subtle, and the real meaning is much different from that. It is a scheme of Satan to turn men away from God and from his announced rule of the proper position of man and woman. The Lord has declared that no effeminate man shall inherit the kingdom of heaven. (1 Cor. 6:9) This proves that the scheme or habit of paying homage to women is not of God, but from the great enemy of God. It is a veneer of being a proper thing, and therefore it is more subtle than otherwise.

CURSE OF VENGEANCE

JEHOVAH wrote his judgments long in advance of the time of execution, and now he discloses the meaning thereof to his anointed ones and sends forth the anointed to make announcement of the same. Jehovah's witnesses are severely criticized because of their plainness of speech in declaring the vengeance of Jehovah against Satan's organization. The clergy and their allies, including the "evil servant" class, say that these witnesses should be prevented from "slandering the other religions". They should know that the remnant of Jehovah's anointed ones represent no "religion", but that they do represent the Lord God. Those who claim to be of the truth but who oppose the witness work of the Lord now in progress on earth say that such criticism of Satan's organization is needless and wrong. The faithful will not be at all disturbed by such adverse criticism, but will see that Jehovah makes it obligatory upon his witnesses to cry out the declaration of his vengeance, serving notice upon the enemy and warning those who desire to learn the way of righteousness.

The prophet Zechariah, in the fifth chapter of the prophecy bearing his name, records a vision of a flying roll. He writes: "Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits." (Verses 1, 2) A roll is a written record. (Ezra 6:2) What Zechariah saw was a record of Jehovah's judgment against the enemy. (5: 3) One side of the record is leveled against thieves, and the other side against liars. It is not stored away in some musty vault, but is flying like an airplane, swiftly to its destination. "As the swallow in her flying, so the curse that is causeless [undeserved (*Leeser*)] alighteth not," so states Proverbs 26: 2. (*A.R.V.*) But here there is a good and sufficient cause; hence the curse comes swiftly. It is a message written in God's Word, called "the volume [roll] of the book", at Psalm 40: 7. To help Zechariah, now the remnant of Jehovah's witnesses, to discern the meaning thereof, Jehovah gives 'seeing eyes', that is, understanding.—Prov. 20: 12.

The measure of the "roll" in the prophecy is shown to be fifteen by thirty feet, which is a great size for a record. It was unrolled and spread out flat; otherwise it could not have been measured on both sides. The dimensions therefore are the same as those of the area of "the holy" in the tabernacle which God instructed Moses to build in the wilderness for the worship of Jehovah God. (Ex. 40: 17-28) These dimensions, therefore, suggest that the message of the roll applies particularly to all who profess to be representatives of God in the land of "Christendom".

A curse is a solemn and irrevocable declaration of what shall be the fate of those who deliberately violate God's law. The "flying roll", written on both sides, contains a message of God's vengeance against covenant-breakers. Zechariah (5: 3) goes on to say: "Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it." It could not go forth over the face of the earth until after the coming of the Lord Jesus to the temple for judgment work, which coming took place in the spring of A.D. 1918 according to the prophecies and the physical facts in fulfillment thereof. (Mal. 3: 1-3) The facts show that the curse began to go forth over the face of the whole earth in 1922, when according to Revelation 16: 1 there was a "great voice out of the temple", saying to the seven angels or deputies of the Lord: 'Go forth, and pour out the vials of the wrath of God upon the whole earth.'

The religious element of "Christendom" assume to be in a covenant with Jehovah God because of their taking the name of Christ and pretending to rely upon God's Word. This particularly applies to the clergy, who have stolen the Word of God and taken away the key of knowledge concerning the kingdom of God. (Luke 11: 52) Concerning them Jeremiah 23: 30 declares: "Therefore, behold, I am against the prophets [false preachers], saith the Lord, that steal my words every one from his neighbour." The curse of the "flying roll" is against such thieves.

The clergy and their allies in "Christendom" have "transgressed the laws [of God, and] broken the everlasting covenant". "Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and a few men left." Thus reads the prophecy of Isaiah 24: 5, 6. Malachi 4: 5, 6 also prophesies of this curse. The clergy have turned many people away from God, as David's unfaithful son Absalom did, who stole the hearts of the people; and this they have done in order to serve the Devil.—2 Sam. 15: 6.

The curse is also against the class that the Scriptures call the "evil servant", the "man of sin", "the son of perdition." (Matt. 24: 48-51; 2 Thess. 2: 3) These have deliberately stolen away from God's organization the weaker ones and turned them into the Devil's company. This agrees with Deuteronomy 24: 7: "If a man be found stealing [away from God's organization] any of his brethren of the children of [spiritual] Israel, and maketh merchandise of him, or selleth him; then that thief shall die." This prophecy, which is a part of the covenant God made with Israel in the land of Moab, applies specifically to those who have responded to God's call to his kingdom under Christ, and this is emphasized by the fact that the kingdom covenant was foreshadowed by the covenant made in Moab. (See Deuteronomy 1: 5; *The Watchtower* 1933, page 163.) At 2 Peter 2: 3 it is written:

"Through covetousness shall they with feigned words make merchandise of you." The "evil servant" class has formed a partnership with the clergy in opposing the message of God's kingdom, and this is in fulfillment of Psalm 50: 18 and Proverbs 29: 24. The curse pronounced against such thieves is destruction.

This curse Christ Jesus pronounces when at the temple for judgment. (Mal. 3: 5) According to the curse of the "flying roll", "every one that sweareth shall be cut off as on that side according to it." (5: 3) 'False swearers' are those who have made a covenant to do the will of God and then willingly violate it. (Ps. 24: 4; Lev. 19: 12) False swearers have been warned by the Lord. (Eccl. 8: 2) It is wicked for one to practice religion that ignores Jehovah God; but when men claim to worship Jehovah and to follow in the footsteps of Jesus, and use such as a cloak for their hypocrisy, that is gross wickedness. The religion mislabeled "Christianity" or "Christendom" was adopted by the seventh world power foretold in Bible prophecy, as its religion, and for centuries the clergy of "organized Christianity" have hypocritically posed as the teachers of God's Word, have lied to the weaker ones as well as to others, and have used the texts of the Scriptures as a camouflage for their crookedness, and by this means have turned the people away from God. They well know that they have sworn falsely. Likewise those who have entered into a covenant to do God's will, and responded to his call for the kingdom, and who now oppose the proclamation of the message of the kingdom, have sworn falsely before Jehovah God. The curse will visit the habitations of these wicked ones, just as certainly as that the angel of the Lord visited each house in Egypt, slaying the firstborn of the Egyptians, and delivering the children of Israel. —Ex. 12: 23, 29.

Zechariah (5: 4) continues with reference to the curse: "I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." The curse will locate the wrongdoers wherever they are, even though they may say, Who seeth us? Jehovah leaves no way of escape for them. The message of the curse reaches them by radio, telephone, and sound transcription machines, and in printed form, and goes into their hiding places and sweeps away 'the hiding place of lies'. The fact that the prophet says that 'the curse shall remain in the midst of their house' shows that they are incorrigibly wicked and will be destroyed.—Jer. 23: 29.

PARENTS

JEHOVAH GOD commands: "Honour thy father and thy mother." (Ex. 20: 12) He did not command that the father should be excluded. Every good man loves his wife, his mother and his sisters, and is kind and considerate to all women; but that does not mean that he should put women in a place contrary to the expressed will of God. In the church of God the man represents Christ the Head, while the woman pictures the bride of Christ, that is submissive to the Head. The divine rule is this: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it."—1 Cor. 11: 3; Eph. 5: 23-25.

Satan would reverse this rule and put the women to the front.

Satan begins his reform work by first deceiving and misleading the women, and then appeals to the so-called "gentlemanly" qualities of man to submit to his subtle scheme. The modern practice of putting women to the fore in the affairs of religion and in the councils of state has much to do with destroying the sacredness of the home and with turning men away from God. Thus Satan has deceived and led the men and women in the wrong way, in order to turn them away from Jehovah God.

Let it always be kept in mind that the policy of Satan is to turn the people away from the Creator, and to accomplish his purposes he uses divers and numerous schemes, many of which on the face of them seem to be entirely right and proper. Let it also be remembered that the father represents Jehovah, from whom comes every good thing, while the mother represents God's organization, used for his good purposes and to his glory. (Isa. 54: 5; 66: 8; Ps. 50: 20) Satan would turn the people away from this beautiful symbol, and therefore from God, and cause them to disregard the Word of Jehovah. This he does in a very subtle way by organizing what in England and in America, the chief countries of "Christendom", is called "Mother's Day". This day began to be observed in England, in 1913. That same year the United States Congress, by resolution, made the second Sunday in May of each year a national holiday, "dedicated to the memory of the best mother in the world, your mother." That sounds nice, and on the face of it looks nice; but is it sincere? and what is the real purpose thereof? Do the men of England and America love their mothers better since 1914 than they did before? Certainly not. Is it true that every man's mother is the "best mother in the world"? Everyone knows that is not true.

The so-called "Mother's Day" was observed in America first in 1914, the very year that Satan's world ended and when he knew his time was short to get ready for Jehovah's great battle at Armageddon. To induce the people to bestow special honor and worship upon mothers would be one step toward turning the people away from the worship of God; and this is one of his means of preparing for the battle at Armageddon. In all the churches today much is made over "Mother's Day", but in not a single one of them are the people ever told that God is the Father, and that the "mother" is his organization, and that all honor and worship are due to Jehovah God. On the contrary, the men of "Christendom" are taught to pay their honor to creatures, and not to the Creator; and this by the clergymen, whose duty and obligation is to teach the people the truth of God's Word.

On the face of it the arrangement of "Mother's Day" seems harmless and calculated to do good. But the people are in ignorance of Satan's subtle hand in the matter, and that he is back of the movement, to turn the people away from God. The slogan is: "The best mother who ever lived"; the purpose being to establish creature worship, or at least to divert the attention of man from the proper worship of God. There have been many good mothers of men, and many bad ones. Not every man has the best mother that ever lived; and therefore the slogan is false. The woman that dishonors Jehovah God and blasphemes his name is not a good woman, regardless of how many children she may bear; whereas some of her children may be faithful servants of God. The good mother is the one who serves and honors Jehovah God and teaches her children to do likewise, and who renders her proper motherly duties in the home. Real men have great respect and great love for such mothers, but their worship is given to Jehovah God.

Neither the man nor the woman should be worshiped for doing right, because such doing of right is their duty. Creature worship of any kind is wrong and an abomination in the sight of God.—Luke 16:15.

In "Christendom" men have formed the habit of quoting their mothers as authority for their course of action and of utterly ignoring God's Word. In "Christendom" the women teach and preach and prophesy in the churches, and predict and prophesy in the affairs of state concerning peace and war. The women are seducing and misleading men, cause them to mix politics and religion, and often compromise their duty toward God in order to comply with the rules of this unrighteous world. Such is "fornication" in the Scriptural meaning of that term. "Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." (Rev. 2:20) Such is contrary to God's rule. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—1 Tim. 2:12.

The purpose of here mentioning women is not to ridicule or to speak unkindly of them. There are good women wholly devoted to God and who are rendering good and faithful service unto him. Likewise there are men wholly devoted to God and serving him. But neither the man nor the woman is to be honored and worshiped for such. The husband should love and treat kindly his wife and his mother; the woman should love and respect her husband, and the mother her children. But if all are devoted to the Lord and follow his advice, they will dwell together in peace and do good and honor God. When men and women follow the Devil's subtle scheme, they turn away from God; and the farther they go, the more trouble they get into. The purpose of calling attention to these matters here, and to the practices in "Christendom", is to show that such is a fulfillment of God's prophecy, and that the people might understand why "Christendom" is blaspheming Jehovah God and why she has turned wholly to Satan.

Foreknowing these conditions would exist at the end of the world in particular, God directed Ezekiel to prophesy: "Thus saith the Lord God, Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature, to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?" (Ezek. 13:18) The "pillows" (oracle cases, according to *Rotherham*) were cases made of skin in which to keep oracular images or sayings. These were doubtless worn for the purpose of openly showing them off or designating the women as prophetesses, and thus they made a profession of prophecy out of the pretenses of prophesying. "Will ye . . . save souls alive for yourselves?" (*R.V.*) "Will ye hunt the souls of my people, that ye may keep your own soul alive?" (*Leeser*) By their prophesying they hunt simpletons or "suckers" who are not guided by the Word of God but by the wiles of the prophetesses. These seek not the welfare of the people, but their own selfish ends. They make prophecy a selfish, paying business, and do not render their service to God. They have no interest in God's kingdom, and know nothing about it; their interest is in self and a self-organization. It is well known that such are the conditions that exist today in "Christendom", particularly in the religious organizations.

These prophetesses teach not the Word of God, but mislead the people and induce them to trust in the wisdom and the political and religious predictions of the preachers, male and female, thereby pointing them to the way of death; and this they do for hire. Concerning such the prophet says: "And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live,

by your lying to my people that hear your lies?" —Ezek. 13:19.

These prophetesses, because they profess the Word and name of God and tell lies to the people, deserve not to live; yet they keep themselves alive by their wrongful practice and by the blaspheming of God's name. For this reason the prophetess is no better than the male member of the profession who prophesies falsely and concerning whom it is written: "For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."—Jer. 6:13, 14.

Jehovah then directs Ezekiel to pronounce his judgment against these false teachers and to say to them that God is against them and their false prophecies. He declares that he will destroy their outward pretenses of their professions and will expose their hypocrisy and deliver the people from their influence. (Ezek. 13:20, 21) The lies told to the people by these false prophets and prophetesses have made sad those who love righteousness: "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." (Ezek. 13:22) The clergymen have turned to wickedness, and the principal ones of their flocks and the leaders of big business and big politics have followed them in the same wrongful course; and the prophetesses condone the wicked deeds of these men by holding them up before the people as favorites of God, and thus falsely promise life to such wrongdoers. Because they have claimed to represent Jehovah God and have not declared his judgments and the day of his vengeance, their blood is required at their hands, and all of them shall go down together, and their wicked practices shall for ever disappear.

LETTERS

DECLARE UNFALTERING ALLEGIANCE

DEAR BROTHER RUTHERFORD:

At the recent service assembly at Brantford, Ontario, the assembled brethren had the great privilege of hearing your lecture "Violence" on phonograph recordings. Immediately upon completion of the series it was moved, and seconded, that the enclosed letter be forwarded to you. All were enthusiastic and unanimous in adopting the same. It is with much pleasure, therefore, that, as chairman of the assembly, I now send this expression to you.

LETTER

Dear Brother Rutherford:

Gathered in assembly here in Brantford, Ontario, upward of 250 of your brethren and fellow witnesses for Jehovah send greetings. Having just heard your thrilling lecture "Violence" we want to declare our unfaltering allegiance to Jehovah, his King and his Kingdom, and our determination to push forward with you shoulder to shoulder in the proclamation of these vital truths by means of phonographs and records and all other instruments provided by Jehovah. We heartily concur in your bold protest against the Roman Hierarchy's God-dishonoring racket. We are with you to the end in your fearless stand against the Devil's masterpiece, the great monstrosity which now arrogantly struts its stuff.

Receive, too, dear brother, the expression of our love for you in your faithful service of the kingdom interests. From this time forward we are, by the Lord's grace, going to pray and strive constantly for the peace and prosperity of the true Jerusalem.

With joy and gladness do we thus declare ourselves, and remain

Your fellow soldiers in the army of Jehovah of Hosts.

WHAT A PRIVILEGE!

DEAR BROTHER RUTHERFORD:

A brief note of appreciation for the privilege of kingdom service here in Marseilles (France), where the witness is given daily in many languages by the literature and gramophone; for in this city of a million inhabitants one hears spoken nearly all the languages of earth.

The special period of three months' service has just ended, resulting in placements beyond expectations, and many new subscribers have been enrolled for the French *Consolation*.

The witness is made in the face of continued opposition on the part of the priests of the Papal system. These priests have had for centuries and still have a dominating grip on the French people; and particularly is this so in the south of France, resulting in a condition of gross ignorance concerning Jehovah's purposes, and the people are either steeped in superstition or are completely atheist; and so the Devil has well done his work of reproaching the name and honor of Jehovah.

It appears from a little review of history that Marseilles was established some centuries B.C. by the Phœnicians having an interchange of commerce with the cities of Tyre and Sidon, and was flourishing as a maritime city about the time that Nineveh was having its witness from God's prophet. In the passing of the centuries Nineveh, Tyre and Sidon have long since gone into the dust of oblivion, but Marseilles remains still to have its witness at the end of Satan's world.

What a privilege, then, to be able to witness for the same great God that commissioned Jonah and all the prophets and, by the food the Lord provides, to be able to live in the atmosphere of the kingdom from day to day oneself!

It is not necessarily the people who have the greatest privileges that appreciate most the Truth, but, as the scripture says, "The people that walked in darkness have seen a great light." Who, then, may deny the possibility that these cities and countries where priestcraft has so long kept the people in darkness and where the Scriptures are practically unknown may yet produce many of the "great multitude"? Have we not an outstanding example of this very thing at Paris, where so many people of good will have quit the Devil's religion, have sought refuge in Jehovah's organization and are now with great zeal actually carrying the life-giving message to others?

A number of public meetings have recently been held in the city, and a little company has already been organized for the study of *The Watchtower*.

The recent fine series of articles appearing in the *Tower* are much appreciated and have been a real stimulus in carrying on the work.

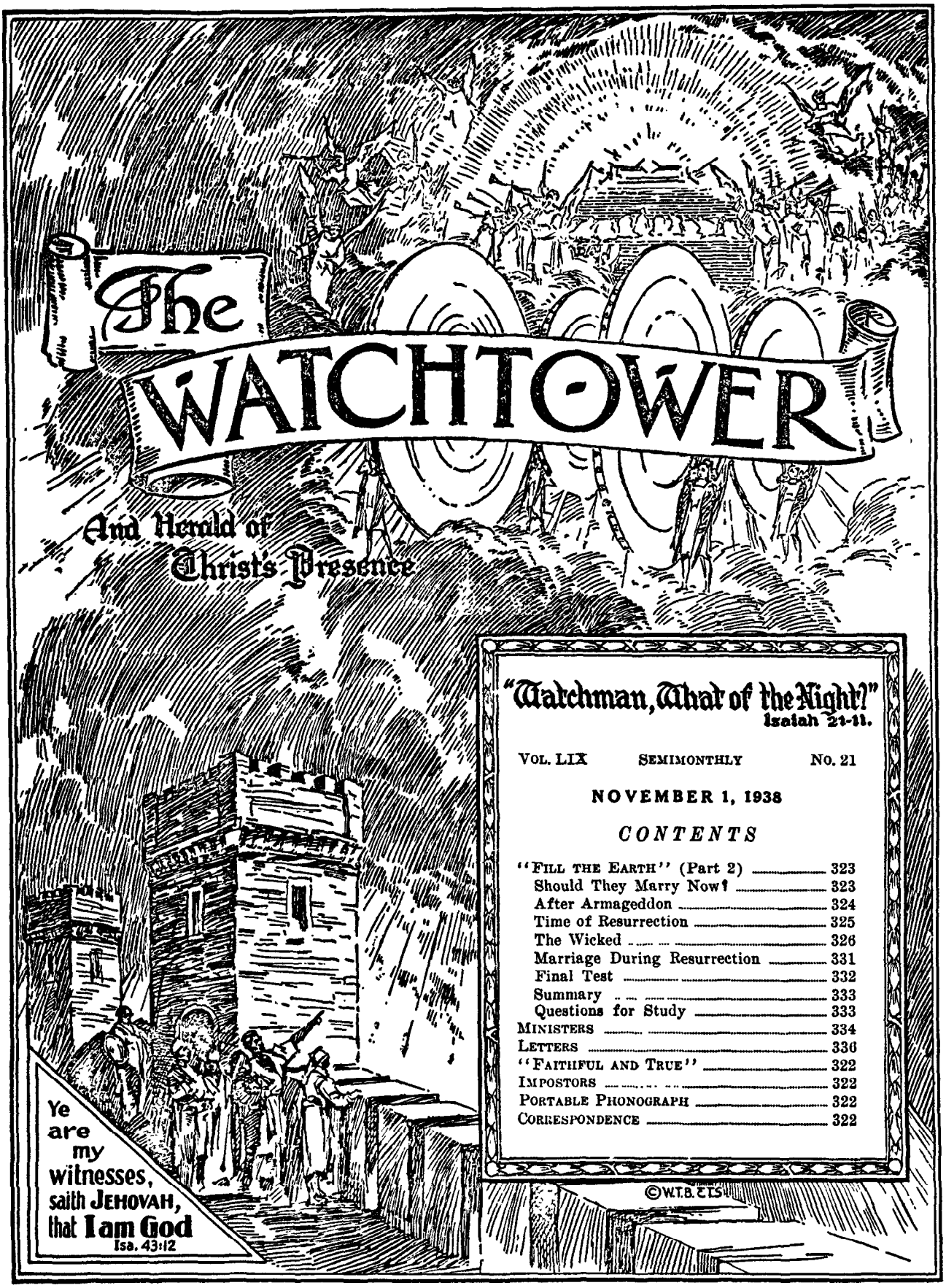
May the Lord bless your efforts, dear Brother Rutherford, in standing square for his truth and against his enemies.

As a cowitness I rejoice to be able, by His grace, to take a stand for the truth with you and with all those who love Jehovah and his Son Christ Jesus.

Our little company of witnesses at Marseilles joins with greetings of love in the Lord.

Your brother in kingdom service,

ELLIS HOUGHTON, *Pioneer.*



"Watchman, What of the Night?"
Isaiah 21-11.

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

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The "Faithful and True" testimony period will occupy the entire month of December 1 to 31. A most unusual offer will make this period an outstanding one and should make it a record month for placing the message in cloth binding, to wit, *Vindication,* Book One, Book Two, and Book Three, will together be offered to the public on a contribution of but 35c. All kingdom publishers familiar with this marvelous exposition of the entire prophecy of Ezekiel know that they set forth repeatedly God's great purpose: "And they shall know that I am Jehovah." As an alternative the publishers may place the book *Preparation* and the new booklet *Warning* on a 25c contribution. At the least, *Warning* should be placed, on 5c. This campaign will require much preparation, of self and other related matters. Begin getting ready now. All new *Watchtower* subscribers not yet associated with a local company should get in touch with this office. "Faithful and true" witnesses will promptly report their activities and results for this testimony period.

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Brethren who live in countries outside of the United States and in which countries there are branch offices of the Society should write to such branch offices rather than to Brooklyn.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX NOVEMBER 1, 1938 NO. 21

"FILL THE EARTH"

PART 2

"Be fruitful and multiply and fill the earth."—Gen. 1: 28, Rotherham.

JEHOVAH has committed into the hand of Christ Jesus the execution of his purpose; concerning which Jesus, after being raised from the dead, said: "All power is given unto me in heaven and in earth." (Matt. 28:18) This must include the execution of the divine mandate to "fill the earth", that is to say, to have complete supervision over the part performed by human creatures. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1) Therefore Christ Jesus has supervision over all things as the official representative of his Father. Lucifer was the overlord of the earth until he rebelled against Jehovah and lost everything pertaining to righteousness. Christ Jesus is now the Lord over the earth, including those who shall live on the earth for ever. He shall minister life unto them by the authority given to him by Jehovah. The reign of Christ Jesus is and ever will be righteous. (Isa. 32: 1) The divine mandate given first to perfect Adam and restated to Noah must and shall be carried out in righteousness. Those who have faith in Jehovah and in Christ Jesus know that this statement is true.

2 Armageddon will clear the earth of unrighteousness, and thereafter those who live must be on the side of God and Christ his King. The Scriptures appear to clearly show that the survivors of Armageddon will be those Jonadabs who henceforth 'seek righteousness and meekness' and who form the "great multitude". (Rev. 7: 9-15) Together with the faithful prophets and servants of God, who maintained their integrity toward God before the first coming of Christ Jesus, these shall live for ever on the earth. The entire number will doubtless be but a few millions, a small number compared to the mass of humanity now on earth. But there is no need to be appalled by the great world-wide destruction of Armageddon. It is certain that the day of Jehovah's wrath will conclude with the victorious war of Christ against Satan and then there will be found on earth a far greater number of persons than those who survived the deluge of Noah's day. But the fact that a great multitude of persons do maintain their integrity toward God and are carried over Armageddon conclusively disproves and nullifies Satan's wicked challenge and will be a vindication of Jehovah's name and his word. The power of God is unlimited, and there is nothing that can hinder him in carrying out his mandate to "fill the earth". When stripped of wickedness, the earth will be in a condition for the execution of that divine mandate in harmony with the will of Almighty God.

3 Only eight persons survived the flood, and now, after centuries, brief indeed so far as God is concerned, the earth is filled with creatures the most of whom have turned to violence. If millions survive Armageddon and are wholly devoted to God and his King, Christ Jesus, what may those few millions do under the direction of Christ Jesus toward 'filling the earth' within a few short centuries? Within the millennial reign of Christ Jesus will the divine mandate be completely fulfilled? Members of Noah's family pictured the Jonadabs or great multitude, the survivors of Armageddon who will receive life everlasting on the earth from Jehovah as a gracious gift ministered to them by Christ Jesus, the Greater-than-Noah. Seeing that God's mandate was and is given only to righteous men and the survivors of Armageddon are the ones who have obeyed God in seeking righteousness and meekness, is it not both reasonable and Scriptural that Jehovah will use that righteous great multitude to carry out and perform his mandate to "be fruitful and multiply and fill the earth"? If that conclusion is correct, then it would mean that the members of the great multitude will marry and produce children and "fill the earth" with a righteous population, and this during the reign of Christ Jesus.

SHOULD THEY MARRY NOW?

4 If in obedience to the divine command the Jonadabs or great multitude will marry and rear children after Armageddon, would it not be Scripturally proper for them to begin doing so immediately before Armageddon? and should the Jonadabs now be encouraged to marry and rear children? No, is the answer, supported by the Scriptures. Referring now to the prophetic drama or picture made in the day of the deluge, note that Noah's three sons and their wives did not have or rear any children before or during the flood, and not until after the flood: "Now these are

the generations of the sons of Noah: Shem, Ham, and Japheth; and unto them were sons born after the flood." (Gen. 10: 1) "These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood; and Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters."—Genesis 11: 10, 11.

5 There is no evidence that any children were taken into the ark, but, on the contrary, the Scriptural record is that Noah and his wife and his three sons and their wives, that is, eight persons in all, were taken into the ark: "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. And Noah went in, and his sons, and his wife, and his sons' wives, with him, into the ark, because of the waters of the flood." (Gen. 7: 1, 7) "And Noah went forth, and his sons, and his wife, and his sons' wives with him." (Gen. 8:18) "The ark . . . wherein few, that is, eight souls, were saved by water." (1 Pet. 3:20) These scriptures support the conclusion that the beginning of the 'filling of the earth' is not due before Armageddon; and in further support thereof mark the words of Jesus, which definitely seem to discourage the bearing of children immediately before or during Armageddon: "And woe unto them that are with child, and to them that give suck in those days!" —Matt. 24: 19.

6 There are Jonadabs now who are fully devoted to God and his kingdom and many of which now have children; what must be expected for them? The obligation is upon the parents to teach their children the truth of and concerning Jehovah and his kingdom under Christ and thus to lead them that they may 'seek righteousness and meekness', and, so doing, the divine promise will apply to such children, to wit: "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3) Children born before Armageddon are brought into the world while Satan's wicked, oppressive organization affects the lives of all on the earth, and there is but one way of finding protection and safety for such children, as well as others, and that is to devote themselves to God and his kingdom and find refuge in the organization of Jehovah under Christ. They must seek to learn the truth and conform themselves to God's expressed will. Therefore the Jonadabs should see to it that their children are properly taught and afforded an opportunity to place themselves fully under the protection of the kingdom of God. It would therefore appear that there is no reasonable or Scriptural injunction to bring children into the world immediately before Armageddon, where we now are. If children are born, then the parents should see to it that such children are properly instructed concerning the Lord and his kingdom until the child reaches the age when it must freely exercise intelligently its own will and bear its own responsibility. While it is not the obligation of the remnant to seek out children not their own and to give them instruction, yet all children who accompany their parents or foster parents or those friendly to them, and who desire to attend and do attend study meetings with the grownups and there seek righteousness and meekness, should be given aid and encouragement. Such aid and encouragement can be given by having the children sit quietly at such study meetings and listen to the instructions that are given. At the "feast of weeks" those other than Israelites were permitted to attend, concerning which God there gave the commandment, to wit: "And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there." (Deut. 16: 11) At the "feast of tabernacles", when his people assembled at the temple, God commanded thus: "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." —Deut. 31: 12.

7 Separate meetings called "Sunday schools", which are used for the juveniles, are not Scriptural, but the children should accompany their parents to the place of study of God's Word, the place of worship; and when other children come with them that they too might learn, such should be required to sit quietly in the meeting and learn. (For a more complete consideration of instruction of children see *The Watchtower* of April 15 and May 1, 1938.)

AFTER ARMAGEDDON

8 Adam and his wife Eve were commanded to "multiply and fill the earth". They were then righteous. Adam and Eve failed to raise up a righteous generation because they both sinned before beginning to exercise the function of bringing children into the world. After Armageddon the willful violators of God's law will all be gone from the earth, and the survivors, being righteous, by God's grace, and being thus counted by him, may then fulfill the divine mandate. The Devil will then be bound, so that he cannot interfere with or influence the upbringing of the children of the Jonadabs. (Rev. 20: 1-3) The degenerate or wicked offspring of Adam will then be dead, so that they cannot exercise any influence over children of the great multitude, such as Nimrod exercised over the generation of Noah's sons. (Gen. 10: 8-10) The kingdom of God then in full operation being unto life for the obedient, the children of the great multitude conceived under the kingdom would be conceived unto life by the grace of God through Christ Jesus. Lucifer, as man's overlord, failed in the performance of the commission given to him because he rebelled and then

led Adam and Eve into sin before they exercised the divinely given function to bring children into the world. Christ Jesus, the King and man's righteous overlord, will do what Lucifer failed to do. Christ Jesus will carry out the commission given to him and will permit nothing to hinder the carrying out of the divine mandate being performed by righteous men. Thus will be demonstrated that God's commandment to "fill the earth" with a righteous people will be accomplished. That will be a vindication of the name of Jehovah and fully demonstrate to men and angels that Satan is a liar and only God is true. The destruction of the wicked will make room for the earth to be properly filled. The original, divine mandate given to Adam and restated to Noah will be carried out by the great multitude, and it is clearly supported by the Scriptures that such righteous ones will carry it out. It was proper for perfect Adam and Eve to multiply, and it appears it will be in full harmony with the divine will that the Jonadabs or great multitude shall marry and multiply after Armageddon. The counsel concerning marriage as set forth in 1 Corinthians the seventh chapter certainly did not apply to perfect Adam and Eve; and after Armageddon, and the complete manifestation of the kingdom, such counsel would not apply to the survivors, that is, to the Jonadabs composing the great multitude. Neither would the counsel recorded at 1 Timothy 5: 11, 14 apply to such.

[9] There appears to be no reason why Armageddon would dissolve the marriage tie of the Jonadabs which existed prior to Armageddon, and which persons survive Armageddon. Death does dissolve the marriage tie; as it is written: "If the husband be dead, she [the wife] is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." —Rom. 7: 2, 3.

[10] Under this Scriptural rule all those who were in the marriage relationship before dying will, if brought back in the resurrection, come forth as unmarried persons. Such will be subjected to the will of "the Everlasting Father", Christ Jesus, who ministers life to all, as God commands. (Rom. 6: 23) It is the right and privilege of the "Everlasting Father" to arrange or not arrange marriage for such awakened ones as it pleaseth him. The divine rule is for the father to arrange for the marriage of his children. There is no plain Scriptural evidence, however, that those who are awakened out of death will marry and bring children into the world. If the marriage tie of the Jonadabs who survive Armageddon is not dissolved by Armageddon, how will that relationship be made to cease? The Lord will determine that even as he would have determined that same problem had Adam and Eve continued righteous and fulfilled or carried out the divine mandate. Undoubtedly he will determine that question when the end of reproduction has come and the earth is filled with a righteous people.

[11] Will the offspring born to the Jonadabs come under the redemptive provision made through the sacrifice of Christ Jesus? Yes, the children born to the Jonadabs before Armageddon, just as all those raised out of death, would necessarily come under the divine provision of redemption. The earthly parents being imperfect, that imperfection is transmitted to the offspring. Also all children born of Jonadabs after Armageddon must belong to Christ by reason of the redemptive price paid, and all who get life must receive it from that great Life-giver, "the Everlasting Father," Christ Jesus, who administers such gift. (Isa. 9: 6; Rom. 6: 23) The ransom sacrifice, of necessity, then, must apply to all who get life everlasting.

[12] Would the carrying out or fulfillment of the divine mandate to "fill the earth" as accomplished by the great multitude do away with the resurrection of the dead? No, not at all. Undoubtedly many of Adam's offspring before and after the flood died in ignorance of God's redemptive provision through Jesus Christ's sacrifice, and the Scriptural testimony conclusively proves that such must be brought forth from the grave in God's appointed time that they may have an opportunity to take advantage of the ransom sacrifice and the kingdom. This would not mean, however, that such would have anything to do with multiplying and 'filling the earth'.

TIME OF RESURRECTION

[13] As heretofore stated in *The Watchtower,* the Scriptural evidence strongly supports the conclusion that the faithful men of old specifically described at Hebrews eleven will be resurrected immediately before or during Armageddon and by the Lord made "princes in all the earth". (Ps. 45: 16) Aside from such faithful ones, will the others who have died before Armageddon be awakened, and brought back to the earth before the rebuilding of the earthly organization is well progressed? or will paradise be re-established before the dead are awakened? The Scriptures do not specifically state at what time the awakening of the dead to resurrection unto judgment will begin. Certainly the Scriptures do not support the conclusion that the general resurrection of those unto judgment, that is, the mass of those who have died, will begin immediately after Armageddon. The repentant thief had the promise from Jesus that he would be brought back. The words of Jesus are: "I say unto thee today, shalt thou be with me in paradise." (Luke 23: 43) These words suggest that paradise on the earth will be in existence before the thief is awakened out of death. In the beginning God planted the garden of Eden a paradise and thereafter created man and put him in that paradise to care for it. (Gen. 2: 8, 15) Such is God's order of operation, and it is reasonable to conclude that such order of procedure may be fol-

lowed with reference to the ransomed dead and to paradise. There is no Scriptural support for the conclusion that those dying last will be awakened first. The scripture "The last shall be first, and the first last", has no reference whatever to the resurrection of the dead.

THE WICKED

[14] The Lord designates the modern-day wicked as "goats", and the argument hereinbefore made is that such "goats" will not be brought back from the dead. Is that conclusion contradicted by the following statement of Jesus: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here"? (Matt. 12: 41) The clear meaning thereof shows that these words of Jesus do not contradict the foregoing conclusion concerning the "goats". The context thereof shows that Jesus referred specifically to the scribes and Pharisees (vs. 38), which class, ignoring the commandment of God, practiced religion and were chiefly the ones responsible for that generation's being "evil and adulterous", that is, those who had wrongfully mixed with the Devil's religious organization. On another occasion Jesus said to those same scribes and Pharisees: "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell [Gehenna, destruction]?" (Matt. 23: 33) It is not probable that such generation of "serpents" would be amongst the generation that shall rise with the Ninevites during the thousand-year judgment period, any more than that the "goats" of the present time will be awakened out of death. Mark these words of Jesus: "The men of Nineveh [those who heard God's word at the mouth of Jonah the prophet and who repented] shall rise in judgment with *this generation.*" These words of Jesus do not necessarily include the scribes and Pharisees, who not only ignored the Word of God but had deliberately sinned against the light thereof. They not only had rejected God's Word, but had been the instruments used to keep the others of that generation in ignorance. Concerning the same reprobate class of scribes and Pharisees Jesus said: "But he that shall blaspheme against the holy [spirit] hath never forgiveness, but is in danger of eternal damnation."—Mark 3: 29.

[15] Those religionists had the words of God's prophet foretelling the coming of Christ, and the obligation was upon them to read it and make it known to others, particularly concerning the coming of the Messiah. Now Christ Jesus, the Messiah, had come and they had seen and heard him speak, and they had deliberately rejected him and charged Jesus with having a devil. Those religionists had every opportunity and refused the provision God has made for humankind, and went even farther, in preventing others from receiving the message of salvation. Why should they be brought back again to life? The present-day religious leaders are in exactly the same class and in the same condition. They have professed to be the servants of God, they have his Word in their possession, they claim to teach it, and yet they do everything within their power to prevent the people from hearing and understanding the Word of God and learning of his kingdom under Christ Jesus, which is the only means of salvation. For such "goats" it appears from the Scriptures that there will be no future life.

[16] The following saying of Jesus should also be considered here: "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." (Matt. 10:14, 15) Also the words of Jesus concerning the population of certain Jewish cities, to wit: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." —Matt. 11: 21, 22.

[17] Jesus was not here speaking of individuals, but of the entire population of the cities of Jews, which had received a better opportunity to know the Lord and to do his will than the heathen cities had received, and which Jewish population had rejected or failed to hear that message. For that reason, therefore, it would be less tolerable for the population or people of the Jewish cities than for those of the heathen cities. The Jewish clergy had proclaimed false doctrines to the people of the Jews' cities, and those people had followed the clergymen in obeying the traditions and teachings of men, whereas those of the heathen cities had received no such opportunity of hearing and believing the truth. Certainly such individuals as Judas Iscariot would not have a resurrection, whereas the population of the city where Judas resided would have an awakening out of death. Judas and the clergy were guilty of wicked deeds against the light, and the Lord had entered the final judgment against them. Those Jews who had yielded to the influence of the clergy would find it much harder in the time of judgment than the people of the heathen cities, whereas the willful wrongdoers sinning against light would have no more opportunity. The apostle appears to refer to a similar class when he wrote these words to Timothy: "Some men's sins are openly evident, leading on into judgment, with some, however, they even follow after; in the same way the noble works also are openly evident, and they that are otherwise cannot be hid." (1 Tim. 5: 24, 25, *Roth.*) Otherwise stated, the final decision did not need to wait until the judgment day, but the sins of such are open and deliberate, and final judgment was entered beforehand against the deliberate wrongdoers. By way of comparison it is written: "The good works of some are manifest beforehand"

(*Auth. Ver.*); and hence the destiny of such is fixed before the day of judgment. Thus it is seen that the final judgment may be entered concerning the wicked and the good before the day of judgment. For this reason Paul, with propriety, says of himself: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 7, 8) To the same effect is 2 Thessalonians 1: 4, 5. If the final and adverse judgment against the willfully wicked is entered against them before death, there would be no reason to awaken them out of death; and the weight of the Scriptural evidence is that such will not be awakened out of death.

18 It may be said that the words of Peter contradict this conclusion, to wit: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2: 9) This need not, however, be understood to mean that all the "unjust" are to be brought forth at the end of the thousand years. In verses four to eight he specifically names the wicked "angels", which are "reserved unto judgment". In verses five and six he tells of the wicked of Sodom and Gomorrah 'turned into ashes', that is, destroyed, and which were 'ensamples unto those that afterwards should live ungodly', and shows how they shall be destroyed. In verses 10-22 he describes a class to be utterly destroyed in the day of judgment, that is, from 1918 onward, which includes a spirit-begotten class that become wicked, and also those who have learned of and then despise God's kingdom, and all of which are unjust and are to be punished at the time the godly "remnant" and "other sheep" escape. That willfully wicked class still exists and includes the "goats" to be punished in this day of judgment with everlasting "cutting-off". (Matt. 25: 46, *Diag.*) The "unjust" mentioned at Acts 24: 15 are those unjust by virtue of inherited sin, and are not included within the class mentioned by Peter.

19 What, then, shall be said of the words of Jesus concerning the resurrection, as set forth following, to wit: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"?—John 5: 28, 29.

20 Judas Iscariot, the Pharisees and scribes, and other wicked ones died and doubtless were buried, but are those men included among the ones that Jesus mentioned as those "that are in the graves"? The word here rendered "graves" is *mnemeion*, and means "monument in remembrance of the dead". (*Strong*) Those included within the meaning of that word are held in the memory of God. Does God hold in memory those wicked ones, that is, those who have deliberately joined the Devil and fought against righteousness and who have betrayed, opposed and persecuted the servants of God because such servants are faithfully doing the will of God? The answer to that question is found in this text, to wit: "The memory of the just is blessed: but the name of the wicked shall rot." (Prov. 10: 7) Certainly God would not hold in memory those creatures, the religionists who not only have refused to hear and obey God's Word but have opposed him and his servants. They must be included within the class whose name shall rot. Who, then, shall hear the voice of the Lord and come forth? Only those who are in "the graves", that is, in the memory of God. Jewish religionists blasphemed the name of God, and their counterpart continue to do so at the present day. Pretending to represent the Lord, they have blasphemed against the light, assuming to be equal to God; yet they are devoted wholly to the Devil, and Jesus says they shall not be forgiven.—Matt. 12: 24-32; Mark 3: 29, 30.

21 At Acts 17: 31 according to the *Authorized Version*, it is written: "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance [(*marginal reading*) hath offered faith] unto all men, in that he hath raised him from the dead." According to *Rotherham* this text reads: "Offering faith unto all by raising him [Jesus] from among the dead." The "offering faith" does not mean that all will accept that offer. Certainly such men as Judas Iscariot, the scribes and the Pharisees, who opposed and brought about the death of Jesus, and the higher critics of the present time and other religionists who today deliberately refuse to exercise faith in Christ Jesus and Jehovah God do not and will not receive the 'offering of faith'. If after God had raised Jesus from the dead the religious leaders had no faith, but wickedly opposed the truth by bribing the guards to lie about the matter, certainly then they would not accept the offering of faith if brought back from the dead. Jesus spoke a parable concerning those who refused to have faith, in which he used these words: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke 16: 30, 31) Therefore the conclusion must be that Acts 17: 31 does not include those who are wicked and beyond recovery and who died in that condition. Since 1918 we are in the judgment day when the Lord is upon his judgment seat, dividing the people, separating the "sheep from the goats", and if the "goats" now refuse to hear the Word of God and to take their stand on the side of the Lord Jesus Christ, and refuse to have any faith therein and in his kingdom, and the facts show they are doing that very thing, what more could be done for them if the Lord would bring them out of death and give them a "second chance"?

22 The Lord Jesus says that these goats go away into everlasting "cutting-off", or destruction (Matt. 25: 46,

Diaglott), and his words are conclusive proof that those in such class receive the execution of final judgment and will not be awakened out of death.

23 Concerning the resurrection it is written (Luke 20: 37, 38): "Now that the dead are raised, even Moses shewed at the bush, when he [that is, God's angel acting as the representative of Jehovah] calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him." This supports the conclusion that final judgment is entered by the Lord as to some before or at the time of death, and as to those who have maintained their integrity toward God the judgment is that they shall live, and thus God speaks of such things that are to come to pass as though they were already come to pass and that such are alive. (Rom. 4: 17) That Abraham, Isaac and Jacob did maintain their integrity toward God and did receive his approval, and that they shall be made perfect and live, is made certain by the plain declaration of the Lord's Word, set out at Hebrews eleven. That same scripture says of others, that they endured great affliction that they might have "a better resurrection", and they "obtained a good report through faith"; and for that reason it is properly said of them beforehand that 'they lived unto God'. God put them to the test and approved them and counted them worthy to have a resurrection from the dead. They are in his memory, and he purposes to raise them up and give them life; hence, as stated in Romans 4: 17, he speaks of that fact as though it had already come to pass, and consequently he is the God of Abraham, Isaac and Jacob. Therefore the words of the text at Luke 20: 38 that all "live unto him", referring only to those who have received God's approval while alive on the earth. That text has no reference whatsoever to the willfully wicked, such as Judas, the Pharisees, and the modern-day religious leaders who fight against God and his kingdom. The argument of Jesus there recorded was to prove and did prove that there will be a resurrection of those men who had proved faithful unto God and maintained their integrity toward him. The Sadducees did not believe in the resurrection. Jesus proved that the resurrection is true.

24 Another text deserving consideration in this connection is: "The wicked shall be turned into hell, and all the nations that forget God." (Ps. 9: 17) It has been contended by some that this text of the Psalm means that the lawless shall be brought forth from the grave during the thousand-year reign of Christ, finally judged, and then returned or turned back again into hell. (See *Studies in the Scriptures,* Volume 5, page 361.) But the context does not support that conclusion, neither does the text mean anything of the kind. The Hebrew word *"shuwb"* is here translated "turned". Strong's Hebrew Dictionary, concerning this word, says it is "a primitive root" meaning "to turn back (hence to turn away), transitive or intransitive, literally or figuratively". The word, therefore, means 'turned away from God and his favor and blessings', in the same way or manner that the "goats" are turned away from God and sent away into destruction. This is further proved by the context of Psalm 9: 17. Verse three of that Psalm refers to Armageddon, and says: "When mine enemies are turned back [(Hebrew) *shuwb*], they shall fall and perish at thy presence." At Armageddon Jehovah's presence is made manifest through his faithful Field Marshal, Christ Jesus, and there the enemies of God, engaging the Lord in battle, will be turned back in defeat and shall perish. Further considering this Psalm, note that verse four says: "For thou hast maintained [upheld] my right and my cause; thou satest in the throne judging right." The words here used (verse 4), "my right and my cause," mean the right and cause of Christ Jesus, the world's rightful King. When the fight is on at Armageddon, the Lord will completely defeat the enemy and Jehovah will maintain his right and cause in accomplishing that fact. Then verse five says: "Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever." This shows that such is the end of those who are wicked and that their memorial is perished with them, because it is written, in verse six: "O thou enemy! destructions are come to a perpetual end; and thou hast destroyed cities; their memorial is perished with them." The next verse shows that the Lord endures for ever and that before his judgment of the world in righteousness he cleans out these wicked ones for ever and this he does at Armageddon. "But the Lord shall endure for ever; he hath prepared his throne for judgment: and he shall judge the world in righteousness, he shall minister judgment to the people in uprightness."—Ps. 9: 7, 8.

25 Not all will find refuge in that trouble, but only the oppressed who seek meekness and righteousness. Verses nine and ten are further proof. That the oppressors find their end when turned back at Armageddon, note the following: "The heathen [nations] are sunk down in the pit that they made; in the net which they hid is their own foot taken." (Verse 15) They set a net for God's people, and they get in it and are destroyed at Armageddon: "The Lord is known by the judgment which he executeth; the wicked is snared in the work of his own hands." (Verse 16) Then immediately follows the text: "The wicked [that is, those who oppose God's 'strange work' and who are destroyed by his 'strange act'] shall be turned into hell, and all the nations that forget God." (Verse 17) They perish in the battle of the great day of God Almighty after they have assaulted God's faithful people. In their plans to rule the world, such as set forth now by the Roman Catholic Hierarchy in combine with Fascism, they leave God out of their consideration altogether, and thus they constitute "all the nations that forget God". Today the political, commercial and re-

ligious elements boastfully proclaim the greatness of man and applaud the deeds of men and point with great pride to what man has attained unto, and with the worst kind of presumption they say: "We can bring about a condition in the earth that will be satisfactory to all." The totalitarian rule or dictatorial power is now arising with great flare of trumpets. It has succeeded in grabbing many countries and is moving forward to rule the whole world. Such a movement is backed by the mighty religious organization, the Roman Catholic Hierarchy and supporters. Now the needy and poor population are regimented and their rights are taken away and they are forgotten, and in connection with the turning of these wicked oppressors into hell God, by the mouth of the psalmist, says: "For the needy shall not alway be forgotten; the expectation of the poor shall not perish for ever." (Verse 18) Therefore the prophet David, representing God's people, prays: "Arise, O Lord; let not man prevail; let the heathen be judged in thy sight. Put them in fear, O Lord; that the nations may know themselves to be but men. Selah."—Verses 19 and 20.

[26] During the time of the resurrection there will be no "nations" to be turned or returned into hell, because those nations will be destroyed at Armageddon. Thus it is seen that the 'turning of the wicked into hell' is by destroying them at the battle of Armageddon, and does not mean the turning of them back into the grave from which they are supposed to come during the thousand-year reign of Christ. Manifestly the conclusion set forth in *Studies in the Scriptures*, Volume 5, page 361, concerning the return of the wicked into hell is wrong. Also that which is stated in *Light*, Book Two, pages 216 and 217, concerning Psalm 59:6-15 is wrong. God does not reveal all his light on the Scriptures at one time, but, as it is written in his Word, "the path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18) The perfect day draws near, and as the light increases *The Watchtower* delights therein and gladly acknowledges mistakes previously made and which have been the result of leaning to human reasoning to a large degree. Jehovah God is his own interpreter, and he withholds the revelation of his purpose until his due time to make the same clear. Every final conclusion reached by his children should have full support of God's Word, and hence every part thereof be harmonious with every other part.

[27] With the increased light, which God now sheds upon his Word, let consideration here be given to Psalm 59. According to the title that Psalm was written by David, referring to the time when Saul sought to kill David. Surely that was not written for the enlightenment or benefit of human creatures that will be on the earth at the end of the millennial reign of Christ, but, on the contrary, we are definitely informed that the Psalm was written aforetime particularly for the instruction of God's people on the earth now just preceding Armageddon. (1 Cor. 10:11; Romans 15:4) Saul, who sought to kill David, pictured the cruel religionists who now seek to kill the faithful remnant pictured by David. (See *The Watchtower* of September 1, 1938.) As David uttered this prophetic prayer of Psalm 59, so now the faithful members of the body of the Greater David pray: "Deliver me from mine enemies, O my God; defend me from them that rise up against me." (Psalm 59:1) The reason that the wicked religionists now seek the destruction of the remnant is not because of the fault of the remnant, but because these servants of God faithfully proclaim his Word of truth. Exactly in harmony with what is stated in the last verse quoted the religionists, led by the Roman Catholic Hierarchy, seek to destroy God's people who witness to the truth. This they do not because the remnant and Jonadabs have done anything wrong, but because they have faithfully proclaimed and continue to proclaim that religionists shall not rule the world but God's kingdom alone shall rule it. They have conspired together to bring about the destruction of the witnesses of the Lord and to prevent his kingdom. Now Armageddon approaches and is near, at which battle God will, as he has said, destroy the opposers. Hence David prays in harmony therewith, and which is the prayer today of the remnant and their companions, to wit: "Thou, therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen; be not merciful to any wicked transgressors. Selah." (Verse 5) There is a pause here in the Psalm, shown by the word *Selah;* seemingly the faithful are waiting for God to answer that prayer.

[28] The Word of God identifies the present-day religious leaders as "dogs". (Isa. 56:10, 11) Those religious opposers of the kingdom are likened unto dogs. (Rev. 22:15) Continuing, then the psalmist says: "They return at evening [like dogs, which creep out of sight during the day and prowl about at night in the dark]; they make a noise like a dog, and go round about the city."—Ps. 59:6.

[29] This illustrates the manner in which the religious persecutors seek to hide themselves in the dark; "they make a noise like a dog," howling when exposed, gnashing their teeth at the faithful servants of God, "and go round about the city," not outside, but within its walls. The present-day religionists, particularly the Roman Catholic Hierarchy, continue to howl against the message of truth and the Lord's messengers and to do their howling round about God's faithful witnesses: "Behold, they belch out with their mouth [against Jehovah's witnesses, foreshadowed by David, and who are represented in the feet of the Greater David]: swords are in their lips; for who, say they, doth hear?" (Ps. 59:7) They think to hide themselves, and howl and put forward members of their strong-arm squad and disreputable persons to hinder and persecute Jehovah's witnesses, and they say to themselves: "We will do this, because no one

will know that it is we." At the present time the Roman Catholic Hierarchy and its agents are wickedly persecuting and doing injury to Jehovah's witnesses and companions, wrongfully and maliciously charging them with all manner of crimes in order that they may destroy them. These faithful servants of God are not dismayed, but rely upon Jehovah and Christ Jesus, and, as David said, so they now say: "But thou, O Lord, shalt laugh at them; thou shalt have all the heathen [meaning those who do not praise God, but oppose him] in derision. Because of his [the Lord's] strength will I wait upon thee; for God is my defence."—Ps. 59:8, 9.

[30] These faithful witnesses know that Armageddon is near and that Jehovah will permit his people to see the destruction of their enemies; hence they say: "The God of my mercy shall prevent me [from being destroyed by the enemy]: God shall let me see my desire upon mine enemies."—Ps. 59: 10.

[31] While the witness work of the Lord's "strange work" is in progress the Lord, by his prophet, puts these words in the mouth of his faithful servants, to wit: "Slay them not [now, prematurely, but wait until after they have been humiliated], lest my people forget [God's strange work, which is now in progress according to his purpose and which must be completed before the slaughtering takes place]: scatter them by thy power [which shall be made manifest at Armageddon]; and [then] bring them down, O Lord our shield. For the sin of their mouth, and the words of their lips, let them even be taken in their pride; and for cursing and lying which they speak. Consume them in wrath, consume them, that they may not be; and let them know that God ruleth in Jacob [Jehovah's anointed ones in his organization, of which Christ Jesus, the anointed, is the Head]." (Ps. 59: 11-13) In harmony with this prayer they will be consumed at the battle of Armageddon: "And at evening [just before the consuming act at Armageddon, as represented by vicious, hungry dogs, who prowl about] let them return [not at the end of the millennial reign of Christ, but return from their hiding place where they hide during the light of day, which is the practice of dogs; hence they are said to return to pursue their wicked prowling], and let them make a noise like a dog [that is, the DD's who are mad and hungry because they have no spiritual food themselves from the hand of the Lord], and go round [hunting and seeking whom they may devour, even as their father the Devil does] about the city. Let them wander up and down [on the streets] for meat [hungry and hunting like dogs, because God has sent a famine amongst them for hearing the Word of God (Amos 8: 11)], and grudge if they be not satisfied [(*margin*) if they be not satisfied, then they will stay all night]."—Ps. 59: 14, 15.

[32] Jehovah's witnesses know that he has promised to exhibit his power when the witness work is done, and therefore, as David wrote, so do they say: "But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning; for thou hast been my defence and refuge in the day of my trouble. Unto thee, O my strength, will I sing; for God is my defence, and the God of my mercy."—Ps. 59: 16, 17.

[33] Thus Psalm 59 pictures exactly the conditions that now exist. The religionists, particularly the leaders, called DD's and, by the prophet, "dumb dogs," now engage in a wicked persecution of Jehovah's witnesses, who are represented in the "feet" of the Greater David, Christ Jesus. The prayer of David is a prophecy foretelling these present-day conditions and of God's purpose concerning the wicked ecclesiastical dogs' being consumed at Armageddon. Their destruction will not wait and be brought about at the end of the thousand-year reign of Christ, but clearly, as the Scriptures set forth, it will take place at Armageddon, and that will be their final end.

[34] The Scriptures make it clearly to appear that the members of Christ's body are changed in the resurrection from human to spirit and that they live and reign with Christ. This is designated in the Scriptures as the first resurrection. Revelation 20: 5, pertaining to the resurrection of the dead, reads: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Differences of opinion have been expressed as to the authenticity of this text. The words of the text do not appear in the Syriac nor in the Sinaitic Manuscript. A footnote by Tischendorf is to the effect that this omission by the Sinaitic Manuscript was "A mere error"; but that cannot be proved by the equally old Vatican Manuscript No. 1209, because it does not contain any of the texts of The Revelation. The Alexandrine MS. does contain the words of Revelation 20: 5, but that manuscript was written about a hundred years later than the Vatican Manuscript. The later Vatican Manuscript No. 1160, written in the eleventh century, does not contain the words of Revelation 20: 5, and hence a footnote in the *Emphatic Diaglott* says: "These words were probably omitted by oversight in Vat. MS., as they are found in A B C—though not in the Syriac."

[35] Contrary to what is set forth in *Light*, Book Two, above mentioned, it appears that the wicked who died in wickedness will not be brought out of death at the end of the Millennial reign. The fact that God has permitted Revelation 20:5 to remain in the Bible is good reason why it should be here considered and from a reasonable viewpoint in light of what other scriptures plainly and definitely teach. What, then, is the reasonable meaning thereof in harmony with other scriptures? The words of Revelation 20: 5 are in harmony with the words of Jesus, to wit: "They that have done evil, unto the resurrection of judgment." (John 5: 29, *A.R.V.*) These words would mean that such will not be judged "until the thousand years [are]

finished". Their judgment is described at Revelation 20:12-15, and that judgment would be climaxed by the test imposed by Satan at his release from the abyss at the end of the thousand years. Neither the faithful men of old, described in Hebrews eleven, nor the Jonadabs that are carried over in Armageddon, would be included among those who make up "the rest of the dead". It is plainly written of the faithful men of old that they get a better resurrection. The words at Acts 24:15 are: "There shall be a resurrection of the dead, both of the just and unjust." "The just" here mentioned include the members of the body of Christ, and must include the faithful prophets described at Hebrews eleven, and the faithful Jonadabs who died immediately prior to or during Armageddon. Concerning their resurrection the apostle speaks under inspiration, that "the Lord Jesus Christ . . . shall judge the quick [those living on earth at the beginning of judgment in 1918] and the dead at his appearing and his kingdom". (2 Tim. 4:1) "They . . . shall give account to him that is ready to judge the quick and the dead." (1 Pet. 4: 4, 5) As to the earthly class, the judgment begins, as shown by the parable of the sheep and the goats, so far as the earthly creatures are concerned, with those living on the earth in 1918. Judgment of the "rest of the dead" class, as appears from the Scriptures, takes place at the time when Satan is released from the abyss and applies his wicked influence against humankind on earth. Therefore the conclusion must be in harmony with Revelation 20: 5, that the rest of the dead lived not until the end of the thousand years. This would show that their awakening from the dead is not until the time here mentioned.

MARRIAGE DURING RESURRECTION

36 The Sadducees contended that there is no resurrection. Thinking to entice Jesus into a trap they made mention of the law of God concerning levirate marriage, which required the brother of the deceased husband to marry the widow of the deceased and to bring up children by her. Then they said to Jesus: "Now there were with us seven brethren; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother; likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her." —Matt. 22: 25-28.

37 The law of levirate marriage was typical. Those Sadducees did not understand it. (As to the Scriptural explanation of levirate marriage see book *Jehovah*, pages 296-299.) Jesus, in reply to the query of the Sadducees, said: "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." (Matt. 22: 29, 30) To the same effect the words of Jesus appear recorded at Mark 12: 25. "And Jesus answering said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20: 34-36.

38 If this question and answer applies exclusively to the 144,000 (Rev. 7: 4-8; 14: 1-3), then the question still remains unanswered concerning those who are carried through Armageddon and who remain on earth as human creatures. This text will also be used as an argument against the Jonadabs' marrying during the Millennial reign. The conditions and circumstances surrounding at the time must be duly considered. The case mentioned by the Sadducees was strictly an earthly one and referred exclusively to a woman whose husband was dead and in the grave, and who had died before the death and resurrection of Christ Jesus, and therefore none of such dead ones could ever become any part of the spiritual class constituting the 144,000 members of the body of Christ. The question propounded and the answer of Jesus therefore must be limited to the human creatures that are in "the graves" (*mnemeion:* the memory of God) and must be the ones which are brought forth "unto the resurrection of judgment". (John 5:29, *A.R.V.*) The Sadducees were without faith in Christ as the Messiah. They were in error as to what the Scriptures teach, and did not understand the power of God, as Jesus stated. The presumption, therefore, is that their question embraced those who had died in ignorance of God's purpose and provision of salvation through Christ Jesus, all of which persons being by nature those that "have done evil". The words of Jesus in answer to their question, therefore, would have no reference to and would not include the "great multitude" class that survives Armageddon and who the Scriptures show would have the privilege of carrying out the divine mandate to "fill the earth".

39 Due force and effect must be given to all the words of Jesus used in answer to the question propounded. He said: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." (Luke 20:35) The Scriptures heretofore examined show that there are those who because of their wickedness will never be brought out of death but will abide under the wrath of God for ever, and that the dead in their graves are in the memory of God and will be brought out, but it does not appear that all of them will "be accounted worthy to obtain that world, and the resurrection from the dead". "That world," in the meaning of the Scriptures, is "the world to come", "wherein dwelleth righteousness" (2 Pet. 3:13), the "world without end". (Isa. 45: 17) At the end of the thousand-year reign the final decision and execution of judgment will take place. Then those who

have by the great Judge been "accounted worthy" are made manifest, approved, and given life everlasting. The answer of Jesus, therefore, would not apply to the period of time during which the Jonadabs, surviving Armageddon, may marry, "be fruitful" and "fill the earth". This conclusion is fully supported by what appears hereinbefore, showing that the great multitude will, during the thousand-year reign and under the direct supervision of the Lord Jesus Christ, the righteous overlord, "fill the earth"; that then paradise will be fully established, and then "the rest of the dead" shall be brought forth. All those who are approved and counted "worthy to obtain that world" will not die, because Jesus so states. They receive life as a gift from God by Christ Jesus, and then they shall be like all other righteous creatures, because they are "children of God", that is, "children of the resurrection," receiving their life from Jehovah God as a gift by resurrection through Christ Jesus.

[40] But how, according to the words of Jesus, can they be "equal unto the angels", which are in heaven? Not that they would have to be up in heaven or spirit creatures. They would be like the angels in this, as Jesus states: 'They cannot die'; that is, they could not be put to death without God's approval, even though they are not immortal. They enjoy God's provision of life because of their faithfulness. Those human creatures are and will be individuals and, as individuals, will be brought forth, and their course of action will determine their faithfulness, just as the heavenly angels that were brought forth by the Logos and have ever remained faithful. Furthermore, in the resurrection humans are brought forth from the grave by the power of God about which the Sadducees were ignorant, as Jesus told them. Those thus brought forth come not forth again from human parents, but by the resurrection; hence they are, as stated in the Scriptures, "children of the resurrection," that is, they receive their life from God even as the angels receive their life. Furthermore, angels are not tied together in the relationship of wedlock. The resurrected ones, that is, "children of the resurrection," have no such ties, because death has dissolved whatever marriage relationship existed with reference to them. There is no need, at the resurrection of them, to again take on such marital relationship. They will have nothing to do with the divine mandate to "multiply and fill the earth", which manifestly does not apply to the "children of the resurrection". When that divine mandate is fulfilled or performed by the end of the thousand-year reign, then the need to marry will doubtless cease as to all human creatures. As to the time of the resurrection of all the other dead, that is, all those who come forth unto a resurrection by judgment, there will be no reason to multiply, because then the divine mandate will have been performed.

[41] The faithful men, from Abel to John the Baptist, endured all manner of suffering, "not accepting deliverance; that they might obtain a better resurrection." (Heb. 11: 35) Those who are "accounted worthy to obtain that world and the resurrection from the dead" cannot mean merely those who may be awakened out of death and live for a few years. That world is the "world without end". (Eph. 3: 21) Those "children of the resurrection", who are counted "worthy to obtain that world", must of necessity stand a test and prove their integrity before counted worthy of obtaining that world, for the reason that such is God's rule, that all must be tested, and 'God does not change' his rules.

FINAL TEST

[42] Jehovah's Word makes known that there shall be a final test applied to earthly creatures. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."—Rev. 20: 7-9.

[43] It appears that such test will be applied to every creature on earth and will make manifest who are the faithful and true ones, that is, "the saints," and who shall live for ever, and also make manifest those who will be deceived by the Devil and go into destruction. The Devil at that time will see 'the earth filled' with righteous human creatures in obedience to the divine mandate, and which then will be proof that the Devil himself is a liar; and he will know it. "The saints," that is, those who maintain their integrity toward God and who are granted life everlasting, will be a vindication of Jehovah's word and name. Surely the offspring of the "great multitude" must be put to this test, even as the spirit-begotten ones are now put to a like test, and to which latter class these words are addressed: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2: 8) Will some of the offspring of the righteous great multitude fall under that test? Such is entirely probable. The babes and those others who have died in ignorance of God's gracious provision and who are awakened out of death, and are judged, surely must be subjected to that test before they are "accounted worthy to obtain that world" "without end", and it is certain that many of them will be deceived; and concerning such as turn to the Devil it is written: "Fire came down from God out of heaven, and devoured them [meaning many; which of necessity must include all the deceived ones who join the Devil]." The inhabiters of "Gog and Magog", and the Devil himself, shall be destroyed, and the memory of such wicked, like the smoke from a lake of fire, shall cease for ever.

[44] To faithful Abraham, Isaac, and Jacob, the fa-

thers in Israel, God made promise that he would bring forth a seed for the blessing of all families of the earth. That seed is The Christ. (Gal. 3: 16) Jesus was put to death and God raised him out of death; and concerning his resurrection and begettal, that is, acknowledgment of Christ Jesus as His immortal Son and Executive Officer, it is written: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."—Acts 13: 32, 33.

45 Christ Jesus is the King and Vindicator of Jehovah's name. He guides the human race into 'the way and work of filling the earth with a righteous people'. When the earth is filled with a righteous people the final test is applied and death comes to an end, and those living on the earth continue to live for ever. The work of Christ Jesus, therefore, will be a complete vindication of Jehovah's name and will show to all creation that God is supreme, and every creature will then know and joyfully acknowledge and proclaim the supremacy of Jehovah: "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—1 Cor. 15: 28.

SUMMARY

46 Summing up the matter herein considered, let this be noted: Jehovah God announced his purpose to "fill the earth" with righteous creatures, and that purpose shall be completely performed. God's commandment to perform this work is given only to righteous men. That mandate must be carried out and fully performed. (Isa. 46: 11; 55: 11) Before God permits his mandate to be carried out the earth must be cleansed by clearing out the wicked, and this is done at the battle of Armageddon. The overlord of man must be righteous. Christ Jesus fulfills that place.

47 Adam, created righteous, failed to carry out the divine mandate, because he sinned and joined Satan. Noah and his sons, counted righteous by reason of faith and obedience, performed the divine mandate in type. The Christ and his "other sheep" (John 10: 16) carry out the mandate to completion. The flood, which cleaned the earth of the wicked, was a type of Armageddon. The battle of Armageddon, the antitype, will clear the earth of the present-day wicked. As only righteous Noah and his family, eight in all, were carried through the flood, in the antitype only the remnant and the great multitude who learn righteousness will be carried through Armageddon.

48 At God's command Noah builded the ark wherein the faithful found protection and safety. Now the antitypical Noah, Christ Jesus, at God's command, builds his capital organization, of which the faithful remnant form a part. The faithful Jonadabs or "great multitude", pictured by Noah's family, find refuge, protection and safety under the organization of the Lord, or antitypical organization, and which "other sheep" or great multitude will be carried over the deluge of fire of Armageddon. Those survivors of Armageddon, counted righteous by reason of their faith and obedience to God and Christ, are regenerated by Christ and receive life from him, "the Everlasting Father." Under the supervision and command of Christ Jesus, the righteous overlord of earth, the great multitude receives the divine mandate to "multiply and fill the earth". In obedience to that command the great multitude marry and bring forth children, even as the three sons of Noah brought forth children following the flood. The great multitude therefore carry out God's mandate to "multiply and fill the earth" with righteous persons. Let the Jonadabs now take heed, be diligent in seeking righteousness and meekness, be faithful and energetic in doing the will of God and thus showing their appreciation of Jehovah's loving-kindness, that they may be found worthy to have a part in carrying out the divine mandate to "fill the earth".

49 That mandate performed within the thousand years, and paradise extended throughout the earth, then, as it appears from the Scriptures, "the rest of the dead," including the thief that was crucified at the time of the death of Jesus, shall be awakened and the obedient ones who prove their integrity by standing the test will be counted worthy to obtain the world without end and live for ever. God's purpose having been accomplished, there will be no need for further propagation of the race. The complete vindication of Jehovah's name will call forth the praise of every living creature, and all the universe will be filled with righteousness to the praise of Almighty God.

QUESTIONS FOR STUDY

¶ 1. What provision has been made for executing the divine mandate to "fill the earth"?

¶ 2. How will Armageddon affect conditions upon the earth? and how will this be a vindication of Jehovah's name and word?

¶ 3. Compare the situation immediately after and since the flood with that following Armageddon, as suggesting what can and will be done to "fill the earth".

¶ 4, 5. Would it be proper for the Jonadabs to begin now to "fill the earth"? and how is this shown in the prophetic picture?

¶ 6. What obligation now rests upon Jonadabs who have children? and what is the children's responsibility in this connection? In regard hereto, what may properly be done for other children?

¶ 7. What arrangement should be made for instruction of the children?

¶ 8. In what respects, after Armageddon, will the situation be more favorable for carrying out the divine command to "multiply and fill the earth"?

¶ 9. Will Armageddon dissolve the marriage ties of the Jonadabs, and why?

¶ 10. Will those having died while married come forth as married persons and bring forth children? Why? When the earth has been 'filled', how will the marriage relationship be made to cease?

¶ 11. Will children born to the Jonadabs before and after

Armageddon come under the divine provision of redemption, and why?

¶ 12. Explain whether the 'filling the earth' by the great multitude would do away with the resurrection of the dead.

¶ 13. When will the resurrection unto judgment begin? and what evidence is there supporting such conclusion?

¶ 14. Show whether the conclusion concerning the "goats" is in conflict with Jesus' words recorded at Matthew 12: 41, and why.

¶ 15. From what facts does it appear that the religious leaders there addressed and those of the present day are without prospect of future life?

¶ 16. What other scriptures should also be considered here?

¶ 17. Apply the words of Jesus recorded at Matthew 10: 15 and 11: 22. What is meant by the apostle's statement at 1 Timothy 5: 24, 25?

¶ 18. Show whether the foregoing is in harmony with the words of Peter concerning the fact and time of judgment.

¶ 19, 20. What, then, shall be said of the words of Jesus at John 5: 28, 29?

¶ 21. Explain, with scriptures, who are included in the assurance and judgment mentioned in Acts 17: 31.

¶ 22. What awaits the "goat" class?

¶ 23. What information hereon is seen in Luke 20: 38 and Romans 4: 17?

¶ 24. What further instruction in this connection is found in Psalm 9: 17, 3-8?

¶ 25. What does Psalm 9: 9, 10, 15-17 show concerning the judgment of the wicked? What do verses 18-20 show?

¶ 26. How and when can prophecy be correctly understood? and why not before that time?

¶ 27. Why do the religionists seek the destruction of the witnesses of the Lord?

¶ 28, 29. Show that the religious leaders are fittingly likened unto dogs.

¶ 30. Why do God's faithful witnesses find comfort in the words of Psalm 59: 10?

¶ 31. Apply Psalm 59: 11-15.

¶ 32. What comforting assurance is seen in Psalm 59: 16, 17?

¶ 33. What, then, is foreshown in Psalm 59?

¶ 34. The expression, "This is the first resurrection," refers to what? Is all of Revelation 20: 5 authentic?

¶ 35. When will the dead be awakened, and judged, and live?

¶ 36. Account for the Sadducees' asking Jesus the question concerning 'the woman and her seven husbands'.

¶ 37. To what did that question refer? and why did the Sadducees not understand the matter?

¶ 38. To whom does that question, with its answer, apply?

¶ 39. To what world do 2 Peter 3: 13 and Isaiah 45: 17 refer? and who are they that will be "accounted worthy to obtain that world"?

¶ 40. How can they be "equal unto the angels"? How are they "children of the resurrection"? and why will they not then marry?

¶ 41. On what basis will they be "accounted worthy to obtain that world"?

¶ 42. For what purpose will Satan be loosed at the end of the thousand years?

¶ 43. What will be the outcome of Satan's going forth as described at Revelation 20: 8, 9?

¶ 44. Who is the "seed" that was promised to the fathers in Israel? and how has the promise been fulfilled?

¶ 45. When and how is Christ Jesus the Vindicator of Jehovah's word and name?

¶ 46. What, then, is here seen as to Jehovah's purpose to "fill the earth", and who will perform that work, and the conditions under which it will be accomplished?

¶ 47. What was the purpose of the flood? What was pictured by the flood and the destruction there wrought?

¶ 48. How and why was the ark provided? What did this picture? That the survivors of the flood received the mandate to "fill the earth" is of what prophetic significance?

¶ 49. What will have been accomplished during the thousand-year reign and the test at the close thereof?

MINISTERS

JEHOVAH has caused the greatest amount of testimony work to be done within the realms of "Christendom", manifestly because therein is practiced the greatest amount of hypocrisy and are found the greatest abominations. "And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves." (Ezek. 44: 8) Jehovah's witnesses, as his faithful ministers or servants, have carried the message of truth to the people throughout "Christendom", but instead of listening to this message many people have had itching ears to hear themselves approved by the conscienceless and paid clergymen, some of whom designate themselves "ministers". Many have preferred to select "learned clergymen" for themselves, to whom they have paid their dues; that they might listen to the wisdom of men, which does not require obedience to God and to his righteous laws. "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"—Jer. 5: 30, 31.

Today the clergymen do not tell the people of the Word of God, but preach about things that are entirely foreign to his Word. Jehovah God has his own organization by and through which he dispenses "meat in due season" for those who walk in the right way. It is not man's message, but God's Word of truth, that is dispensed. Those who have left the Society, or earthly part of God's organization, and who choose to follow human leaders, are guilty of the same offense, and hence are judged and gathered out of the family of God.

The angels have stood guard at the temple gate and carried out the instructions of the Lord. (Matt. 13: 41) No unclean shall enter therein; and those who ensnare others, and work contrary to God's law, are unclean, and hence excluded. "Thus saith the Lord God, No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel." (Ezek. 44: 9) It is now well known that the judgment of Jehovah began in A.D. 1918 and there followed a sweeping change from and after that time in the personnel of those who 'keep the commandments and do that which is pleasing in his sight', and who carry on his work as he has organized it. Christ Jesus has closed the door to "Christendom" and to the "evil servant" class; hence the fulfillment of the prophecy of Isaiah 52: 1: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for

henceforth there shall no more come into thee the uncircumcised and the unclean."

Only those who respond to God's invitation to the kingdom are ever in line for the kingdom. At Ezekiel 44: 10 it is written: "And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity." Many such were recovered.

Jehovah declared his purpose to have a royal priesthood after the order of Melchizedek. Christ Jesus is Head thereof. "But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge."—Ezek. 44: 15, 16.

Instead of this prophecy's showing two classes of spirit-begotten ones, it shows this: That those consecrated and devoted to Jehovah's service were mixed up at one time with "Christendom" and indulging in such formalism as showed that they had gone astray from Jehovah, and they are designated as having garments soiled, that is to say, they were identified with others practicing forms of worship, and to some degree at least were mixing with the world. They got away from the true worship of Jehovah God. The prophecy shows that, after they bore their iniquity, a remnant returned to Jehovah, and being cleansed by him at the temple judgment, and their iniquity (that is to say, their lawlessness) removed, they were fit for service. Those, being cleansed and becoming a remnant of all the antitypical Levites, some priests and some nonpriests, were all assigned to certain parts of service in Jehovah's organization. This fact was overlooked heretofore, and this shows how God's people get into an error by taking for granted that we have a proper understanding of the prophecy before the time the prophecy is fulfilled. It is another proof that no man can understand prophecy until it is fulfilled and no man can interpret prophecy at any time.

Note also that before there was any deflection God gave instruction to the high priest that they should bear the iniquity of the sanctuary. "And [Jehovah] said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood." (Num. 18: 1) Clearly this reference is to the house of Levites, because the words "Thou, and thy sons, and thy father's house with thee" could refer to nothing less than all the tribe of Levi. The Scriptures immediately following, namely, Numbers 18: 2-6, prescribe the duties of all the Levites, both priests, underpriests and nonpriests. Prior to that Jehovah had declared concerning the high priest that a plate of pure gold should be made and there should be engraven upon that plate the words, "HOLINESS TO JEHOVAH," which plate must be attached to the forefront of the miter of the high priest, and then adds: "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts." (Ex. 28: 35-38) These scriptures show that both priests and nonpriests must bear certain iniquities.

As marking the antitypical fulfillment of these prophetic statements, note this: that at the coming of the Lord Jesus to the temple for judgment of the house of God the antitypical Levites, priests and nonpriests, had gone astray and all such must bear their iniquity. There is no indication that there are two spirit or distinctly separate classes in this judgment. It is clearly stated that the purpose of the coming of the Lord to the temple was to cleanse the sons of Levi; as it is written: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto [Jehovah] an offering in righteousness." (Mal. 3: 2, 3) The statement, "he shall purify the sons of Levi," must of necessity apply to all the antitypical Levites, including the priestly and the nonpriestly class. It is the cleansed ones that are assigned to the service of Jehovah, that these may offer unto Jehovah "an offering in righteousness". All in line for the kingdom had to be cleansed and purified.

Considering now the type in connection with the prophecy of Ezekiel (44: 10-16), it is seen that the Levites, after they had strayed and after they had been cleansed and returned to Jehovah, were not assigned to a lower or less favored place in the service than they had occupied before they went astray. This shows that the 'bearing of their own iniquity' or lawlessness (meaning a lawless course of action) could not refer typically to the Levites' being assigned to a secondary place or position in heaven. The fact that the entire spirit-begotten company had to be cleansed when the Lord came to the temple shows that the entire spirit-begotten company had gone astray and were proceeding in an unlawful manner and that all who possessed a right condition of heart were cleansed by the Lord and the faithful class who were approved constituted the Lord's "faithful and wise servant" class. (Matt. 24: 45-47) The Scriptures show that Jehovah was angry with them because they had gone astray, but when they had borne their iniquity and were cleansed and forgiven they rejoiced greatly: "And in that day thou shalt say, O [Jehovah], I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me."—Isa. 12: 1.

Prior to that time the consecrated of earth looked

upon the political rulers of this world as the "higher powers" whom they must obey, and they conformed themselves largely to the practices indulged in by "Christendom". But when they withdrew from Babylon and were cleansed and rejoiced, no more did they attribute salvation to any earthly powers nor look to earthly powers for protection, but said: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."—Isa. 12:2, 3.

LETTERS

JEHOVAH'S APPOINTMENTS

DEAR BROTHER,

Your letter of the 12th of September to Brother Rutherford arrived as he was about to leave London for New York, and he instructed me to reply to it.

You tell of your fear that the use of the word "dictator" by some brethren when speaking of the Society's relationship to the brethren and to their companions the Jonadab companions will be to the injury of the brethren, and you show some fear that dictatorial methods may be used in the direction of the kingdom service. Jehovah, the great Theocrat, must of necessity be the dictator in all the affairs of Zion. That is the first principle of his government, and must be readily acknowledged by all who serve him and would have his favor and blessings. But, as *The Watchtower* has shown, there is no dictator amongst the brethren, for they are on a common level before him, as servants to do his will. A dictator makes his will his law, and this is the prerogative of Jehovah alone. Were there a dictator among the brethren it would mean that the will of the dictator would be imposed on them—an impossible thing as in God's sight. There is this difference between these dictators who are now trying to control the earth and Jehovah the great Theocrat: they give no reasons for their orders, while Jehovah does, or adds the sanction of righteousness to follow obedience, and his actions are always unselfish: he acts in love in all things.

It is not always easy to get adjusted quickly in word and action to new conceptions and conditions; but every loyal "sheep" will follow the enlightenment of *The Watchtower*, and the instruction of the organization method which follows as a consequence, and this will be done in a spirit of obedience to the Lord God, the Giver of the light. Also it is certain that, now the light is come, any spirit of dictatorship or disobedience—much the same things—will cause the holder of that spirit to be taken out of Jehovah's organization—it would cleanse itself of the evil thing. Jehovah will now keep his organization clean, freed from democrats or dictators.

The Watchtower made it quite clear that those found faithful at the temple judgment were chosen by the Lord to be the "faithful servant" class, to whom his goods, his interests, were committed. It is as clear as the fact that he has taken out a people for his name that he caused the organization of a Society for their guidance. The good pleasure of God in this has been abundantly manifested these many years: all the time he has been dealing with them the Society and *The Watchtower* have been seen and known to be the means and channel by which his truth and his will in his service have been communicated to them. There must be such a means of communication. The organized Society cannot take the part of a dictator, but it can and it does, by the grace of God, expound the will of Jehovah by means of the Word of God. There must be discipline; but it is that of order and regularity: a disciple puts himself under discipline; but no one has authority to put another under discipline. The whole sense of discipleship is ready obedience to the will of the Master.

Besides the first of all examples, that of the Lord Jesus, there are two outstanding ones, Moses and Paul. Moses was the great lawgiver to Israel; but he was no dictator; he was the meekest of men and a servant of the people. Paul was the one appointed of the Lord to give instruction to the early church; but he was no dictator: he was the servant of the Lord and the brethren, and was given as an example to follow.

In saying that you expect to see all the brethren now asked to formally sanction and elaborate the appointment of the president and the methods of service you appear to have missed the main thought of the Theocracy of Jehovah. To do as you suggest would be to use the democratic method in confirmation of Jehovah's appointments. The brethren cannot confirm that which Jehovah has shown to be his will; nor may they elaborate it: obedience to an expressed will is their part.

The Watchtower makes clear the immediate connection between the society by which all the brethren are known and united and the organization, the Watch Tower Bible and Tract Society, incorporated to allow the brethren to conduct their work for Jehovah. The incorporated Society must conform to certain laws of the land; but while it has been seen to be the pleasure of Jehovah to use this, it is manifest that no number of votes could affect Jehovah's appointments for the instruction of his people. He himself chooses his channel by which he will speak to them, and it seems to me that there is exactly the same evidence of his appointment for us in this time and day as there was for Israel at the time of Moses, or for the early church in the days of Paul. The Lord's people would be acting in a very presumptuous way if they tried to impose a democratic method of confirmation when He has already manifested his appointment.

It may confidently be expected that the expressions used which partly caused you to write will be dropped, and that the brethren faithful to the Lord will be found in fullest harmony.

With all good wishes,

Your brother in Jehovah's service,

J. HEMERY.

MANY NOW TURNING TO JEHOVAH

DEAR BROTHER:

Herewith I submit the financial report for the month of June.

At last the most blessed campaign we experienced was over. Although we were not able to meet our quota on books and *Consolation*, yet I am very pleased to report that *Cure* has been placed fast, that our consignment was all disposed of early in June. The contents of the *Cure* booklet become the subject of the conversations of many people. I like to mention also that we have placed over thirty-three thousand pieces of literature during the three-month campaign.

It is useless to try to explain our gratitude to our precious Jehovah and also to yourself for the seasonableness of the truths we eagerly devour from the *Watchtower* articles on "Unity in Action", which we have just considered, and on "Organization", which we are now considering. With all humbleness we thank Jehovah for the permission to understand, through the latter articles in *The Watchtower*, that his name will shortly be for ever vindicated.

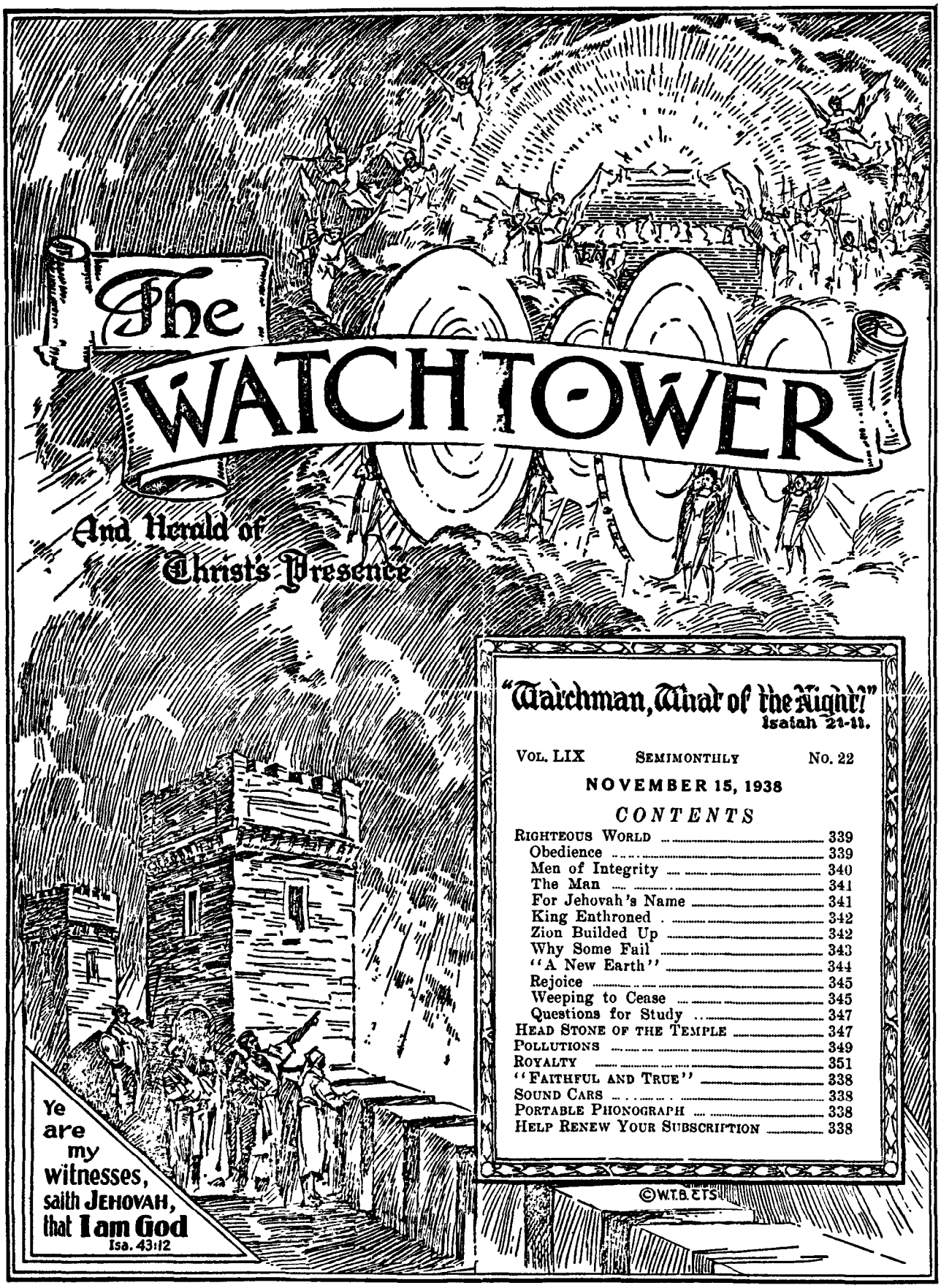
The sweet message of Jehovah's name and kingdom is reaching every nook and corner of this country. The division of the people is becoming distinct. Many are now turning to Jehovah to learn the way to life.

I do not want to miss mentioning, too, that the goat class are becoming more goaty. Three pioneer sisters are experiencing in their territory the closing of doors to their faces, through the insinuation of the local priest in that place. The funny thing the priest further did was the setting aside of a day in which the possessors of the literature were obliged to confess to him two times.

With much love and best wishes, I remain

Your brother and servant by His grace,

JOSEPH SANTOS, *Manila, P.I.*



"Watchman, What of the Night?"
Isaiah 21:11.

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NOVEMBER 15, 1938

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The WATCHTOWER

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OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"FAITHFUL AND TRUE"

The "Faithful and True" testimony period will occupy the entire month of December 1 to 31. A most unusual offer will make this period an outstanding one and should make it a record month for placing the message in cloth binding, to wit, *Vindication*, Book One, Book Two, and Book Three, will together be offered to the public on a contribution of but 35c. All kingdom publishers familiar with this marvelous exposition of the entire prophecy of Ezekiel know that they set forth repeatedly God's great purpose: "And they shall know that I am Jehovah." As an alternative the publishers may place the book *Preparation* and the new booklet *Warning* on a 25c contribution. At the least, *Warning* should be placed, on 5c. This campaign will require much preparation, of self and other related matters. Begin getting ready now. All new *Watchtower* subscribers not yet associated with a local company should get in touch with this office. Let all promptly report their work.

SOUND CARS

Should Jehovah's witnesses procure a license to operate a sound car where the ordinance requires such license? Yes; this is on the same principle as obtaining a license to operate an automobile. It is not asking for a license or permit to preach the gospel. A license to operate a sound car is in no wise contrary to God's law. Where a sound car is to be used in the streets application should first be made to the police department and no doubt a permit or license will be issued.

PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph, being 14 by 13 by 5½ inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces. With three phonograph discs it can be carried with tone arm in position and weighs 12 pounds 6 ounces. It can, however, accommodate ten discs. Volume of sound is strong, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This model, including three discs, is offered on a contribution of $10.00; without the three discs, $8.00. Remittances should accompany orders. Also specify the particular discs wanted.

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For the convenience of the subscriber, a renewal blank is sent with *The Watchtower* one month before expiration (on foreign subscriptions, two months). Renew your subscription promptly and fill in the renewal blank which is mailed to you with your *Watchtower*. Sign your name uniformly; give street and number, city and state; date your renewal blank, and please *use the blanks* sent to you enclosed in *The Watchtower*. These subscription blanks tell us which numbers will be necessary with your renewal order. Always read carefully the reverse side of the renewal blank. When you change your address always give old as well as new address, two weeks before you move.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX NOVEMBER 15, 1938 No. 22

RIGHTEOUS WORLD

"For behold me! creating new heavens and a new earth, and the former shall not be mentioned, neither shall they come into mind."—Isa. 65: 17, Rotherham, margin.

JEHOVAH purposed to have a world that is wholly righteous, and his purpose shall be accomplished. The "world" consists of the heavens, invisible to human eyes, and the earth, which is visible to human eyes. Everything in that righteous world must be righteous and do that which is right to the praise of Jehovah. The apostle, with full faith in God and moved by the spirit of the Almighty, wrote: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 13) Such new world, in the Scriptures, is designated "the world to come" and that is a "world without end". (Heb. 2: 5; 6: 5; Eph. 3: 21) The new heavens consist of Christ Jesus, the Head and Lord thereof, together with the members of his royal house, and also the angels of heaven, all being righteous and fully loyal to God and faithful in their devotion to him. The new earth will consist of righteous men who in times of old proved their integrity toward God and whom the Lord shall "make princes in all the earth", which princes shall rule in righteousness under the direction of the righteous Lord (Ps. 45: 16; Isa. 32: 1); and also of the human creatures known as the "great multitude", their offspring, and others who shall be made righteous. Every creature that will dwell for ever in the new earth must be righteous, and the righteous will never die. (Matt. 25: 46) In this present day the Lord of heaven and earth is gathering unto himself his "other sheep", otherwise known as "Jonadabs", and who will form the "great multitude" (Rev. 7: 9-15), and they and their faithful offspring will be a part of the "new earth, wherein dwelleth righteousness". Today the Jonadabs should be very diligent to gain a knowledge and understanding of Jehovah's purpose and the manner or way in which he is building the new earth. With knowledge, and having a pure motive, they shall learn wisdom and gain understanding: "Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."—Prov. 3: 13-18.

[2] To obtain life everlasting in that "world to come" everyone must have a knowledge of God and of Christ and follow a course in harmony with such knowledge. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3.

[3] What is here published is particularly for the aid of the Lord's "other sheep", the Jonadabs, in their efforts to 'seek righteousness and meekness'. It is also to encourage and brighten the hope of the remnant. Like David and Jonathan, the remnant and the Jonadabs are close companions, joined together in love, and lovers of righteousness, and what helps one is a joy to the others. A brief view of the marvelous things God has done and is doing in the 'creating of the new heavens and a new earth' will certainly be beneficial to both the remnant and the "other sheep". Jehovah says: "I am the Lord, I change not." (Mal. 3: 6) Likewise the rules of Jehovah concerning his creatures are unchangeable. All creation of Jehovah God is perfect. (Deut. 32: 4) The first world consisted of the perfect heavens and of perfect man, and over that Lucifer was made overlord. When Lucifer rebelled he became Satan the Devil, the opposer of God and deceiver of men and angels, and thereafter angels and men that have yielded to that wicked one have constituted the "present evil world" (Gal. 1: 4), which evil world shall be destroyed that the way for the world of righteousness may be made clear. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Pet. 3: 7) Out from that evil world God will save such of the human race as will form the great multitude. What rule of God is unchangeable and will apply to every member of the great multitude? What will be required of each individual composing that multitude?

OBEDIENCE

[4] That one word answers the question. God's instruction to his creatures concerning obedience cannot be too strongly emphasized. The law of Almighty God,

which is made plain, without an exception demands that every creature that is given life eternal in the heavens or in the earth shall learn obedience to the Most High. It is therefore necessary that every creature who would live everlastingly should have a knowledge of what God requires, and which necessary knowledge can be had by man only by a careful study of the Scriptures. The Scriptures were written long ago for the instruction, learning and admonition of those creatures on the earth near the complete end of the "present evil world", and those Scriptures now God is making clear to those who diligently seek righteousness. The evil world shall end at Armageddon; and Armageddon is near. From the Scriptures it appears that God, in the execution of his purpose toward his creatures, requires that everyone who receives his approval must be obedient to his commandment. There is no exception to this rule made in behalf of any creature. In the Word of God the obedient ones are strongly contrasted with the disobedient ones, that is, the one class is set in opposition over against the other class to show the difference between them and the result to each, and the record thereof is made to aid those who would find the way to life.

5 Disobedience of God's commandment by Lucifer led to his downfall and will end in his complete annihilation. All creatures who take the way of Satan in disobedience shall likewise suffer destruction. Adam, the perfect man, willfully and knowingly took Satan's side and walked in Satan's way, and died, and it appears that for him there cannot be a resurrection. (1 Tim. 2: 14; Ps. 145: 20; Prov. 10: 7) All of the offspring of Adam were conceived in sin and born in iniquity or unrighteousness, which conditions resulted to them by inheritance due to Adam's sin. (Rom. 5: 12) The result is that all men of the evil world 'lie in the wicked one', Satan the Devil, the god or invisible ruler of the present evil world. (1 John 5: 19, *Diaglott*) God has provided one way, and only one, whereby men can escape condemnation and destruction, and that way is by faith in and obedience to God's law and following in the appointed way to life, which comes to man by faith in the death and resurrection of Christ Jesus: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12) Those who do not exercise such faith and obedience do not get out from under the condemnation: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3: 36.

MEN OF INTEGRITY

6 Obedience means to have knowledge of the will of God and then to diligently do his will. Following the fall of man God announced his purpose to bring forth a seed, the Messiah, who would redeem or purchase mankind and then set up a government of righteousness and who, as God's active representative, would minister life to the obedient ones of the race. The Devil denied God's ability to do so and declared that all men would curse God if he, the Devil, were permitted to tempt them. That challenge put at issue the supremacy of God, and the challenge was accepted and the Devil permitted to put forth his best endeavors to prove his challenge; and his failure to so prove will show the Devil a liar and God the almighty One. The man who believes that God is the Supreme One, that he can accomplish his purpose according to his will, begins to have faith. (Heb. 11: 6) Abel, the shepherd son of Adam, was the first man to exercise such faith in God, and he obeyed God, and because of his faith and faithfulness to God Satan caused Abel to be murdered. At the eleventh chapter of Hebrews appear the names of faithful men who had faith in God and in his ability to carry out his announced purpose and who were diligent to obey God's commandments. By faith they saw a time in the far-distant future when God would send his righteous One and set up a government of righteousness. They desired to live under that righteous government, ruled by the righteous One. They looked for the new heavens as their governing power. (Heb. 11: 14-16) In order to afford those men the opportunity to prove their integrity, and thus prove Satan a liar, God permitted the Devil to heap upon such men all manner of persecution and affliction. They were scourged, beaten and imprisoned by the Devil's agents: "Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth."—Heb. 11: 35-38.

7 What resulted and will be the final result to such faithful men? They maintained their integrity toward God and received God's approval. They were witnesses to the name and supremacy of Jehovah, and they sealed their testimony with their own blood. They died in faith and faithful, and the final judgment concerning them God entered of record long ago, and which judgment is in their favor. (Heb. 11: 13, 39) By the terms of that judgment they shall have a resurrection and be made visible rulers in the new earth, and their rule will be in righteousness and justice. (Ps. 45: 16; Isa. 32: 1) Under the most adverse circumstances those men remained faithful and continuously obeyed God's commandments, and God has made proof of and recorded his unchangeable rule that the faithful, obedient ones, which have his approval, shall live. The course of those men blazed the way that must be followed by others who find the way to and receive life everlasting.

THE MAN

[8] Then came into the world Jesus, "THE MAN," the only great and righteous man that ever lived. He was made flesh in the form and likeness of sinful men, yet himself was perfect, "holy, harmless, [and] undefiled." (Heb. 7: 26) He came to earth that he might carry out the purpose of Jehovah his Father. Jesus came to tell the truth, and he told it. (John 18: 37) He received commandment of his Father, and he obeyed strictly and fully all commandments of God. He came to do the will of Jehovah God, and he did it. (John 6: 38) The day that Jesus began to declare God's purpose the Devil sought to bring about the destruction of Jesus. (Matt. 4: 3-10) For more than three years Jesus went about amongst the people from place to place, declaring unto them the goodness and the purpose of God to set up a righteous government, to destroy the wicked, and to give life to the faithful, obedient ones. During all that time Jesus was subjected to all manner of cruel persecution, suffered bodily pain and mental distress, and in all of these he was obedient; and of him it is written that he was "a man of sorrows, and acquainted with grief". Facing such cruel persecution Jesus faithfully carried out his Father's commandments, and when he had done he said to Jehovah: "I have finished the work which thou gavest me to do." (John 17: 4) Jesus was perfect; he was kind and generous; he did no harm to anyone, but always did that which was good, and spoke words of grace toward those who had a hearing ear. Why, then, was he subjected to such great suffering? and why did God permit it? The Devil persecuted and tried to kill Jesus in order to sustain his own side of his wicked challenge made to Jehovah. God permitted the Devil to go the limit, that the Devil might prove himself a liar. Jesus maintained his integrity toward Jehovah at all times.

[9] What good resulted to Jesus from such suffering? He learned obedience by the things that he suffered. It was necessary for him to be obedient to God's commandment, regardless of all persecution and opposition, and such was necessary in order that he might maintain his integrity; and this he did, and concerning him it is written: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5: 8, 9) Thus is God's unchangeable rule again proved: that obedience is absolutely essential on the part of everyone that lives, and that God rewards the faithfully obedient ones. Such obedient ones do not seek the approval of men, but they do faithfully perform assigned duties as servants of Jehovah God. This Jesus did at all times. He sought only the approval of his Father, and Jehovah rewarded him above all other creatures of the universe. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 8-11) Jesus loved righteousness and hated lawlessness, and at all times he went straight forward in obedience to God's law of righteousness: "Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Ps. 45: 7.

FOR JEHOVAH'S NAME

[10] Majestically and mysteriously Jehovah moved to vindicate his name. His beloved Son, Christ Jesus, is his Vindicator and his Chief Witness. One title he now bears is "The Faithful and True Witness". (Rev 3: 14) With Jesus Jehovah begins the creation of the new heavens and proceeds to the building of his capital organization; and to Christ Jesus, the Head thereof, he commits all power and supervision over his universal organization. The exalted Jesus is made the Head of that capital organization and is clothed with all power in heaven and earth. (Matt. 28: 18) God gave to Jesus twelve disciples, eleven of whom maintained their integrity even unto death and are made a part of the new heavens. They, like Christ Jesus, were true witnesses to the name of Jehovah, and it was necessary for them to prove their faithfulness and to maintain their integrity under severe test. Upon those faithful disciples the Devil heaped all manner of persecution because they told the truth. In obedience to God's commandments they proclaimed the truth without compromise. The Devil's agents, in order to turn men away from God, falsely claimed that Christ Jesus builds his church on Peter, a man, but Peter flatly denies such claim. Peter testified and recorded his testimony that Christ Jesus is the foundation stone, upon which He builds his organization. Peter and his associated apostles proclaimed the truth before the public, and when the religionists demanded to know by what authority those disciples did their good work, Peter answered them and said: "By the name of Jesus Christ . . . whom ye crucified, . . . This is the stone which was set at nought [by] you builders, which [has] become the head of the corner." (Acts 4: 10, 11) The faithful disciples made it known that the true followers of Christ Jesus must and will obey God, and not man: "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (Acts 4: 19) "We ought to obey God rather than men." (Acts 5: 29) They magnified the necessity and importance of obedience to God, and they suffered great persecution at the hands of the enemy for so doing. Obedience to God always brings upon the obedient ones suffering and affliction heaped upon them by

Satan and his agents, which affliction and suffering has afforded Satan the opportunity to endeavor to carry out his challenge and also affords the followers of Christ Jesus the opportunity of proving their integrity toward God. Faithfully obeying his commandments, and bearing testimony to the name of Jehovah amidst all manner of persecution even unto death, proves that Satan is a liar, and is in vindication of Jehovah's name.

[11] Proceeding with the creation of the new heavens, God takes out from amongst men 144,000 redeemed men, who prove their integrity toward him, and such faithful men he makes a part of Zion, his capital organization. (Rev. 14: 1-4) The faithful apostles are the first ones added after Jesus. From the time of Pentecost until the coming of Christ Jesus in glory and power others are taken out from the world. Every one of those thus taken out, and who maintain their integrity, must suffer persecution and learn obedience in the face of all such suffering and persecution; as it is written of them: "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2: 21) These faithful and obedient ones are selected from amongst men, taken out from the world and gathered to the Lord to be made witnesses to the name of Jehovah God. (Acts 15: 14) They must bear testimony to the truth of and concerning God and his kingdom. Jesus said of himself that he came into the world to bear witness unto the truth, and everyone that is of the truth, that is, that gives heed and obeys, hears his voice and follows in his steps. (John 18: 37) As Christ Jesus is the Chief and Foundation Stone of the capital organization, the new heavens, so all the members thereof, as "living stones", are built up into that spiritual house that they may perform an acceptable service unto God and Christ. (1 Pet. 2: 3-8) All such must be made to conform to the Head, Christ Jesus. (Rom. 8: 29) All must suffer at the hands of the Devil, even as Jesus suffered, and all must learn obedience and be obedient and faithful unto God and Christ under such conditions. (John 15: 19, 20) Christ Jesus is the great Prophet, foreshadowed by Moses, and he gives commandments in harmony with the will of his Father Jehovah, and every one of his followers called out of the world who fails or refuses to be fully obedient to the commandments of the Lord must suffer destruction. (Acts 3: 23) Obedience is not discretionary, but is mandatory. This rule applies to all creatures.

[12] The call of men and their selection for a place in the new heavens continues until the required number is complete. To Israel, the typical people of God, he said: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19: 5, 6) Israel, the typical people of God, failed of keeping their covenant, because they were disobedient. Instead of obeying God's commandments they turned to religion and followed the inventions of the Devil. A few individuals of that nation did obey, and to them was given the privilege of becoming a part of the new heavens. Those faithful individuals and others thereafter taken out from amongst men, and who prove their integrity toward God by faithful obedience, do become a peculiar treasure unto the Lord, and to such these words written in the Scriptures are addressed: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. 2: 9) It is observed that these are called forth to show forth praises of Jehovah, and not the praises of any man, and all such must be obedient to the commandments of the Lord, and therefore must bear witness to the name of Jehovah and to his kingdom, and proclaim his name and sing his praises throughout the earth. (Isa. 43: 10-12) This they must do particularly just preceding the exercise of Jehovah's supreme power at Armageddon.—Ex. 9: 16.

KING ENTHRONED

[13] The time arrived for Jehovah to place his King, Christ Jesus, upon the throne, that is to say, in the place to rule the world. Until the time for the coming of that great event Christ Jesus must wait and did wait until A.D. 1914, which was God's due time to enthrone him and send him forth to rule. (Ps. 110: 1, 2) He then enthroned, his rule began while the enemy, the Devil, still had access to heaven. Concerning the Lord it is written: "Thou hast taken to thee thy great power, and hast reigned. And the nations were angry." (Rev. 11: 17, 18) All nations under Satan were made angry by reason of Satan's power and influence, and that anger began to be expressed by the nations, particularly of so-called "Christendom", in the year 1914. Immediately following the enthronement of Christ Jesus there was a war in heaven between Christ and the Devil, concerning which it is written: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." (Rev. 12: 7-9) There the old heavens were cleared out and came to a final end, and the newly created heavens came into power.

ZION BUILDED UP

[14] Christ Jesus, having completed the work of preparing the way before Jehovah, straightway appeared at the temple of God (Mal. 3: 1); concerning which it is also written: "And the temple of God was opened

in heaven." (Rev. 11: 19) The temple of God consists of the faithful obedient ones who, as followers in the footsteps of Jesus, maintain their integrity and faithfulness even unto death and who are made a part of the new heavens. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (1 Cor. 3: 16; 2 Cor. 6: 16) The appearing of the Lord Jesus Christ at the temple is the signal or time for the awakening to life of the faithful apostles and others who like those faithful apostles maintained their integrity and died faithful, having been witnesses to the name of Jehovah God and to his kingdom. (2 Tim. 4: 7, 8) The coming of Christ Jesus to the temple marks the beginning of judgment at the house of God. (1 Pet. 4: 17) That judgment is a searching test applied to all who have agreed to do the will of God, and the disobedient ones, being judged adversely, are put away and become the "evil servant". (Matt. 24: 48-51) Those coming through the fiery test because of their faithful obedience receive the Lord's approval and are brought into the temple and instructed and commissioned, and are qualified to offer unto God an "offering in righteousness", which offering consists of their faithful testimony to Jehovah's name and the singing of his praises and declaring his kingdom. (Mal. 3: 3; Heb. 13: 15) Those faithful creatures remaining on the earth and who receive a favorable judgment, are designated "the remnant of her [God's organization's] seed". (Rev. 12: 17) Such are commissioned and commanded to go out into the world and give testimony to the name of Jehovah and to tell the people of and concerning God's kingdom as the only hope of mankind and which will vindicate his name. To those of the remnant the Lord gives this command: 'This good news of the kingdom must be proclaimed as a witness before the final end of Satan's organization.' (Matt. 24: 14) Because these faithful men and women bear testimony in obedience to the Lord's commandments the Devil and his agents attempt to destroy them. (Rev. 12: 17) To prove their integrity they must be obedient to God and to Christ and they must go forward and give testimony as commanded and do so without fear of man or devil, fearing only that they might fail of receiving the approval of God. Like the faithful apostles, they must obey God, and not men. (Matt. 10: 27, 28) It is to these faithful ones the promise is given (Rev. 2: 10), "Be thou faithful unto death, and I will give thee the crown of life."—*A.R.V.*

[15] The work of Jehovah and Christ Jesus progresses. The faithful followers of Christ Jesus who died having been raised out of death, and a sufficient number on the earth approved to make up the 144,000; these gathered unto the Lord, Zion, the capital organization of Jehovah, is builded up: "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102: 16) All of Zion behold the glory of God, and they proclaim the praises of his name, and not the praises of creatures. They do not sing the praises of men or any man, or themselves seek the honor of men, because they know that their privilege and duty is to show forth the praises of Jehovah God. (1 Pet. 2: 9) "In his temple doth every one speak of his glory." (Ps. 29: 9) This the temple members do by obeying the Lord's commandment to serve as his witnesses, to magnify his name and to inform the people that all who would find the way to life must faithfully serve God and Christ Jesus. Satan and his angels no more have access to the heavens, they having been cast down to the earth. And now Christ Jesus, the righteous overlord, in obedience to God's will, has gathered unto himself his faithful ones, and the new heavens are created and complete.

WHY SOME FAIL

[16] Disobedience is iniquity or lawlessness. God's unchangeable rule is that no creature shall live who is willfully disobedient or lawless. Jesus says that at the time of his coming there would be some in line for the kingdom who would be disobedient, and that such would form the "evil servant" class, and would be cut asunder. (Matt. 24: 48-51) Such are the lawless ones, the workers of iniquity, who fail or refuse to obey the commandments of the Lord and who follow their own selfish ways. Their place is with the hypocrites, and concerning them the Lord says: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."—Matt. 13: 41, 42.

[17] Saul, the king of Israel, who was willfully disobedient to God's commandment, and was rejected by the Lord for that reason, was a type of the disobedient ones who in the latter days, claiming to be servants of God and of Christ, are disobedient and hence are hypocrites. Saul was a type or picture of such religionists who fail or refuse to obey God's commandments. Religionists can never receive eternal life, because religionists are disobedient to God and follow the devices of Satan. At the first coming of Christ Jesus the leaders of "the Jews' religion" had made the commandments of God of none effect by adopting the practice of religion and by teaching men that which had been taught by other men and handed down by tradition, and Jesus told them that they were of the Devil and followed the Devil's will. (Matt. 15: 1-9; John 8: 43, 44) Jesus denounced their practices and told them that their end was destruction. (Matt. 23: 13-33) Today the end of the world is here. Christ Jesus has come the second time, and now the new heavens are created. He causes his witnesses to proclaim his truth of and concerning Jehovah and his kingdom in the presence and hearing of the religionists. These are afforded an opportunity to hear and to obey the Lord's commandments. The present times are the last days of Satan's world, and concerning these last days it is written:

'In the last days perilous times shall come. For men shall be lovers of their own selves, blasphemers, disobedient to parents [that is, to Jehovah God and his organization].' (2 Tim. 3: 1, 2) This exactly describes the condition that now exists amongst religionists, and particularly the leaders. To those who have been deceived into following these religious leaders, but who have a desire to know the way to life, the Lord's Word of instruction is addressed, and he calls attention to the fact that the religious leaders have a form of godliness, and falsely claim to serve God, but they deny the power thereof, and the admonition to the honest ones is, "From such turn away." (2 Tim. 3: 5) The religious leaders, particularly the Roman Catholic clergy, blasphemously claim to have and exercise power which belongs alone to God. Not only do they disobey God and the commandments he has given, but they viciously persecute Jehovah's witnesses, who are faithful in declaring the Word of God, and thus they prove themselves to be instruments of the Devil and workers of iniquity. Their end is destruction at Armageddon. Sincere and honest persons who have been brought under the control of the Catholic organization, but who now desire to know the way to life and to live, must, when they hear the truth, be obedient to God's commandments, and withdraw themselves from that religious organization and turn away from the clergy; and failing to do so, they will not find the way to life everlasting. This warning Jehovah's witnesses must give and are giving to the people of the world. This is a part of the work of the Lord toward creating a "new earth", which shall be to his praise.

"A NEW EARTH"

[18] "The earth is Jehovah's, and the fulness thereof." (Ps. 24: 1, *A.R.V.*) The Devil and wicked men have corrupted the earth and made it a place of violence; and all such God declares he will destroy at Armageddon. The prophetic words of Jehovah now are concerning the earth: "Behold me! creating . . . a new earth." (Isa. 65: 17, *Roth.*) That does not mean that he is creating a new mundane sphere; but it means the visible part of God's organization, which shall do his will on earth as in heaven. Zion is now builded up, and the creating of the new earth begins. Concerning this Jehovah says to Zion: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith Jehovah. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not; lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited." —Isa. 54: 1-3, *A.R.V.*

[19] The mandate of Jehovah is that the earth 'shall be filled' with righteous people. (Gen. 1: 28) That divine mandate shall be carried out to a completion. Concerning the carrying out of this purpose Christ Jesus, the Head of the capital organization, the new heavens, says: "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10: 16) The "other sheep" are those otherwise designated as "Jonadabs", who will maintain their integrity toward God under the test and will form the "great multitude", and such shall inhabit the earth for ever. They, together with their righteous offspring, shall "fill the earth". (See *The Watchtower* November 1, 1938.) They also must conform fully to the rule of Jehovah.

OBEDIENCE

[20] That unchangeable rule of Jehovah is obedience and that the obedient shall live and receive his blessings, and that no others shall live. Full and complete obedience is required of the Jonadabs, the same as is required of the "remnant". (Rom. 11: 5) The descendants of Jonadab were a faithful and obedient people and obedient to the commandments of their earthly parent. Although not in a covenant with God, they are spoken of by Jehovah with approval, and are shown to be typical of the faithful great multitude. The prophetic picture of that people is recorded at Jeremiah the thirty-fifth chapter, and the contrast is squarely drawn between the obedient Jonadabs and the unfaithful Israelites, and manifestly the purpose thereof is to show that the unfaithful, even though in a covenant with the Lord, shall suffer destruction, whereas other faithful ones shall receive God's blessing. The covenant people, the Israelites, disobeyed God's commandments, became religious, following Satan's machinations and teachings, and have suffered destruction. The descendants of Jonadab faithfully obeyed the commandments of their earthly father, and their obedience brought forth words of approval from Jehovah, who instructed his prophet Jeremiah to say to them: "Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever." —Jer. 35: 19.

[21] Now the antitype of the descendants of Jonadab, and which antitypical people form the great multitude, are commanded to 'separate themselves from worldly religionists and to flee to God and to Christ Jesus and there to find refuge under God's organization'. (Josh. 20: 1-6) To them God gives this commandment that they must be diligent to 'seek righteousness and meekness'. (Zeph. 3: 1-3) They must stay within the bounds of that "city of refuge", under God's organization, until the anointed class has passed into the kingdom, and then they are to be free. They must associate themselves with God's anointed and have a part in declaring the message of God's name and his kingdom, and thus identify themselves as for

God and his kingdom. (Rev. 22: 17) Because they are the companions with the anointed and because they serve God and his King, they suffer persecution at the hands of the Devil and his religious agents, and through all such experiences they must maintain their integrity toward God. They must be wholly devoted to God and to his King, Christ Jesus, and they must openly support and advance the kingdom interests, and therefore they must be separate from the world over which Satan exercises power and influence. They must teach their children the truth and point them to the way of life through the kingdom of God. The promise to them is that, if obedient to Jehovah God and Christ his King, they shall receive and carry out the divine mandate to "multiply and fill the earth". (See *The Watchtower* November 1, 1938.) The building of a new earth progresses.

REJOICE

[22] Concerning Jehovah's capital organization it is written: "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge." (Ps. 48: 2, 3) Today God's people have come to the end of the world, over which Satan is the overlord, and by God's grace they are permitted to observe the fulfillment of divine prophecy, all of which was written for their comfort and hope. (Rom. 15: 4) They now see that God is progressing with his creating of the new earth, and this fills them with joy. To them the Lord Jehovah now says: "But joy ye and exult perpetually in what I am about to create, for behold me! creating Jerusalem an exultation, and her people a joy."—Isa. 65: 18, *Roth.*

[23] Jerusalem was the city where God placed his name. In the antitypical, the new Jerusalem, God's name shall forever be praised. Jerusalem is the name applied to Jehovah's universal organization, and Zion is the name of his capital organization, which organization exercises ruling power over all by the will of God. Jerusalem, therefore, includes the great multitude, the "other sheep" gathered by the Lord Jesus, and which shall also participate in the vindication of Jehovah's name. Jerusalem, therefore, is to be an exultation, and the people of God's organization a joy. His organization shall be a joy to Jehovah because a vindication of his name, and therefore he says: "Therefore will I exult in Jerusalem, and joy in my people, and there shall be heard in her no more the sound of weeping or the sound of a cry." (Isa. 65: 19, *Roth.*) Within that part of Jerusalem (the universal organization) which is Zion there is now no more heard the sound of weeping or the sound of a cry. The faithful have the joy of the Lord, and well do they know that all things concerning them shall work together for their good, and they rejoice continually and delight to serve wheresoever they are put. They know that the Devil and his agents cannot destroy them, and cannot even kill them, except by God's permission, and, if they continue faithful unto death, their resurrection to eternal life and glory will be instantaneous. (1 Cor. 15: 51, 52) They now have a vision of the new heavens and the new earth, and they rejoice, and their exultation shall be perpetual in the creation of God and because of the vindication of his name.

WEEPING TO CEASE

[24] Death has caused great sorrow and weeping amongst humankind. "The wages of sin is death." (Rom. 6: 23) Hence sin that was brought into the world by reason of Adam's disobedience, and death as a result thereof, have been the cause of great sorrow and weeping. Millions have died as suckling babes, and their parents have suffered great sorrow by reason thereof. When the "new earth" is established and the faithful obedient ones who form the great multitude begin to marry and bring children into the world, will their offspring die as babes in arms? Jehovah God, by his prophet, speaking of his perfect creation, says: "There shall be thenceforward no more a suckling of a few days, or an elder who filleth not up his days; but a youth a hundred years old may die, yea a sinner a hundred years old shall be accursed."—Isa. 65: 20, *Roth.*

[25] When men and women who form the great multitude proceed to carry out the divine mandate to marry and bring forth children and "fill the earth", those men and women will be counted righteous in the sight of God by reason of their faith in God and in the shed blood of Christ Jesus, and their full devotion to God and his kingdom, and obedience to his law. Therefore their children will not be conceived in sin and brought forth in iniquity, although they must have the benefit of the ransom sacrifice of Christ Jesus and receive life at the hands of Christ Jesus, "the Everlasting Father." Why should those children die as suckling babes in arms? What could be the purpose of their being born if they die as such infants? Does the prophecy of Isaiah 65: 20 above quoted apply to them? or what is the meaning thereof?

[26] This prophecy may now be applied in this manner: The number 100 is a multiple of 10 times 10, which would refer to completeness respecting earthly things. The faithful remnant, having maintained their integrity and received God's approval, like the apostle Paul have received a favorable judgment at the hands of the Lord and may be said to have completely received everything they can receive while on the earth, and they know that the enemy cannot destroy them, and hence there is no sorrow in Zion when one of their number dies and passes on into glory. They are all properly said to be "youths" now within the Scriptural meaning of that word. If, however, any of such willingly becomes a sinner, he shall be accursed and die as such, and for him there would be no sorrow, for the reason that God has commanded that there

shall be no weeping or sorrow for such.—Ezek. 24: 16, 17. See *Vindication*, Book One, page 332.

[27] But another meaning of this text appears to be both reasonable and in harmony with the Scriptures concerning the 'filling of the earth'. God has now created new heavens and his creation of the new earth is progressing. Armageddon will clear the earth of all wickedness, and only those who are devoted to God and his kingdom under Christ will survive that terrible destruction. The great multitude now begin their praise of God and Christ Jesus before Armageddon comes, and they serve God and Christ, continuously singing their praises. (Rev. 7: 9, 10, 15) Following Armageddon the righteous great multitude will proceed to marry and multiply that they may carry out the divine mandate to "fill the earth". From that time forward babes shall be born. The parents will then know how to feed their children and to properly care for them, both in body and in mind, and to instruct them in the way of righteousness. The kingdom then in full operation, as it is written, 'there nothing shall hurt nor destroy.' (Isa. 11: 8, 9) There would then appear to be no cause for babies to be sick and pine away and die. If they die as suckling babes, the sting of death would still be extant and bring great sorrow on the parents. But this prophecy of Isaiah says: "There shall be thenceforward no more a suckling of a few days"; that is, the end of the babe a few days old shall not come. The baby shall continue to live and grow up. It shall grow to manhood or womanhood, strong and vigorous. If it is properly taught and gives heed to the teaching, it will learn to love and to serve the King and Jehovah. At least, it will grow up until it reaches an age of individual responsibility, and, if it dies, its death will not be the result of inherited sin, but by reason of individual wrongdoing, and this is clearly declared by the prophet. (Jer. 31: 29, 30) That being true, there will be no babes that will die as such at any time. This truth should be and will be of great encouragement and comfort to those who are now Jonadabs and who look forward to the time that they may live during the millennial reign of Christ, and marry and bring forth children into the earth. This would suggest that Jonadabs should not be anxious to marry now, but with hope and confidence look forward to the time after Armageddon when they may have children with the assurance that they can rear such children without fear of the child's dying as a child. There appears to be no reason or scripture supporting the conclusion that babies born during the millennial reign of Christ will die as babes.

[28] But will such offspring of the great multitude die at all? That question is answered by this prophecy in these words: 'But a youth may die an hundred years old.' That would not necessarily mean a hundred years of 365 days each year. Ten being a number symbolic of earthly completeness, and ten times ten being a hundred, that multiple of ten would be a symbol of earthly completeness in every respect. That being true, the scripture seems to mean that no offspring of the great multitude will die until that offspring has had an individual, full and complete opportunity to know and to obey the Lord and to prove integrity and devotion to God and to thus prove he is worthy of life; that when such person has received a full and complete opportunity to know the Lord and to serve him, and then willfully sins, that person will die accursed because proving himself entirely unworthy of life. Therefore this text further states: "Yea a sinner a hundred years old [that is, after having full and complete intelligent opportunity to prove worthy, and failing therein and being disobedient] shall be accursed." One might live according to the terms of this text for 500 years or even a thousand years, and then prove disobedient and therefore unworthy of life. One dying as an accursed sinner will not be mourned by anyone on earth, not even by the parents of that person, because God has commanded they shall not be sorrowful or weep. To do so would be contrary to the commandment of God as stated in the prophecy of Ezekiel 24: 16, 17. The accursed sinner is and will be an open enemy of God and Christ, the King, and therefore no righteous person would sorrow or weep because of the destruction of such willful and accursed one.

[29] "Jerusalem," that is, Jehovah's organization, which will include the righteous people of the earth after Armageddon, therefore, must be without sorrow. Judas Iscariot was a willful, deliberate sinner, and was accursed of God. No one who loves God and Christ Jesus will shed tears of sorrow because such as Judas Iscariot die. The Christian in the present time would not sorrow or weep because one dies who is a deliberate and intelligent opposer of God and his kingdom, because to do so would be a violation of God's commandment. Jehovah says: "[I am] creating Jerusalem an exultation, and her people a joy." (Vs. 18) The new heavens is already an exultation and a joy to all who love and serve God. The new earth will be a part of Jerusalem because a part of God's organization and under the one great Shepherd, King and Ruler. It is not an "earthly phase of the kingdom", as some erroneously say, but it is controlled by the kingdom, and hence a part of God's organization. The new heavens and new earth will then rejoice and her people will be a joy for ever. They will be a joy to Jehovah because in complete vindication of his name. In harmony with this it is written: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes." (Rev. 21: 3, 4) It will not be necessary to wait until the end of the thousand-year reign of Christ for such a condition, because those who die during that period of time, as a result of their own willful wrongdoing, will not call forth tears to be shed by the living.

Therefore, then, from the time of the beginning of the operation of the "new earth" under the supervision and direction and rule of the new heavens 'there shall be heard no more any sound of weeping or sound of a cry'. God will wipe away all tears by establishing his righteous rule in the earth, and his people will have no occasion to be sorrowful. The wicked things that existed in the "evil world", which are against God and his kingdom, shall be forgotten and be completely put out of mind, because Jehovah says: "The former shall not be mentioned, neither shall they come up on the heart." (Isa. 65: 17, *Roth.*) The heavens and the earth will continue in endless joy. Thereafter when the accursed sinner shall die, the death of such will be a vindication of Jehovah's name, which is a joy to all who live for ever.

[30] Thus is magnified the importance of obedience. God's unchangeable rule, therefore, is, in substance: Knowingly and willfully disobey God's commandments, and die; gladly obey God's commandments, and live. "For the arms of the wicked shall be broken; but the Lord upholdeth the righteous." (Ps. 37: 17) Every intelligent creature, both invisible and visible, it is therefore seen, must be put to the test to determine whether or not he will willingly from the heart obey God. Only the obedient, righteous ones are given life everlasting. The "great multitude" must be righteous and lovers of righteousness. Their offspring that live shall likewise be righteous and lovers of righteousness. In that "world to come", which is a "world without end", everything must be and shall be righteous, and that shall be a world "wherein dwelleth righteousness". (2 Pet. 3: 13) Then everything that breathes shall honor and for ever praise Jehovah.

QUESTIONS FOR STUDY

¶ 1. Of what will the 'new world' consist? What is now being done in relation thereto?

¶ 2. What is required of those who will live in that "world to come"?

¶ 3. What is here published is for whom? and how will it serve its purpose? Account for creation of "new heavens and a new earth".

¶ 4. What does Jehovah require of all who will have his approval and live? and how does one learn to meet that requirement?

¶ 5. How has disobedience affected the condition both of angels and of men? Is there a way for these to escape the penalty for disobedience?

¶ 6. What is meant by obedience? How did the supremacy of Jehovah become the great issue? Has Satan proved his challenge? and why?

¶ 7. Prior to Jesus' coming into the world, to what extent had Satan failed to accomplish his wicked purpose? Why? What favor attended the faithful of that time? What will be the final result of their faithfulness?

¶ 8. Who was Jesus when on earth? and how did he carry out the purpose for which he was sent? Why was Jesus subjected to such great suffering? and why did God permit it?

¶ 9. What good resulted to Jesus from such suffering? Why was it necessary?

¶ 10. How did Jehovah begin to create the new heavens? How did obedience of creatures serve a part therein?

¶ 11. How has God further proceeded with the creation of the new heavens? and what has been required of creatures made a part thereof?

¶ 12. How long does this call and selection continue? To whom were Exodus 19: 5, 6 and 1 Peter 2: 9 addressed? and what is seen therein as to requirements, and the importance of obedience?

¶ 13. What great event followed immediately upon enthronement of Christ Jesus?

¶ 14. In relation to creation of new heavens, relate what has taken place since fulfillment of Malachi 3: 1. What is the present situation of the faithful on earth in this regard?

¶ 15. When and how does Psalm 102: 16 have fulfillment?

¶ 16. Account for an "evil servant" class. What is the Lord's judgment concerning that class?

¶ 17. What is the position of the religious leaders and their followers in relation to God's judgment, and why?

¶ 18. How will the "new earth" differ from 'the earth that is now'?

¶ 19. Who first will inhabit the "new earth", and why?

¶ 20. What is the unchangeable rule of Jehovah concerning his creatures? Compare the Israelites with the descendants of Jonadab, as picturing two classes manifest at the present time.

¶ 21. What is now required of those pictured by Jonadab and his descendants?

¶ 22. Into what present position has God graciously led his people?

¶ 23. How is Jehovah "creating Jerusalem an exultation, and her people a joy"?

¶ 24. How and why has death caused so great sorrow among humankind?

¶ 25. Will the children of the "great multitude" be conceived in sin and brought forth in iniquity, and why?

¶ 26. Apply Isaiah 65: 20.

¶ 27. What other meaning of that text appears reasonable and in harmony with the Scriptures?

¶ 28. Explain whether such offspring of the great multitude will die at all.

¶ 29. Why, in "Jerusalem", will there be no sorrow?

¶ 30. What, then, in substance, is God's unchangeable rule for his creatures? and why is its importance so emphasized?

HEAD STONE OF THE TEMPLE

JEHOVAH'S angel, referring to Zerubbabel the governor of the Jewish remnant from Babylon, declared: "And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it."—Zech. 4: 7.

The head stone of Jehovah's great spiritual temple is Christ Jesus. The prophecy positively declares it shall be brought forth. This took place at the final laying of the "head stone of the corner" at the coming of Christ Jesus to the temple for judgment in A.D. 1918. (Ps. 118: 22; Isa. 28: 16) He was then presented by Jehovah as earth's rightful King. The body members of Christ on earth are used to bring this information to the attention of others. The faithful witnesses bring the information "with thundering shouts" (*Roth.*), and this really began in 1922, at the general convention of Jehovah's witnesses, when the thousands, assembled together, discerned that the King had come to his temple, and rose and shouted, crying out: "Advertise the King and the kingdom";

and since then they have continued to shout fearlessly and with joy give the testimony.–Isa. 12:6; Zech. 9:9.

Jehovah gave grace and glory to the Stone, and his witnesses so declare, in the language of Psalm 45:2: "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever." Also Psalm 84:11: "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." The faithful remnant admire the Stone as the fairest of all creation, being altogether lovely, the grandest ruler the world will ever have. They do not glorify man and give man credit, but because God has honored his beloved Son his witnesses cry out in honor to the Son: "Beautiful! beautiful!" (*Roth.*) and say: "Blessed be he that cometh in the name of Jehovah: we have blessed you out of the house of Jehovah," because you are the greatest of all builders. (Ps. 118:26, *A.R.V.*) Such is admiration of Jehovah's workmanship done and provided for the vindication of his name; and hence credit is given to the Most High.—John 5:23; 2 Thess. 1:10.

Jehovah will use his anointed to accomplish his purposes regardless of all opposition, and his positive assurance thereof is stated by his prophet thus: "The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou [the Lord's remnant on earth] shalt know that the Lord of hosts hath sent me unto you." (Zech. 4:9) In the spring of 535 B.C. Zerubbabel laid the foundation of the temple in Jerusalem. (Ezra 3:8-10) Sixteen years later Zerubbabel laid the foundation of the temple anew. (Hag. 2:18) Thus it was done successfully despite all opposition. Christ Jesus, the builder of the temple of Jehovah, uses his small number to represent him on the earth and to begin the "Elisha work" after his coming to the temple for judgment; and having begun it, he will finish it regardless of all opposition. (Phil. 1:6) He is no respecter of persons, but will permit those, and those only, to have a part in the temple building who are wholly devoted to Jehovah and who are obedient to Jehovah's great Prophet, Christ Jesus. In due time he will finish the work. (Ezra 5:1, 2; 6:14, 15) This work Christ Jesus does to vindicate Jehovah's name, and in this the remnant will be in full unity with him.—John 17:21-23; Eph. 4:12-14.

As the Philistine giant, Goliath, despised the smallness of the man David, who came to fight him (1 Sam. 17:22-51), even so Satan and all of his cohorts despise the smallness and the allied equipment of God's organization on the earth. Satan and all of his crowd despise Jehovah's organization, and many who think themselves to be in present truth, but who are of the "synagogue of Satan", also oppose. (Rev. 3:9) These speak with contempt, despising the small remnant, who in fact are small in number and in physical and financial strength. They fail to take into account that not by wealth, or power or influence is the work done, but by the spirit of God. It pleases God to call the "despised" for his service.—1 Cor. 1:28.

Shall these despisers see and rejoice? They shall see the result of the Lord's work, but they will not rejoice. Zechariah 4:10 (*A.R.V.*) declares: "For who hath despised the day of small things? for these seven shall rejoice, and shall see the plummet in the hand of Zerubbabel; these are the eyes of Jehovah, which run to and fro through the whole earth." This text clearly means that the perfect eyes of the Lord shall see the temple progress to completion; hence those perfect eyes blaze with delight. Jehovah knows that he will have a small faithful class on earth that will maintain their integrity to him unto the completion of the temple and the vindication of his name, and this rejoices his heart and the heart of Christ Jesus. These seven eyes of the Lord run to and fro beholding the work in progress and seeing the accomplishment thereof. (Deut. 11:12; 2 Chron. 16:9; 1 Ki. 8:29) In the *Authorized Version* of the Bible the preposition "with" in the expression "the plummet in the hand of Zerubbabel *with* those seven" is a supplied word; hence the text does not mean that Zerubbabel has both the plummet and also the seven eyes in his hand. The 'seven eyes' are Jehovah's eyes or complete vision beholding the plummet in the hand of the great Builder, and it rejoices Him that his anointed will vindicate his name.

After receiving the explanation through the angel of the Lord concerning the vision of the candlestick with seven lamps and the olive trees beside it, the prophet Zechariah again asked the meaning of the "two olive trees" upon each side of the candlestick, and of the "two olive branches, which through the two golden pipes [emptied] the golden oil out of themselves". (4:11, 12) His repeating the inquiry shows the modern Zechariah class searching God's Word in the light of the facts well known, desiring to understand the prophecy. The candlestick seems to represent the light-disseminating organization of Jehovah on earth, and this conclusion is supported by the words of Jesus, at Revelation 2:5: "Repent, and do the first works; or else I . . . will remove thy candlestick." This candlestick pictures those of the 'wise virgin' class having the oil in their vessels; and they put it into their lamps, when going out to "meet the Bridegroom". (Matt. 25:7-9) As "trees of righteousness", and living because "planted by the rivers of waters", as described in the prophecies, these keep their lamps lighted and alive and burning. (Isa. 61:3; Ps. 1:3) A miracle here appears in the vision of the candlestick; in this: The olive oil is generally obtained by crushing the fruit; but in this instance it is taken from the trunk of the tree. This is the way these "trees of righteousness" hold forth the fruit of the kingdom of God. They pipe the oil

directly into the light-bearing organization and use it there to the honor of Jehovah and his King. Concerning this, Judges 9:9 says: "The olive tree said unto them, Should I leave my fatness, wherewith by me they honour God?"

The prophet Zechariah told the angel that he did not know the meaning thereof, and the angel answered: "These are the two anointed ones, that stand by the Lord of the whole earth." (4:13, 14) These are the two leading participants in the building of the temple back there, namely, Joshua the anointed high priest of Israel and Zerubbabel the governor of Judah, which show prophetically Christ Jesus in the position both as a sacrificing Priest and as the great Executive Officer of Jehovah God, and Builder of the temple. As such he 'stands' for Jehovah, the God of the whole earth. All of his anointed body members stand with him and enjoy great peace and consolation, because all have part in the vindication of Jehovah's name.

POLLUTIONS

JEHOVAH is the husbandman, and Jerusalem stands for his "woman". She was "married" to Jehovah and brought forth offspring unto him. He says to her: "Moreover, thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto [images of men] to be devoured. Is this of thy whoredoms a small matter?" (Ezek. 16: 20, 21) The unfaithful ones in "organized Christianity" have formed a perverted organization and used it to turn members of the true church away from Jehovah God, and to sacrifice them to the destructive influence of an organized system mislabeled "Christian" and to Satan, "the god of this world." All the clergy, the leaders or "elective elders" who turn men away from God's organization, come within the class here denounced by Jehovah. Pride, selfishness and ingratitude to God are the inducing cause of their falling. "And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood."—Ezek. 16: 22.

The pollutions of "organized Christianity", or "Christendom", and the reproach that is brought upon God's name, are too terrible to find adequate description in human phrase, hence the prophet says of her: "And it came to pass, after all thy wickedness, (woe, woe unto thee! saith the Lord God)." (Ezek. 16: 23) The clergy, leaders, "elective elders" and principal ones of the flock in "Christendom" have taken in every worldly movement, political and otherwise, and then labeled such with the name of Christ and God. These chief ones in "organized Christianity" have opened their arms to all manner of heathen religions and customs and practices in their buildings called "churches", in order to satisfy their selfish desires to have popularity, power and influence. "Organized Christianity" has erected her places of worship at the most prominent points in the roadway, hung out her sign, and sat in the doorway to induce passers-by to enter, and thus has made her original body to be abhorred by honest people of good will and made herself an abomination in the sight of God. "That thou hast also built unto thee an eminent place [(*margin*), a brothel house], and hast made thee an high place in every street. Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms." (Ezek. 16: 24, 25) The leaders in "organized Christianity" have denounced immoral practices among men of the world, from the standpoint of the flesh, because such is an abhorrent thing before decent people. Jehovah chooses this abhorrent thing to illustrate the wicked course that "organized Christianity" has taken. It is bad enough for fallen men and women to indulge in immoral practices, but Jehovah denounces it as far worse for professed followers of Christ Jesus to indulge in illicit practices with the Devil's organization.

Egypt is a symbol of the world, and pictures the commercial and military part of Satan's organization; while Assyria pictures particularly the political elements of Satan's organization, and Chaldea stands for the Devil's religion in all of his organization. (See *Prophecy*, Chapter VI.) Verses twenty-six to twenty-nine of the sixteenth chapter of Ezekiel's prophecy say to the Jews, and with stronger force to "organized Christianity": "Thou hast also committed fornication with the Egyptians thy neighbours. . . . Thou hast played the [harlot] also with the Assyrians, . . . Thou hast, moreover, multiplied thy fornication in the land of Canaan unto Chaldea [Babylon], and yet thou wast not satisfied." The clergy and leaders and elective elders representatively stand for all of "organized Christianity", and have made friendship, entered into relationship, with the commercial powers and with the politicians of the world that they might gain popularity and influence; and "organized Christianity" has thus opened her arms and received into illicit friendship and agreement all men of the heathen or Devil religions. Today "organized Christianity", or "Christendom", boasts that all religions are walking together hand in hand and without controversy. This is done under the pretense and false claim that it is establishing peace among men, but, in truth and in fact, it is prostituting the Word of God and the true worship of the Most High.

"As a wife that committeth adultery, which taketh strangers instead of her husband!" (Ezek. 16:32)

"Organized religion," mislabeled "Christianity", in the land called "Christendom", gives rewards and prizes to entice and induce others of the world to come and join her organization and commune with her, she at the same time receiving no spiritual gain whatsoever therefrom. Heathen forms are adopted and practiced in the buildings called "Christian churches", in order to gain popularity and to satisfy the selfish desires of the leaders thereof. This detestable practice in the church organizations called "Christian" Jehovah describes in this language: "They give gifts to all whores; but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom. And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms; and in that thou givest a reward, and no reward is given unto thee; therefore thou art contrary." (Ezek. 16: 33, 34) Instead of letting God do the calling, and instead of telling the people God's truth in order that they might with intelligence respond to his call, the unfaithful religious leaders have chased after the class of people that they wanted, with all manner of enticements to make of them proselytes. Thus not only have they compromised themselves thereby, but they have paid for the opportunity to do it. Thus Jehovah compares "organized Christianity" with a harlot that pays all manner of men to satisfy her beastly desires. Surely a worse description could not be imagined.

Jehovah commanded Ezekiel to call to the attention of Jerusalem her abominable deeds and then to tell her of God's judgment. The "faithful servant" class must perform this same work toward "Christendom". "Wherefore, O harlot, hear the word of [Jehovah]." (Ezek. 16: 35) Jehovah then directs his prophet to say that because of her filthiness and whoredoms he would gather all those with whom she had taken pleasure, and the ones that she has hated, and he would expose her wickedness before all such. "Behold, therefore, I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places; they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. . . . I also will recompense thy way upon thine head, saith the Lord God."—Ezek. 16: 37, 39, 43.

It seems clearly therefore to be the will of God that "Christendom" must be informed of her wickedness and reminded of God's judgment written against her. And who shall do that work of serving notice except those whom God has called his witnesses in his name? It is the "faithful servant" class that is commissioned to declare the day of the vengeance of our God. As Egypt and Assyria and other nations round about turned against Jerusalem, even so in modern times the other ruling powers will destroy the hypocritical religionists. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." (Rev. 17: 16, 17) (See *Light*, Book Two, page 108.)—Ezek. 23: 22-26.

The infidel, the agnostic, the atheist and the sarcastic put "Christianity" and all heathen religions in the same class, and therefore use the proverb: "As is the mother, so is her daughter." In other words, 'the mother was a harlot and the daughter is likewise. They are all bad, and all from the Devil.' These do not discern the difference between "organized Christianity", with its devilish practices, and the true teachings and practices of Christ Jesus and his faithful apostles. The infidel and the atheist and those in that class observe that "organized Christianity" is even worse than the acknowledged heathen religions, because in "Christendom" there is a greater degree of intelligence. Therefore they classify the teachings and the practices of even true followers of Jesus Christ with heathenism and "organized Christianity" so called, and they make war against the true as well as against the false. "Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter." (Ezek. 16: 43, 44) This is again a challenge to God and a claim that he cannot bring out from fallen human creatures any that will remain faithful and steadfast to God and to Christ; and this is proof that the challenge is from the Devil.

Jehovah's prophet Ezekiel then compares the abominations of Samaria and Sodom to those of Jerusalem. "And thine elder sister is Samaria, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters." (Ezek. 16: 46) Judah was the fourth son, and Benjamin the twelfth son, of Jacob; hence the tribes of both Judah and Benjamin had elder brothers. Jerusalem, which was partly in Judah and partly in Benjamin, had an "elder sister" in Samaria, the capital city of the ten tribes of Israel. Samaria means "watch". Looking east from Jerusalem, on the left hand thereof was the site of Samaria; while Sodom was on the right hand of Jerusalem, when facing to the east. Sodom was the "younger sister" city in that it was less than Jerusalem; the name Sodom is understood to mean a "place of lime, or burning, or arable field".

Samaria and Sodom were bad, but Jerusalem is declared as being much worse. Likewise, heathen religions are devilish and exceedingly bad and reproach God, but "organized Christianity", under the influence

and control of the Devil, is far worse and brings greater reproach upon the name of God; therefore the comparison. "Yet hast thou not walked after their ways, nor done after their abominations; but, as if that were a very little thing, thou wast corrupted more than they in all thy ways." (Ezek. 16: 47) The wickedness of Samaria had been committed in the presence of Jerusalem; and Jerusalem, claiming to be more righteous than others, was more abominable in the sight of God. This shows that observation of wickedness and of the outcome thereof is no sure deterrent against indulging in wrongdoing.

ROYALTY

JEHOVAH declared his purpose to have a royal priesthood after the order of Melchizedek, who was both king of Salem (he "first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace") and priest of the Most High God. (Gen. 14: 18; Heb. 7:1-25) Christ Jesus is the Head of this priestly order. (Heb. 3:1) He is the King of kings. (Rev. 1: 5; 19:16; 17: 14) With him are associated one hundred and forty-four thousand underpriests. (Ps. 110: 4; 1 Pet. 2: 9, 10; Rev. 14: 1-4) Ezekiel, when shown a vision of Jehovah's royal house, was given instructions concerning the service of the priesthood. Those instructions, given by Jehovah to Ezekiel, set forth the purposes of the Most High God and "were written for our learning, that we through patience and comfort of the scriptures [the writings] might have hope." In that record the name *Zadok* means "Righteous One".

"But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God." (Ezek. 44:15) The royal priesthood are divine sons of the RIGHTEOUS ONE JAH. The Aaronic priesthood was taken from the tribe of Levi. The high priesthood of Zadok dates from King David's day. (2 Sam. 8: 17; 15: 24-36; 19: 11; 20: 25) The Zadok family was fittingly chosen because of faithfulness to God and his kingdom interests as represented by King David. This is proof that it is faithfulness to God in the performance of duty that brings his approval.

The family of Zadok was descended from God's favored priest Phinehas (Numbers 25:1-13), but not through the unfaithful house of the high priest Eli, but through Amariah and Ahitub. (1 Chron. 6: 1-8, 50-53) "So Solomon thrust out Abiathar [descendant of Eli] from being priest unto [Jehovah]; that he might fulfil the word of [Jehovah], which he spake concerning the house of Eli in Shiloh." (1 Ki. 2:27) "And I will raise me up a faithful priest, that shall do according to that which is in mine heart, and in my mind: and I will build him a sure house: and he shall walk before mine Anointed [King] for ever. And it shall come to pass, that every one that is left in thine [Eli's] house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread."—1 Sam. 2: 35, 36.

In Ezekiel's day these priests, "Levites, the sons of Zadok," were represented by the high priest Jehozadak, which name means "Jehovah is just" (1 Chron. 6:14, 15), and by his successor Joshua, meaning "Jehovah saves". (Hag. 1: 12; Zech. 3: 1, 8, 9; 6: 11, 12) This same Joshua was the high priest who, together with Zerubbabel, built the prophetic temple at Jerusalem after the return of the Israelites from Babylon. These priests remained faithful to God, which is shown by the prophecies of Haggai, Zechariah and Ezekiel. Jehovah speaks with commendation and approval of Phinehas, in Numbers 25:11-13, because of his faithfulness. Eli's priestly house pictures those who are unfaithful to their covenant with God and who join the Antichrist.

In 1917 to 1918 a crucial test came upon the people of God, and out of that test came the "faithful and wise servant" class pictured by "the sons of Zadok that kept the charge of my sanctuary when the children of Israel went astray from me". This strongly supports the conclusion that after God calls one to the kingdom and that call is accepted the called one must be put to a test in order to determine his faithfulness and must prove faithful under such test before being chosen and anointed to a place in the royal priesthood. The approved ones, says Jehovah, "shall stand before me to offer unto me the fat and the blood." The fat and the blood were special parts of the sacrifice that belonged exclusively to Jehovah God, and which were offered to him by the priests. The life is in the blood, and Jehovah is the only source of life. "And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savour. All the fat is [Jehovah's]. It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood." (Lev. 3: 16, 17) "For the life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."—Lev. 17: 11.

The faithful priesthood of the sons of Zadok pictured or represented the faithful who were chosen to membership in the royal priesthood and made members of Jehovah's royal house. "They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge."

(Ezek. 44:16) There was no ark of the covenant nor mercy seat for the priests to come near in this temple which Ezekiel saw, and this for the reason that Jehovah is now at his temple. "The altar of wood" was there, which is called "the table that is before Jehovah". Jehovah's anointed ones yet on the earth do now come near to this table before Jehovah in "the secret place of the Most High", not because of their own perfections, but because of the righteousness and perfection of Christ Jesus, the Head of the royal priesthood. Jehovah's confidence in this priesthood is shown by the fact that they "minister unto me [Jehovah], and they shall keep my charge".

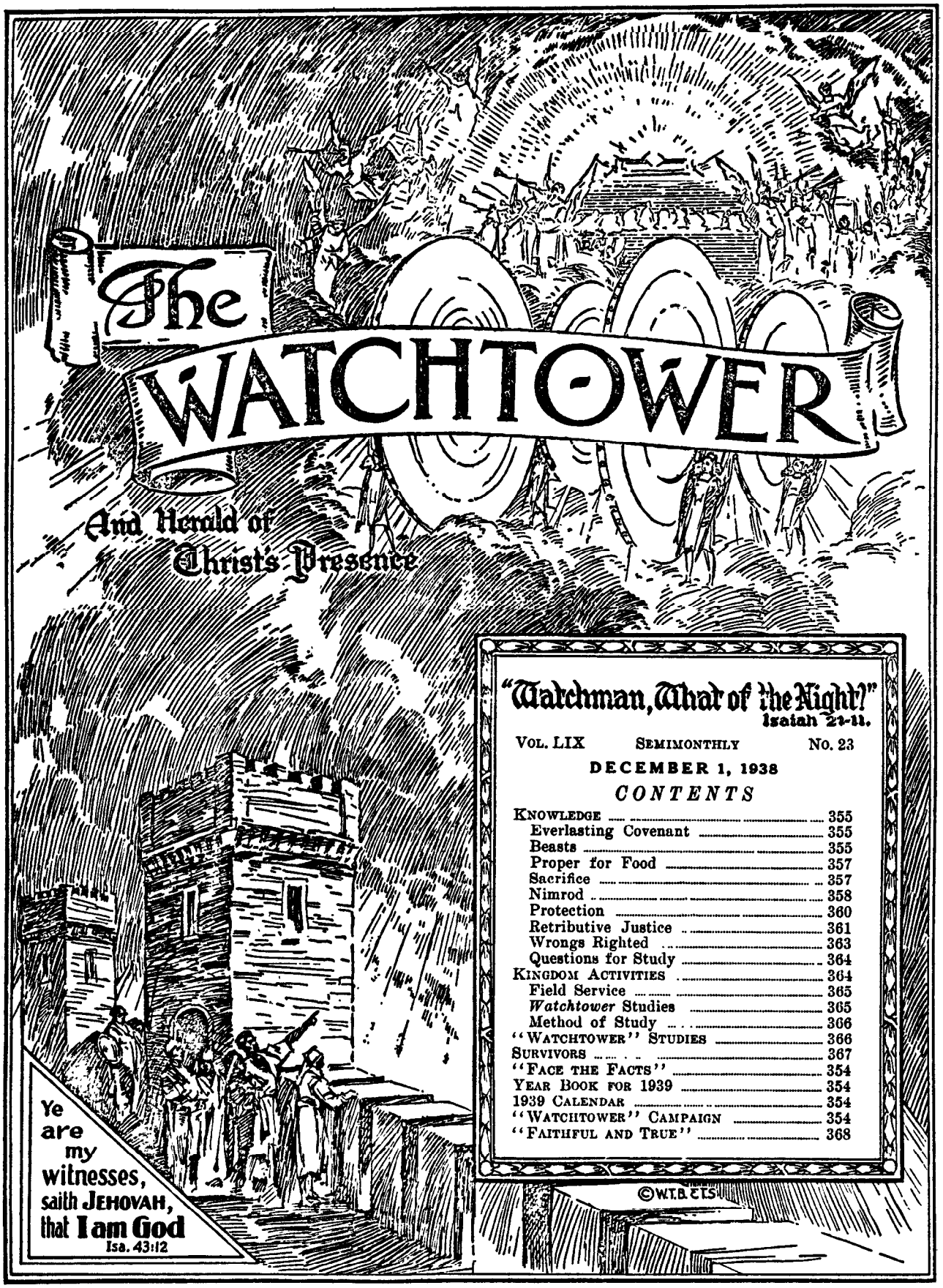
This is the class that has access to the inner court of the temple. Because the east gate is shut, they must enter at other gates: "And it shall come to pass, that, when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them whiles they minister in the gates of the inner court, and within." (Ezek. 44:17) Their garments identify them as members of the royal priesthood, "for the fine linen is the righteousness [righteous acts] of saints." (Rev. 19:8) The remnant now on earth must have on fine linen garments, to wit, "the robe of righteousness," showing that they have Jehovah's approval and are his witnesses. The fact that they wore no wool would indicate that these faithful ones do not shear the flock of God to provide comfort for themselves in God's service.

The clothing required to be worn by the royal priesthood indicates that their service is one of joy: "They shall have linen bonnets [tires] upon their heads, and shall have linen breeches upon their loins [lest their nakedness appear (Rev. 3:18; 16:15)]; they shall not gird themselves with any thing that causeth sweat." (Ezek. 44:18) The priest must have on nothing that "causeth sweat". Sweat suggests drudgery, toil, such as the case of Adam. (Gen. 3:17-19) Woolen garments cause sweat, and would therefore be improper. Adam's "sweat" was the result of the curse, and concerning God's organization, of which the remnant now form a part, it is written: "And the leaves of the tree were for the healing of the nations. And there shall be no more curse."—Rev. 22:2, 3.

The royal priesthood is instructed not to exhibit their royal garments to the people. "And when they go forth into the utter [outer] court, even into the utter [outer] court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments." (Ezek. 44:19) This text cannot be construed to mean that the glorified saints in heaven will materialize in form or dress and exhibit themselves to the people on the earth. The text therefore must be limited in its application to Jehovah's remnant still on the earth who are before the people as Jehovah's witnesses. These are not to exhibit themselves and parade themselves before the people by misusing things of their spiritual office for selfish and vain-glorious purposes. They are not to pose before the people in a sanctimonious manner as Jehovah's witnesses in order to impress others with their own importance or to cause the people to look upon them with awe. Such a course would be entirely displeasing to Jehovah. Jehovah's witnesses are his servants; and when they go before the people with his message in book form, or by other means of testifying, they are to give Jehovah all the glory and honor, and none to man. (Hag. 2:11, 12) Nor is it proper for God's chosen ones to sanctify those whom God does not elect. The royal priesthood is chosen by Jehovah, and not by any creature.

Let Jehovah's chosen servants take notice of this instruction, to wit: "Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll [shear] their heads." (Ezek. 44:20) God gives the woman her hair for a head covering, and the woman is a picture of the church. (2 Cor. 11:2) Whether the woman's hair is rolled up in a knot on the top of her head or whether it is cropped is not material, but it is a shame to shave the head and then tie a white cloth over it and wear a black bonnet in order that others may see and say: "That is a real sanctimonious person." Nor are the men to wear long hair in order that they might appear as unusually pious souls and cause the people thus to say. Paul understood Jehovah's instructions concerning the priesthood when he wrote that the women should not shave their head, nor the men wear long locks. "Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering."—1 Cor. 11:3-15.

"They shall only poll their heads," says Jehovah in his instructions to Ezekiel. To poll means to shear. There has been a lot of foolish talk concerning the women's bobbing or cropping the hair, but there is no scripture against so doing. We should not be foolish in trying to make rules which the Scriptures do not warrant. The sum of Jehovah's instructions to Ezekiel concerning the headdress of the priesthood is that they are to do nothing that would make them especially conspicuous or would call attention to the creature, but to do everything to call attention to the Creator. They are not to make themselves particularly conspicuous by dress or appearance or ultrapious expressions. It is improper for them to go about in a mournful manner or to appear as martyrs that they may impress others. Jehovah's witnesses are happy, joyful and faithful servants of God, boldly giving the testimony of Jesus Christ and calling attention of the people to the Word and name of the Most High. Whether a certain class like them or do not like them, it is not material. God's approval is the all-important thing.



"Watchman, What of the Night?"
Isaiah 21:11.

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DECEMBER 1, 1938

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The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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

"FACE THE FACTS"

This new 64-page booklet, with two-color cover design, contains the two world-convention speeches by the president of the Society at the convention assembly in London, England, last September, to wit, "Face the Facts" and "Fill the Earth". Because of the world-wide request for and the present need to place these history-making addresses with as many as possible in these perilous times the first printing of this booklet is in the huge quantity of 12,000,000 copies, in many languages. Read your personal copy now and get set to distribute it. Remit therefor at 5c contribution per copy.

YEAR BOOK FOR 1939

The *Year Book* for 1939 is not only a detailed and comprehensive record of world activities of Jehovah's witnesses during the past service year, most interesting to read as well as touching and stirring, but also a compendium of information of the most up-to-date development, and hence useful and necessary for all active publishers to have as a ready reference now. This has all been prepared by the president of the Society. Also, there is his comment on the 1939 year text, and a daily text and comment for every day of the year, said comments being drawn from *The Watchtower*. Every active kingdom publisher and all seeking the way to Zion should be equipped with this new *Year Book*. As the edition is limited, thus enhancing the cost of production, the contribution of 50c is asked for per copy. Company servants should each arrange for a combination order for his respective company or unit.

1939 CALENDAR

The year text for 1939 is timely: "But they shall not prevail against thee." (Jer. 1: 19) That those on the side of Jehovah and his King and kingdom may conveniently have this strengthening promise daily before their attention during 1939 this text is featured on the Society's new calendar and accompanied by a beautiful three-color picture showing in symbolic style the thrilling fulfillment of the promise to the modern Jeremiah class and their companions. Underneath appears the president's letter setting out the united service periods for 1939, a ready reference for kingdom publishers. The calendar pad shows the dates thereof. Company servants should send in a combination order for all wanting calendars. Remit, with order, 25c each, or $1.00 for five to one address.

"WATCHTOWER" CAMPAIGN

Four full months of 1939, January to April inclusive, have been set aside for the biggest, if not most important, yet of the campaigns to publish Jehovah's kingdom. It is designated the "Watchtower" campaign because of the special offer made, agreeable to arrangements of the Society, to wit, a full year's

(Continued on page 368)

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX DECEMBER 1, 1938 NO. 23

KNOWLEDGE

"A time to every purpose under the heaven; a time to kill, and a time to heal."—Eccl. 3: 1-3.

JEHOVAH by his Word has informed man as to what is right and what is wrong, and the sincere and honest man is anxious to find out what is right. God also designates what is the proper time to do certain things. The attempt to do even those things at an improper time or in a way contrary to God's commandment is wrong. Jehovah commands those who serve him to be diligent in seeking knowledge of righteousness that man may walk in the right way. The man with a pure heart fears God; that is, he fears to do anything contrary to Jehovah's appointed way. "The fear of the Lord is the beginning of knowledge." (Prov. 1:7) The man who does not believe on and who does not fear God cannot acquire knowledge of righteousness. For this reason the men who possess what is called "worldly wisdom", and who are wise in their own conceits, are foolish and their so-called "wisdom" is foolishness in the sight of God. (1 Cor. 1:20-25) Deliberate wrongdoers have no fear of God: "The fear of the Lord is to hate evil, . . . and the evil way." (Prov. 8:13) Any violation of God's law is evil. Knowledge of the requirements of God's law is necessary for those who desire to please him.

[2] Jehovah by his prophet addresses those persons who have fled from Satan's organization and who therefore no longer are desirous of being under Satan's rule, and such persons so addressed Satan and his crowd do not desire. To them Jehovah says: "Gather yourselves together, . . . seek righteousness, seek meekness." (Zeph. 2:1-3) A meek person is one who desires to be taught and to learn the right way; and that way is pointed out only in the Word of God. (Ps. 119:105) In earnestly seeking meekness the man is diligent to ascertain what God requires of him. To seek righteousness means to learn what is right and then to follow in that right way. The Jonadabs have fled to God's organization that they might there find protection, safety and salvation. Such persons must now be diligent in gaining knowledge of God's Word and also follow the course of righteousness therein pointed out. What is herein published is intended for the aid of all who have agreed to do the will of God, and particularly for the aid of the Jonadabs.

EVERLASTING COVENANT

[3] God is the fountain of life: "For with thee is the fountain of life; in thy light shall we see light." (Ps. 36:9) That means that all life originates with him, and none can have and enjoy life without his permission. No one can take life contrary to God's expressed law and at the same time be exempt from responsibility. God's everlasting covenant is his emphatic declaration concerning the sanctity of life. By his law he has provided that under certain specified conditions life may be taken; and hence it is written: "There is . . . a time to kill." Let all take care to learn what is the proper time and what are the conditions under which life may be taken. Without such knowledge evil or wrong is almost certain to be committed. Under certain conditions and at certain times human life may be taken in the enforcement of God's law. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. 9:6) This could not mean that any individual could appoint himself as the executioner of the wrongdoer, because the commandment of God is: "Thou shalt not kill." (Ex. 20:13) God at times designates certain ones or bodies of men to act as his executioner to enforce his judgment against the wrongdoer. The everlasting covenant was stated to Noah at the time Noah was righteous in the sight of God, and Noah was made God's executioner of the murderer; and this establishes the rule that all execution of wrongdoers must be done in righteousness, that is to say, in harmony with God's law. (Ex. 21:12-24; Lev. 24:16-21) The law of God designates only a few of the offenses for which human life shall be taken in harmony with the terms of the everlasting covenant. To take human life contrary to God's appointed way is therefore a violation of the everlasting covenant. The Scriptures and the indisputable facts show that today the earth is defiled because the inhabitants thereof have "broken the everlasting covenant".—Isa. 24:5.

BEASTS

[4] Are the terms of the everlasting covenant limited to human creatures? The Scriptural answer is, No. The everlasting covenant has to do also with the life

of beasts. God's law specifically designates the time and conditions under which beasts may be killed and the purpose for which they may be killed. It follows therefore that the slaying of animals, either man or beast, contrary to God's law constitutes a violation of the everlasting covenant.

5 The statement of God's everlasting covenant is as follows: "And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth: and I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations; I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth."—Gen. 9: 8-17.

6 The words of the text at verses five and six of this same chapter constitute an emphatic statement of the fact that God alone has the right to give life and the right to take it away and, if life is taken by man, the same must be done strictly in accord with God's law and that law applies to both man and beast. The decree which Jehovah announced to Noah was to this effect: "Ye shall not suffer a murderer to live." That decree is not contrary to God's law "Thou shalt not kill", but is in exact harmony therewith. The individual who assumes the right to kill his fellow man is a murderer, and hence a breaker of God's law. God's decree is that the manslayer shall be punished by death, which sentence must be executed by duly constituted authority. The words of Genesis 9: 6 "for in the image of God made he man" could hardly refer to the creation of Adam, but rather those words mean that the duly constituted executioner of the wrongdoer acts as the representative of God and in so doing man acts "in the image of God", that is, acting on the authority delegated to him by the Lord in executing the manslayer. This being the correct understanding, the beast would also come under the protection guaranteed by the terms of the everlasting covenant.

7 In a previous issue of *The Watchtower* it has been stated that the wanton slaying of the beast constitutes a violation of the everlasting covenant and that such was one of the primary sins committed by Nimrod. Some readers of *The Watchtower* have taken issue with that conclusion, holding that the chase and slaughter of wild animals for mere sport of so doing is right and proper. Is it Scripturally correct to conclude that the everlasting covenant is violated only when human blood is shed? Such conclusion is entirely erroneous, and this is shown by the language in which the everlasting covenant is stated by Jehovah. There would be no reason to make mention of the beast of the field and the fowl of the air in the terms of the covenant unless that covenant would furnish protection to the beast. God said: 'I establish my covenant with you and with every living creature that is with you, with the fowl, with the cattle, and with every beast of the earth.' These words of God preclude man from taking the life of beasts unless the same be taken in harmony with the provisions God has made, and such provisions he has plainly stated in his law for the guidance of the man who desires to walk in the right way. It is written in God's Word: "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel." (Prov. 12: 10) The converse of that proposition thus stated must therefore be, to wit, that the man who fails or refuses to regard the life of his beast is unrighteous in the sight of God. The fact that his beast cannot speak is no excuse to ill-treat it, much less to take its life. Jesus emphasized this unchangeable truth when he told the Pharisees of their hypocrisy and God's requirements concerning the beast.—Luke 14: 3-6.

8 If man requires a beast for food he may rightfully slay it and eat the flesh thereof; but he must not eat the blood, because the life is in the blood and the life belongs to Jehovah: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." (Gen. 9: 3, 4) The life of all earthly creatures is in the blood; and since that life belongs to Jehovah God his law requires that even when a beast is taken for food its lifeblood must be poured out to the Lord. To kill animals for mere sport, and not for the purpose of obtaining food, is certainly a violation of God's law, and hence the breaking of the everlasting covenant. The man who goes about with a gun and slays wild animals and wild fowls for the mere purpose of displaying his skill and to tickle his own fancy is a violator of God's law and hence a breaker of the everlasting covenant concerning the sanctity of life.

9 The law which God gave to the people through Moses fully supports this conclusion. God specified in that law what hunters must do, and such law shows that no one is justified to hunt animals or fowls for sport, thrills or adventure: "And whatsoever man there be of the children of Israel, or of the stran-

gers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off."—Lev. 17:13, 14.

[10] Man may hunt the beast for food if that beast is clean and may be eaten, but the blood of that beast when slain must be poured out and not eaten, because the blood represents the life. (Deut. 12:15, 16; 14:3-11, 20, 21; 15:22, 23) If the beast is unclean and cannot be used for food, then to kill that beast merely for sport is wrong. If the beast is clean and good for food, it may properly be slain in order to obtain its flesh for food. It follows, then, that if the beast is slain for mere sport, such slaying is taking life without just cause or excuse and in violation of the everlasting covenant.

[11] God's law provides that animals dying because of sickness, or that were killed by other beasts, could not be eaten for food, and a penalty is inflicted upon anyone eating such food: "And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even; then shall he be clean. But if he wash them not, nor bathe his flesh, then he shall bear his iniquity."—Lev. 17:15, 16; 11:39, 40.

[12] Those who violated that law of God were unclean; concerning which it is written that, if the unclean "goeth unto the holy things", he was subjected to the death penalty. (Lev. 22:3, 8, 9) That law applies to all who are consecrated to do God's will, including both the remnant and the Jonadabs. It was indispensable that the Israelites kill animals and pour out the blood thereof in order to have clean flesh to eat. The apostles of Jesus Christ followed strictly this rule in giving advice to both Jews and Gentiles, showing that the rule applies to all who make a covenant to do the will of God. The council at Jerusalem so declared by writing letters to others desiring to know the right way. "They wrote letters by them after this manner; . . . For it seemed good to the holy [spirit], and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well."—Acts 15:23, 28, 29.

PROPER FOR FOOD

[13] The Lord God specified animals, fish and fowls, the flesh of which might be properly used for food, and also those which must not be used for food. The killing of such as could not be used for food, and the killing thereof being merely for sport, is taking life contrary to God's law and in violation of his everlasting covenant. (Deut. 12:15, 16, 23, 24; 14:3-21) The Lord, at the eleventh chapter of Leviticus, specifies the animals that may be and those that may not be eaten. Since the killing of animals for food is lawful, necessarily the slaying of animals for sport is unlawful. For that reason God gave to Noah the right and privilege of slaying animals that may "be meat for you", but not for sport.

SACRIFICE

[14] It was God's will that certain clean animals be killed for the purpose of sacrifice. Thereby God was foretelling that the sacrificial blood of Christ Jesus would make an atonement for the sins of the people. But the killing of all such animals could not be done by everyone and the victim could not be offered by everyone. The sacrifice must be brought and offered in the proper manner as prescribed by the Lord: "And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which the Lord hath commanded, saying, What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord, before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood [of a beast to no valid end]; and that man shall be cut off from among his people: to the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the Lord. For the life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood."—Lev. 17:1-5, 11, 12.

[15] Time and again God emphasizes this truth, that life belongs exclusively to him, and therefore no life can properly be taken when such is done in disregard of God's law. Foretelling his purpose to redeem the human race by the sacrificial blood of his firstborn, Jesus Christ, God commanded that the firstborn of the animals fit for sacrifice should be sacrificed unto the Lord: "All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God: . . . Thou shalt eat it before the Lord thy God year by year, in the place which the Lord shall choose, thou and thy household."–Deut. 15:19, 20.

[16] The firstling of the animals not acceptable for sacrifice must be redeemed with a lamb, that is, an animal suitable for sacrifice. If the firstborn was not

redeemed as provided by law, then it was proper and lawful to kill that unredeemed firstborn: "Thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the firstborn of man among thy children shalt thou redeem." (Ex. 13:12, 13) "All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty." (Ex. 34:19, 20) This shows that animals must be treated or used according to God's law and any treatment thereof contrary to his law is a sin.

[17] Beasts that work injury to others or kill a human creature must be slain (Ex. 21:28), or, if that beast is destroying one's property, it would be proper to slay such beast, and such does not constitute a breaking of the everlasting covenant. "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." (Cant. 2:15) Thus the rule is fixed that animals that destroy man's food and property may be taken, that is, killed. The beasts or birds that are found destroying crops of the farmer or gardener may be slain; and this is for man's protection, and not in violation of the everlasting covenant.

[18] Also the killing of beasts in self-defense is proper and not a violation of the everlasting covenant. A lion threatened the life of Samson, and he slew the lion, with the Lord's approval. (Judg. 14:5, 6) David was charged with the responsibility of caring for his father's sheep; and in defense thereof and for his own defense he slew a lion and a bear, and God gave him the strength to accomplish that very thing, which shows that David slew those beasts with God's approval.—1 Sam. 17:34-37; 2 Sam. 23:20-23; Amos 3:12.

[19] If the wild beast of the forests endangers human life or becomes a killer, then it is proper to kill it; but if it makes no attempt to harm others and flees away, let it alone, do not chase it. God made it unnecessary to kill wild animals by putting fear of man in such wild animals. (Gen. 9:1, 2) Bulls or oxen that are dangerous when loose must be kept in restraint, and only if they become vicious and unmanageable, and a menace to life, are they to be killed, and then not for food: "If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit: but if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned."—Ex. 21:28-32.

[20] God placed a value on the life of animals useful for man: "And he that killeth a beast [belonging to another man] shall make it good; beast for beast. And he that killeth a beast, he shall restore it; and he that killeth a man, he shall be put to death." (Lev. 24:18, 21) The distinction between the value of the beast and the value of man is here made. The beast being under the feet of man (Ps. 8:6, 7), it would be unequal to require the life of the man for the life of the beast; hence for the wrongful killing of a beast by a man the penalty is that that man must provide and furnish another like beast in its place.

[21] Likewise God placed a value on the life of wild beasts of the field and of the forest. Their lives belong to God, and they are not to be hunted down and ruthlessly and wantonly slaughtered. Such pursuit of wild beasts and wanton slaughter of them are entirely out of harmony with God's commandment to man, to wit: 'Have dominion over the beast of the field and the fowl of the air.' (Gen. 1:28) That it is in harmony with God's will to hunt beasts and fowls to be used for food is made certain by his law; but only their flesh must be eaten, and not their blood; and this proves that the killing merely for thrills or pleasure of shooting of beasts or birds is wrong: "And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off."—Lev. 17:13, 14.

NIMROD

[22] The first huntsman mentioned in the Bible is Nimrod. If his hunting and slaying of beasts was in harmony with God's will, why should God make mention in his Word of Nimrod and his hunting? The slaying of animals by Nimrod was done in defiance of God's law and was done at the instance of Satan for the purpose of defying and reproaching Jehovah's name. It is not Scripturally correct to say, as some critics have said: "The sin of Nimrod and of the people that followed him did not include the wanton slaying of animals, and the Scriptures are silent in the matter, and Nimrod's sin was solely worshiping the creature instead of the Creator." Concerning him it is written in the Scriptures: "And

Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the Lord." (Gen. 10:8, 9) If Nimrod was a mere hunter to obtain necessary food, that certainly would not have caused the people to hail him as a mighty hunter "before the Lord".

[23] The word "before", in the above text, as commonly used today does not convey the proper thought. The correct meaning of that word, however, furnishes a key which discloses the kind of man Nimrod was and shows that he was a willful and deliberate sinner and that one of his great sins was slaying of animals in violation of the everlasting covenant. Other translations of this scripture and the definition of the word "before" will clarify this matter, and which follow, to wit: "Before" means "against" Jehovah (*Septuagint* [LXX]); "in defiance of" Jehovah (Fausset's *Encycl.*); "in opposition to, in defiance of" Jehovah. (*The Companion Bible*) A footnote of the appendix No. 28 of *The Companion Bible* in this matter says:

"Nimrod persuaded mankind not to ascribe their happiness to God, but to think that his own excellency was the source of it. And he soon changed things into a tyranny, thinking there was no other way to wean men from the fear of God, than by making them rely upon his own power.

"The Targum of Jonathan says: 'From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord.'

"The Jerusalem Targum says: 'He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men, and he said to them, "Depart from the judgment of the Lord, and adhere to the judgment of Nimrod!" Therefore is it said: "As Nimrod (is) the strong, strong in hunting, and in wickedness before."'

"The Chaldee paraphrase of 1 Chron. 1:10 says: 'Cush begat Nimrod, who began to prevail in wickedness, for he shed innocent blood, and rebelled against Jehovah.'

"Nimrod was the founder of Babylon, which [symbolizes Satan's organization and] partook of his character as being the great antagonist of God's Truth and God's People.

"We cannot fail to see, in Nimrod, Satan's first attempt to raise up a human universal ruler of men."

[24] The name Nimrod means "rebellious one" or "him that rules in rebellion". (See book *Prophecy*, pages 127, 129, 130; see also *Riches*, pages 95 [paragraph 1], 100 [par. 1], 168 [par. 2].) 'The preposition translated "before" means "against the Lord". Nimrod was a killer of men and beasts. He trained men to hardship that they might successfully battle against beasts and men. His prowess in hunting must have co-existed with valor in battle. Hunting and heroism were of old specially and naturally associated.'—McClintock & Strong's *Cyclopædia*, Volume VII, page 109.

[25] "The name Nimrod signifies 'the subduer of the leopard'. This name seems to imply that as Nimrod had gained fame by subduing the horse and so making use of it in the chase, so his fame as a huntsman rested mainly on this, that he had found out the art of making the leopard aid him in hunting the other wild beasts."–Hislop's *The Two Babylons*, pages 24, 44.

[26] Nimrod was a religionist. He made himself a great name amongst the people by his wanton slaying of wild beasts, and thus he induced the credulous ones to look upon him as a god. He organized religion and practiced it and caused the people to practice formalism or religion, and that he did for the very purpose of turning the people away from Jehovah. Nimrod was the visible instrument of the Devil to carry out the Devil's defiant challenge to Jehovah, that he could turn all men against God. Nimrod killed the beasts of the forest to show his prowess and to impress men with his greatness and in order that he might receive their applause, that he might gain control over the people and draw them to himself and use them for his selfish purposes of carrying on wars of conquest. His wanton slaying of wild beasts could not have been merely for food and in harmony with God's law and the terms of the everlasting covenant, but was in defiance of God and for the purpose of willfully and maliciously breaking the everlasting covenant.

[27] The example set by Nimrod has influenced the men of every nation since that time. The indisputable facts show that a class of men who indulge in hunting wild beasts and fowls merely for the thrill and selfish pleasure derived therefrom are also the men who indulge and delight in military training and the prosecution of wars and who advocate war, and also that they are to a large degree religionists, given over to formalism and to the praise and adulation of men, all of which is done in direct opposition to and in defiance of God's law, and which is therefore sin. Thus it clearly appears that the sin of Nimrod and his supporters included the wanton slaying of beasts, together with his prosecution of wars of conquest and the killing of men; also the exaltation of men and causing the people to worship men; also his organizing political bodies to rule and commerce to unjustly reap personal gain. The purpose of all of such was and still is to hold the attention of men upon human creatures of a supposed higher class and to turn the masses away from their service and devotion to Almighty God. The entire scheme is that of the Devil, brought into being and put into operation in furtherance of his wicked challenge to Jehovah that he could cause all men to curse God. In order to exalt himself Nimrod wickedly violated the everlasting covenant by wantonly slaying men and beasts, and by this means the credulous people were deceived and it became a proverb concerning him that he was

a great and mighty one, as it is written: "He began to be mighty upon the earth." (1 Chron. 1:10) "He was a mighty hunter [killer] in defiance of Jehovah." (Gen. 10:8, 9, *Septuagint*) When he had made a name for himself he set up a kingdom; "and the beginning of his kingdom was Babel," that is, Babylon, and that was in defiance of Jehovah. (Vs. 10) Since Nimrod's time all the nations have been made drunk with the wine of Babylon, that is to say, the wicked doctrine of Satan's organization, and hence have indulged in wanton slaying of men and beasts and have cruelly persecuted those who truly serve God and his kingdom. Concerning such it is written, "For the violence done to Lebanon shall cover thee, and the destruction of the beasts, which made them afraid." —Hab. 2:17, *A.R.V.*

[28] Jehovah's people, both the remnant and Jonadabs, are especially concerned now about these truths, because they disclose to man the manner and means by which Satan has turned men away from God. Those who have covenanted to do the will of God are now, because of increased light, exceedingly anxious to know how they can conform themselves to God's will, not only in one thing, but in all things. They have a keen desire to honor God's name and to show their love for him by diligently keeping his commandments. The Jonadabs especially, being commanded to seek meekness and righteousness, must now be diligent to learn what is right. Seeing from the Scriptures that the chase or pursuit of and the killing of beasts and fowls merely for sport is wrong, because in violation of the everlasting covenant, they will avoid such and refuse to have anything to do with so-called "sport" of hunting merely for the thrill that men get by shooting birds and beasts. God will punish every nation that has violated his everlasting covenant, which means all the nations. Those who are consecrated to do God's will are exceedingly anxious to avoid doing anything that has even a tendency to violate God's expressed will. If the people need food, and clean animals can be taken for that purpose, it is in harmony with God's will that they may slay and eat the meat of such clean animals and clean fowls, but no one really consecrated to the Lord will permit himself to indulge in the chase or slaying of wild beasts or fowls merely for so-called "sport" or thrill.

PROTECTION

[29] God has provided protection for those who love and serve him. Those who left the ark with Noah numbered in the aggregate only eight persons, and they were the only living human creatures. There were numerous animals that Noah brought out of the ark with him, and these animals would immediately roam about the earth and multiply. For the protection of man God put fear or dread in the minds of the animals that they might fear or dread man; as it is written: "And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered."—Gen. 9:2.

[30] That certainly means that when men would come near the wild beasts those beasts, having fear or dread of man, would run away and escape from man, and this was done for the protection of the beast, and particularly for the protection of men. A few men could not protect themselves against a great number of wild beasts. Their dread of man was man's protection. The Devil put it into the mind of his agent Nimrod to seek the beasts and kill them. When the beasts attempted to escape from Nimrod he would chase them and kill them. He trained other men to do the same thing. He killed those wild beasts merely to demonstrate his prowess and in defiance of God. In self-defense, and for their own safety, many of the animals of the forest became vicious and learned to attack man. Thus it was that the Devil, acting through wicked men such as Nimrod, caused the wild beasts of the forest to become vicious. Had God's commandment been obeyed by men, no doubt the lion, the bear, the tiger, and other like wild beasts would never have become vicious and dangerous to men. Since the time of Nimrod men who call themselves "sportsmen" have hunted the wild beasts, have lain in wait for them, have chased them, and brutally slain them, and thus the beasts of the forests and the wild fowls of the air have become man's mortal enemies because the huntsmen have become their mortal enemies. Men have wrongfully gone into the wilds and trapped the wild beasts and removed them from their natural homes, and placed them in prisons, such as zoos, and thus inflicted upon them cruel punishment, and their excuse has been that such is to satisfy the curiosity and fancy of men. Jehovah God never imprisoned wild beasts in zoos, but, on the contrary, he provided for the saving of their lives during the flood and for their protection after the flood by including them in his everlasting covenant. The violation of the everlasting covenant concerning both man and beast has brought great sorrow and suffering upon men and upon the beasts as well. God provided the forests as the home of the wild beasts, and men have no excuse or justification to remove the beasts from their homes and confine them, nor have they any right to ruthlessly and wantonly slay them.

[31] Nimrod's commercial example was also in violation of God's law. Following that example, men since have willfully slain animals that they might make commerce out of their skins or bones. The great herd of buffalo that once swarmed upon the wilds of America have been wantonly slain for commercial reasons. The elephant, which has inhabited the wilds of the forests of India and other places, has been wantonly slain in order that the ivory of its tusks might be used for commercial purposes. These things originated with the Devil, and the purpose

has been and is to turn men away from God. God has furnished the means by which man can protect himself and also that the animals might be protected, but cruel men following the lead of the Devil have turned men away from the righteous course.

32 God has also provided that men may also protect themselves from other wicked men. For instance, the law of God provides that if a man attempts to burglarize the home of another he might be killed with impunity: "If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him." (Ex. 22:2) This text, according to *Rotherham*, footnote, "If he [the burglar] be caught in the act." "If a thief be caught in the act of breaking up and be smitten that he die, there shall no blood be shed for him." (*The Companion Bible*) In self-defense, therefore, man may protect himself against the wicked assaults of men or beasts. In harmony with this the declaration of God's law is: "There is . . . a time to kill" (Eccl. 3:1-3), and those who kill contrary to God's law and merely to satisfy their own pleasure or desire do so in violation of God's everlasting covenant and must take the consequences.

RETRIBUTIVE JUSTICE

33 God has declared his purpose to cause all accounts to be balanced, and that in his own due time and good way. In his Word he caused examples of his purpose and manner of administering retributive justice to those who have wantonly killed wild beasts of the field and fowl of the air. This of itself proves that those who have indulged in the chase, and in the wanton slaying of beasts, have done and do so in violation of the everlasting covenant. This is further proof that one of the sins of Nimrod was the wanton slaying of wild beasts. Note the following examples of retributive justice.

34 The king of Babylon deported the Israelites from Samaria and then brought men from Babylon and placed them in Samaria to occupy the land from which the Israelites had been removed. Those men he brought from Babylon were brought from the very land or region where Nimrod had taught the people to hunt and slay wild animals. Justice required punishment of those who had thus taken the place of the Israelites in Samaria, and for the punishment of such God sent wild beasts after them, and they tore them to pieces, and their punishment appears to have been brought upon them because they had wantonly slain wild beasts, and hence it was retributive justice upon them. Otherwise stated, the punishment of those wrongdoers was inflicted upon them by wild beasts of the same kind as had been wantonly slain. That was retributive justice: "And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof. And so it was, at the beginning of their dwelling there, that they feared not the Lord; therefore the Lord sent lions among them, which slew some of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land."—2 Ki. 17:24-26.

35 Jerusalem was first destroyed in 606 B.C., which pictures the destruction at Armageddon. The Israelites had been warned of the coming destruction, but failed to give heed to that warning, and in administering punishment upon them God sent beasts and fowls to destroy them: "Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight, and let them go forth. And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord, Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint over them four kinds, saith the Lord; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy."—Jer. 15:1-3.

36 That God through Christ Jesus will bring great punishment upon the nations at Armageddon because they have broken the everlasting covenant is made certain: "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away; the world languisheth, and fadeth away; the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."—Isa. 24:3-5.

37 The Scriptures also appear to clearly teach that the Lord will use wild beasts in the execution of his just judgments against the wrongdoers. The account must be balanced, and God will permit the wild beasts, which have been unjustly treated, to have a part in the administering of justice in the execution of his judgments. Somebody must answer for the willful slaying of wild beasts, for the wrongful taking them out of their native homes and confining them in prisons of zoos, and for otherwise ill-treating them. Note the scriptures upon this point: "They shall die of grievous deaths; they shall not be lamented, neither shall they be buried; but they shall be as dung upon the face of the earth; and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth." (Jer. 16:4) "And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children,

and destroy your cattle, and make you few in number; and your high ways shall be desolate." (Lev. 26:21, 22) "All ye beasts of the field, come to devour: yea, all ye beasts in the forest. His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark: sleeping, lying down, loving to slumber."—Isa. 56:9, 10.

[38] Jehovah's law of the everlasting covenant provides for the destruction of beasts that wrongfully kill men, but the fact that God sends beasts to slay men shows that such is done at God's commandment and that such beasts are used as God's executioners. Manifestly God does this because the slayers of wild beasts have violated God's everlasting covenant, and punishment shall come upon that class by the beasts and the fowls. Some of that crowd must pay the penalty to balance the account. The punishment that came upon Jerusalem clearly pictures the coming execution of wrongdoers at the battle of Armageddon, and in that destruction the wild beasts will be used manifestly because the beasts have been unjustly treated and wantonly slain by men in defiance of God's expressed law. "If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts; though these three men [Noah, Daniel and Job] were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate." "For thus saith the Lord God, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?" (Ezek. 14:15, 16, 21) "Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence."—Ezek. 33:27.

[39] Surely these plain statements of God's purpose should be sufficient to prove beyond all doubt that the wanton slaying of animals is in defiance of God and in violation of his everlasting covenant. God alone gives life to creatures, and no creature can take life except it is done in harmony with God's expressed commandment. The mere statement that "Nimrod . . . began to be a mighty one in the earth. He was a mighty hunter before [in defiance of] the Lord", is proof that such hunting and wanton slaying of wild beasts was one of Nimrod's sins. That being true, the rule is made clear for the guidance of those who have covenanted to do God's will and shows them that they cannot wantonly slay animals for sport, but that they can slay them only for necessary food or for protection of themselves and their property. Both the remnant and the Jonadabs must have a keen interest in this matter, because it is their desire to do the will of God. They ascertain his will from his Word, which was written particularly for those now on the earth who love and serve him. (1 Cor. 10:11; Rom. 15:4) Let all such be now advised that God will not ignore and pass by unnoticed the act of slaying and wantonly killing animals or fowls merely for the sport or thrill that it may give to some who indulge in the chase. If others wish to chase animals, let them do so, but let those who have agreed to do God's will strictly avoid the same.

[40] The mere fact that the beast is dumb and cannot tell man of his wrong is no excuse to shoot it down. If the beast flees, there is no excuse to pursue it and kill it, except its flesh is good for food and is needed and wanted for food. Life is dear to the beast, and God has provided for its proper care and protection. The everlasting covenant is God's declaration to that effect, and therefore anyone who takes the life of beasts for any reason other than that which God has approved does so wrongfully and thereby breaks the everlasting covenant. Certainly no one who is in a covenant to do God's will desires to break his covenant concerning the sanctity of life; but, on the contrary, he is diligent to avoid all such offense.

[41] The nations called "Christendom" are in an implied covenant to obey God's law. Having God's Word and claiming to believe it, the obligation upon them is to learn the will of God as set forth in his Word and then do it. Instead of so doing, every nation of "Christendom" has willfully broken the everlasting covenant with reference to both man and beast. In the commission of that great sin Nimrod took the lead amongst men after the flood. He did everything possible within his power to defy the Almighty God, and such proves he was the instrument of the Devil. He became a great hero amongst the people because he was a killer, and he gained a great reputation as a killer, and when he had done that he organized a religion and induced the people to practice that religion by adulating and serving men as a reproach to God's holy name. Almost all killers practice some kind of religion. The two seem to go together. This is particularly true with those who after committing a crime hasten to the priest and make confession that they might receive absolution and forgiveness. At least, they are induced to believe that a priest can absolve them, which, of course, he cannot. To kill is a great crime and a violation of God's law, and the practice of Devil religion is likewise a great crime and a reproach to the name of Almighty God. Religion is a lie, because by religion men are wrongfully led to worship creatures or things as though such were a god. Religion results in murder, because those who knowingly and willfully induce men to practice religion induce them to practice that which leads to death. The Devil is the author of religion and is a murderer, and for this reason Jesus said of him that "he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. . . . he is a liar, and the father of [lies]".—John 8:44.

[42] God instructs his people for their good. The right-

eous are pleasing to God, and the wicked he hates. Therefore he says: "A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel." (Prov. 12:10) In other words, the wicked has no tender mercy, but cruelly injures or slays his beast, whereas the man who is righteous will look well to the interest of his beast. For instance, a good man refuses to eat until he can feed his beast. God's covenant people, the Israelites, were commanded to give due consideration to their domestic animals and, while they were commanded to do no work on the sabbath, yet they properly rendered aid to the beasts on the sabbath day. As a good deed should be rendered to humankind, so likewise goodness should be shown to the animals. The hypocritical religionists objected to Jesus' healing on the sabbath day, and to them he spoke: "The Lord then answered him, and said, Thou hypocrite! doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke 13:15, 16) Furthermore Jesus said that even a sparrow shall not fall to the ground without the notice of Jehovah. (Matt. 10:29) Certainly these words mean that man cannot willfully cause even a sparrow to fall by killing it and do so without bringing upon him responsibility.

WRONGS RIGHTED

43 Undoubtedly Armageddon will witness the righting of all wrongs, and which will include the balancing of the account for the wrongs done to the dumb creation. God put fear and dread of man in the mind of the beast for man's protection against the wild beast until the coming of the kingdom. With the kingdom in full sway God will make a covenant with the beast, which manifestly means that he will make full and complete peace between man and beast, and remove the fear and dread that beasts have for man, and that they will dwell together in peace and in safety. Men will have no occasion to fear beasts, nor will beasts have any occasion to fear man. It will be a happy state then, after Armageddon and when the kingdom is in full sway, to see all creation dwelling together in peace and rendering praise to the Lord. Concerning the righteous ruler and the creation under him, it is written: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain [kingdom]; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:5-9.

44 The following scriptures figuratively refer to the earthly condition of God's people on earth today, yet they also correctly reflect the coming actual earthly condition or state of creatures that shall obtain after Armageddon: "And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid." (Ezek. 34:24-28) "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely."—Hos. 2:18.

45 It will then be literally true that man shall carry out God's commission as given to perfect man in the beginning: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1:28.

46 The King and his kingdom are here. All the consecrated have all their interests centered in that kingdom. It is their desire to now learn every thing they can about the kingdom and its requirements. They are keenly interested in knowing exactly what is right, that they may walk in the way of righteousness to the glory of the Lord. Now they see from the Scriptures that it will be the privilege of the great multitude to carry out God's mandate to multiply and fill the earth. It further appears from the Scriptures that while carrying out this mandate not only may the children of the great multitude have house cats for their pets, but they will fondle and play with the cubs of the tiger, the bear, and the lion, and the little child will lead about the beast, whose kind once fled in fear of man. That will be a happy time to the glory of the great Creator. Then, as stated by the psalmist, 'everything that breathes will be praising God.'

QUESTIONS FOR STUDY

¶ 1. How may man know what is right and what is wrong? Why do some acquire knowledge of righteousness, while others do not?

¶ 2. To whom are the words of Zephaniah 2: 1-3 addressed? How will they "seek righteousness, seek meekness"?

¶ 3. What is meant by the statement, "With thee is the fountain of life"? Under what conditions may life be taken? Why is it important to understand and observe such rule?

¶ 4. To what creatures do the terms of the everlasting covenant apply?

¶ 5. Of what does God's everlasting covenant consist?

¶ 6. Why has God so definitely stated his law concerning the taking of life?

¶ 7. With scriptures, show whether the everlasting covenant is violated only when human blood is shed.

¶ 8. How only may a beast rightfully be slain and used for food? What is the position of one who hunts and slays animals unnecessarily, whether for sport or for other purpose?

¶ 9. What is Scripturally required of hunters of beast or fowl?

¶ 10. What distinction is made in this regard between clean and unclean beasts?

¶ 11, 12. What is the requirement where an animal has died or has been killed by another beast? To whom does such rule apply? and how is this shown?

¶ 13. How may it be known what may properly be slain?

¶ 14. What were the requirements and restrictions concerning the killing of animals for sacrifice?

¶ 15, 16. What did the law require in connection with the firstborn? and what was the purpose of such requirement?

¶ 17. What may properly be done in regard to animals that destroy man's food or property?

¶ 18 What instruction do the Scriptures contain regarding killing of beasts in self-defense?

¶ 19. How may wild or dangerous beasts properly be dealt with?

¶ 20. What distinction is shown between the value of man and that of beasts useful to man?

¶ 21. How is it shown that God has placed a value on the life of wild beasts of the field and of the forest?

¶ 22. How did the hunting and slaying of animals come to be a practice, and is it Scripturally justifiable?

¶ 23. Just what is meant by the statement that Nimrod was "a mighty hunter *before* the Lord"?

¶ 24. Show that Nimrod was fittingly named.

¶ 25. What does the name Nimrod signify, and imply?

¶ 26. What facts clearly show that Nimrod was a religionist?

¶ 27. Point out the far-reaching influence of the example set by Nimrod.

¶ 28. Why are Jehovah's people now especially concerned about these truths?

¶ 29. Why did God put fear of man upon all other earthly creatures?

¶ 30. In view of God's having provided such protection for man, account for the wild beasts' having become vicious and dangerous to man.

¶ 31. To what extent has Nimrod's commercial example been followed, and has it been Scriptural to do so?

¶ 32. God's law makes what provision for men to protect themselves from injury by other men?

¶ 33. Why has God provided record of examples of retributive justice?

¶ 34. What punishment was brought upon those who displaced the Israelites in the cities of Samaria? Why?

¶ 35. How and for what purpose did God bring punishment upon Jerusalem as in 606 B.C.?

¶ 36. What punishment awaits the nations, and why?

¶ 37. How will the wild beasts have a part in the administering of retributive justice upon wrongdoers?

¶ 38. Why will the beasts be given such part in the execution of wrongdoers?

¶ 39. What, then, is the instruction contained in these plain Scriptural statements? Who, particularly, should now clearly understand this matter? and why?

¶ 40. How is the fact that the beast is dumb, or flees, or is good for food, to be regarded? Why?

¶ 41. How have the nations of "Christendom" come under adverse judgment in relation to the everlasting covenant? Account for Nimrod's reputation as a great hero. Why are religion and crime so closely related and so frequently associated?

¶ 42. Why has Jehovah provided instruction and example in this matter? How will the righteous person treat the dumb animals?

¶ 43. What change of situation in this respect will come with and after Armageddon?

¶ 44. Point out scriptures figuratively referring to the present earthly condition of God's people as well as reflecting actual conditions to obtain after Armageddon.

¶ 45. When and by whom will God's commission at Genesis 1: 28 be carried out?

¶ 46. Why is it important that all the consecrated now learn everything they can about the kingdom and its requirements?

KINGDOM ACTIVITIES

THE remnant and the Jonadabs realize as never before the importance of the kingdom. Christ the King now rules amidst his enemies, and all on the side of Jehovah and his King are under the immediate command of the King. God's "strange act" must be done, and everyone who is for the kingdom delights to have some part in that work. The warning must be given now of the approaching overthrow of Satan's organization, and the people must be told about the only means of escape.

It was centuries ago that Jehovah said to Satan: 'For this cause have I permitted thee to remain, that I may show thee my power and that my name may be declared throughout all the earth.' (Ex. 9:16) This is the day which Jehovah has made and has set aside in which to have his name declared throughout the earth, which must be done before his power is exercised against Satan's organization. God's people gladly participate in giving the warning and in declaring the name of Jehovah and his King. Such is the greatest privilege man has yet enjoyed. The kingdom will destroy Satan's power, magnify and vindicate Jehovah's name, and make the earth a blessed place in which to abide, and the righteous ones under his rule will carry out the mandate of Jehovah to fill the earth.

Now for a brief space of time the remnant and the Jonadabs walk together in the earth and jointly do the work of advertising the King and the kingdom. For sixty centuries honest persons have hoped for this day. It is now here, and everyone who loves God will joyfully support his kingdom and promote the kingdom interests on the earth. If you are one of Jehovah's servants and if you have put your hand to the plow, do not even look back now, but have in mind the words of the King: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62) Only those who

prove by their course of action that the kingdom means everything will receive protection and blessing of the Lord. Even looking back to what we have left behind shows a lack of appreciation of the kingdom. One must appreciate the kingdom in order to be fit for it and receive its blessings. God's servants must now be and will be blind to everything save the kingdom. They will not permit any earthly relation or anything else to deter them in their devotion and service to the kingdom. The one great opportunity that has now come to the lovers of righteousness is to advocate and proclaim the kingdom of God under Christ his King. There can be no substitutes for anyone, but each and every one must do his or her part.

FIELD SERVICE

All those who have covenanted to do the will of God must obey the commandment to 'preach this gospel of the kingdom throughout the world as a witness'. The world is the field, and therefore all publishers must have some part in the field service. Some occupy places in God's organization such as the office or the manufacturing of literature that requires their constant attention, and this is service for the field also, but even these as they have a spare moment will be telling others about the kingdom.

Heretofore the field workers have been designated as pioneers, auxiliaries and company workers. There seems to be no good reason why anyone should be an auxiliary, but that all will do as much as possible to promote the kingdom interests. Beginning with January 1, 1939, there will be no more auxiliary work. All in the service will be either special pioneers, regular pioneers, or company workers. The entire field is organized in zones, with a servant over each zone. Each zone has a number of companies, and each company has its duly assigned servants. All will move forward in exact unity and in harmony. The special and regular pioneers have been assigned their respective duties. The members of each company now have their assigned duties under the direction and instruction promulgated to all companies. Be certain to perform those duties faithfully unto the Lord.

How many hours per month should each company worker devote to the field service? There are 720 hours in a month. Suppose each company member is required to work eight hours per day to provide the necessities of life for self and dependents. Having in mind the importance of the kingdom, it appears that two hours each day on an average would be little enough time to actively engage in the field service in obedience to the King's command. That would mean sixty hours per month for each company worker, and which is about four times the number of hours that many of the company workers have heretofore devoted to the kingdom service. Some have contented themselves by doing a little service and counting as part of that service the time of riding on streetcars and talking to people. Such is not a fulfillment of the Lord's commandment. The Lord commands this work to be done and says: "If ye love me, keep my commandments." Henceforth each company worker should prove his love for the Lord by keeping his commandments. Every company worker's performing his reasonable service removes all necessity for any auxiliary workers, and henceforth there will be none. Some have asked the question: If the radio is God's invention, why do we not have a large radio station in every part of the earth? Of course, Jehovah could arrange it thus if it were his will. The fact that he has not arranged it so indicates that such is not his will. The reasonable answer to the foregoing question appears to be this: The field witness work has a two-fold purpose: (1) To make known the name and kingdom of Jehovah God; (2) to afford opportunity for every consecrated one to prove his love for and integrity toward God. If all the witness work were to be done by radio there would be little opportunity for each individual worker to perform his reasonable service unto the Lord as commanded. The Lord has now provided thousands of sound machines or phonographs with the recorded speeches that these may be used to attract the attention of the people of good will to the King and to his kingdom. The faithful witnesses will use those machines and records, and this will afford the opportunity for personal conversation with the people and open the way to organize the newly interested into study classes. Exactly this kind of work is being done by the pioneers and many company workers. The Lord is blessing this method of doing his work, and thus the opportunity is afforded to each one in God's organization to have a part in his service. Every person in the service should be provided with a phonograph and recorded speeches to introduce the witness work. Such machines are being manufactured rapidly to supply the demand. For further information write the Society. The army of the Lord on earth is small, but, with its equipment, can perform miracles, by the Lord's grace, in spite of the Devil's opposition. The faithful will see to it that this work is done to promote the kingdom interests.

"WATCHTOWER" STUDIES

We give thanks to God and our Lord and Savior Jesus Christ that *The Watchtower* is provided as a means of transmitting information to God's people concerning the kingdom. Every consecrated one should receive regularly *The Watchtower* and should be diligent in studying the same. It is expected, therefore, that the circulation of *The Watchtower* will greatly increase in the near future, because the multitude is coming in ever-increasing numbers. Each witness should show the newly interested the privilege of having *The Watchtower* and the blessings that may be received by attending the study classes and participating in studying the message contained in *The Watchtower*. The mind requires spiritual food, and

the Lord has made provision for such and is supplying it.

METHOD OF STUDY

It is to be expected that progress from time to time would be made in the method of study. The Lord's people are experiencing this very thing. The family at Bethel, Brooklyn, has tried several methods, and the one herein outlined is deemed to be the best yet used, and for that reason the recommendation is that beginning with January the first all companies throughout the earth adopt and use this method. Beginning with the January 1, 1939, issue of *The Watchtower* the questions that now appear at the end of each leading article will be omitted. Previous *Watchtowers* will indicate what is to be studied by all companies during the ensuing month.

Preparation should be made in advance of the meeting of the study class. *The Watchtower* should be carefully studied by everyone who will attend the class, and before going to the class study. It is the privilege of everyone, both male and female, to have a part in the class study. The leading article of *The Watchtower* is divided into paragraphs, and each paragraph bears a number. Questions should be prepared by those who attend the study several days in advance of the study meeting. Each question should be plainly written and numbered to correspond with the number appearing at the beginning of the paragraph to which the question relates. One or more questions may be prepared on each paragraph. They should be prepared with a view to calling forth the chief points of the paragraph. It is the privilege of everyone to attend the meeting who is a member of the company and to prepare such questions in advance. All questions thus prepared should be delivered to the person who will lead the study, that he may have them in his possession two days or more prior to the meeting for the purpose of that particular study. The study leader will carefully assort the questions and put together all questions relating to a specific paragraph. To illustrate: The paragraph is numbered 20. All questions properly relating to that paragraph should likewise be numbered 20, and all questions relating to that particular paragraph the leader will place together and have them ready for use at the beginning of the study meeting.

Suppose the study class is attended by 25 or more persons. There should be one person selected to read the questions and one person selected to read the *Watchtower* paragraph. The study leader will select such persons in advance of the beginning of the study. Each one selected should be able to read well and clearly, know how to pronounce the words and speak them plainly. One of those selected by the chairman should read the questions in the order prepared. Questions relating to one paragraph should be considered and completed before passing to the next paragraph. When a question is read the leader should say to the class: "Who will answer that question?" Anyone in the company who desires to answer will immediately hold up the hand and the leader will then call upon that person to give answer. The leader may then say: "Is there any contrary answer?" Anyone desiring to express himself in response thereto should immediately raise the hand and the leader will call upon him to give his expression. No time should be needlessly spent on any question. No time should be lost in waiting for someone to answer. Get a pointed answer and then have the paragraph in *The Watchtower* read as a sum-up of the matter. If no one volunteers to answer the question or questions propounded, the paragraph in *The Watchtower* should be carefully read by the one appointed for that purpose. As quickly as one paragraph is disposed of pass on immediately to the next, until the study is completed. By doing this the assigned lesson may be easily covered within the one hour assigned for the study.

The leader of the study should not occupy time in summing up. That is done by reading the paragraph in *The Watchtower*. Some persons who have acted as study leaders have been very unjust by occupying a large portion of the time in making a speech before or after each question. Such a course is entirely out of order. The study leader is there to keep order, propound the questions, call upon persons to give answers and see that organization instructions are carried out. He is not there for the purpose of exhibiting his own learning. Such foolish course has long been followed by the "elective elder" class who have a great desire to make themselves appear important. The purpose of a study is to enable those present to get a better understanding and appreciation of the subject matter under consideration. All who love the Lord will be diligent and careful to accomplish that very purpose of aiding others as well as themselves to understand. If any leader of a study violates the foregoing rule and insists upon taking much time to sum up, he should be removed and another substituted in his place. There is no important individual in God's organization. Everything should be done and will be done, by the Lord's grace, to advance the kingdom interests for the good of those who are devoted to Jehovah and to his King.

"WATCHTOWER" STUDIES

For the month of January, 1939, studies in *The Watchtower* will begin as follows:

Week of January 1: "Knowledge," ¶1-25 inclusive, *The Watchtower* December 1, 1938.

Week of January 8: "Knowledge," ¶25-46 inclusive, *The Watchtower* December 1, 1938.

SURVIVORS

JEHOVAH withholds the supply of truth from those who have undertaken to feed "Christendom" spiritually. In the thirteenth verse of his prophecy recorded by Ezekiel (chapter 14) the statement is made that grievous trespassing is punished by a shortage of food. With "Christendom" this means the spiritual food or the understanding of the truth. That prophecy is in this very day in course of fulfillment.

Today God's true witnesses are flooding "Christendom" with a message of truth in printed form, and the hearts of "Christendom's" leaders and elders are hardened, because to accept the simple truth is too great a burden for them to bear. They do not receive the truth concerning the kingdom, and they put forth their strongest efforts to prevent others from receiving it. For this reason there is 'a famine in the land of hearing the Word of Jehovah'. (Amos 8:11) These false elders and teachers have ears to hear, but they hear not.—Isa. 6:9.

Then says Jehovah: "If I cause noisome beasts to pass through the land, and they [the beasts] spoil it [the land], so that it be desolate, that no man may pass through because of the beasts," none but the righteous would be delivered. (Ezek. 14:15) Jehovah had Satan cast out of heaven in the battle that began between Satan and Christ in 1914, and since then Satan has been roaring as a lion in the land and marching his beastly organization or armies through the land, and these are spoiling the land. (Rev. 12:7-12) Jehovah did not create the beastly creatures or systems; but when these have begun their depredations, God does not protect "Christendom" therefrom; and such is the meaning of the hypothetical case recorded at Ezekiel 14:13-20.

Therefore says Jehovah: 'If I bring a sword upon the land, none of the wicked shall be delivered.' When his battle at Armageddon is due to begin, then Jehovah will send Christ Jesus and his mighty army and will give command for the sword to go through the land. "He will give them that are wicked to the sword." (Jer. 25:31) "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." (Deut. 32:41) "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty." (Ps. 45:3) Such sword is not "the sword of the spirit, which is the word of God", but it is Jehovah's means of violent punishment for his enemies.

Continuing the statement of the hypothetical case, Jehovah caused Ezekiel to write: "Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast," none of the wicked shall escape. (Ezek. 14:19) Such pestilence as is here mentioned cannot be cured by physicians. It reaches all classes and operates quietly and with deadly effect. When God starts to clean out the wicked ones he will complete the work.

Concerning who might escape, Jehovah says: "Though Noah, Daniel, and Job, were in it [the doomed land], as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." (Ezek. 14:20) To the same effect are verses fourteen and eighteen. Jehovah there mentions three faithful prophets, Noah, Daniel and Job. Those three men, by their righteous devotion to Jehovah, maintained their integrity toward God; therefore they pictured the faithful remnant or "servant" class now, who are in the world but not a part of it. This "faithful servant" class is located especially in "Christendom". Noah survived the mightiest deluge of all time, that swept away the first world; Daniel survived the destruction of Jerusalem and lived beyond the seventy years of desolation; and Job survived the Devil's vicious assaults against Job's property, kindred and person, and then Jehovah abundantly blessed Job.–Job 42:10.

Those three men, therefore, pictured that class of persons now living on earth on the very eve of the most terrible catastrophe, the battle of that great day of God Almighty, in which "Christendom" and all its supporters will be destroyed. That class of faithful ones, millions in all, will maintain their integrity toward the Most High God by their uncompromising and unswerving devotion to him and his King of kings. Likewise those others now living upon earth who are counted righteous because they are in Christ Jesus and faithfully following in his footsteps will not be hurt by the great trouble or battle at Armageddon.

Notwithstanding the unmatched intensity of that affliction, the Word of God shows that some flesh will be spared; indeed, that "millions now living will never die". This means that the anointed witnesses of Jehovah and their companions, by proclaiming the truth and declaring the vengeance of Jehovah God and by singing his praises, will not convert "Christendom" and save any from destruction, nor can they convert and save even their own sons and daughters. In that hour of slaughter by Jehovah's executioners family relationship will of itself be no protection. Only those individuals who are intelligently and actually devoted to the Most High God and his righteous Ruler, only such kingdom publishers (Rev. 7:4-17) who maintain and prove their faithfulness are promised certain and complete preservation. Jehovah will not be partial in his judgment. It will be only those who seek him, and who seek meekness and righteousness, that may be hid or spared in the day of Jehovah's anger, not because they are children or followers of some of the anointed, but because of obeying this admonition of Jehovah. (Zeph. 2:1-3) Self-righteousness will not save anyone. It is the righteous conduct of the one who takes a firm and unchangeable stand on the side of Jehovah that will

lead to protection and final deliverance. Nothing, therefore, that God's righteous witnesses, the anointed remnant, can do will cause God to spare "Christendom", her leaders, the unfaithful elders, or the principal of the flock; and this is the conclusion of the hypothetical case stated by Jehovah.

Referring again to that case, in relation to the pestilence, it is well to consider here some facts that are now coming to pass. The message of God's Word of truth, poured out upon the disobedient and rebellious "Christendom", and which constitutes the serving of notice upon "Christendom", was and is a "pestilence" upon her: "The first [angel] went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." (Rev. 16:2) (See *Light*, Book Two, page 19.) (Rev. 6:8) This is a part of Jehovah's "strange work". There can be no doubt about the fact that Jehovah has smitten all ecclesiastical leaders and their allies, and the principal of their flocks, with the pestilence of fear. Already this fear is leading to self-destructive measures. Accusations are laid against one another by members of the enemy's own camp, and they begin to "execute" those of their own whom they accuse as worthy to die.

The hypothetical case stated proves that if God would not spare those of Israel who were unrighteous, with stronger reasoning he will not spare the hypocritical "organized Christianity", which is the most potent instrument of hypocrisy Satan has ever used. "For thus saith the Lord God, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?" (Ezek. 14:21) Jehovah executed drastic punishment upon ancient Jerusalem, and now he says "how much more" will he so do to "Christendom", which Jerusalem foreshadowed. Jehovah would have it definitely understood that at Armageddon he will spare no part of Satan's organization.

The words of Jehovah spoken to Ezekiel, however, show that there will be some taken through the time of trouble at Armageddon aside from his anointed "servant" class. The class thus taken through the trouble or spared will be the remnant of what is known now as 'the nations of "Christendom"'. "Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters; behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord God." (Ezek. 14:22, 23) This has no reference to the remnant of those who are in line for the kingdom.

There are those now in "Christendom", those "other sheep" mentioned by Jesus (John 10:16), who hear the message of truth and give heed to it by turning themselves to Jehovah and seeking righteousness. In ever increasing numbers such are now beheld as taking their responsibility, gladly obeying the commandment of Revelation 22:17. The Spirit and the bride say, "Come," and likewise those who hear and come are taking their stand on the side of Jehovah and joyfully joining in lifting up the voice, saying, "Come." Those who thus seek Jehovah, meekness and righteousness will be the ones that may be spared and, being brought through and surviving the slaughter, will constitute the remnant of the people who are in the world but not a part of Satan's organization.

Jehovah's preserving such righteous nucleus of humanity upon earth shows his hatred of wickedness. It shows his love of righteousness. It proves that he can put upon earth human creatures who will maintain their integrity toward him. "For the righteous [Jehovah] loveth righteousness; his countenance doth behold the upright." (Ps. 11:7) Jehovah destroys only in a justifiable cause.

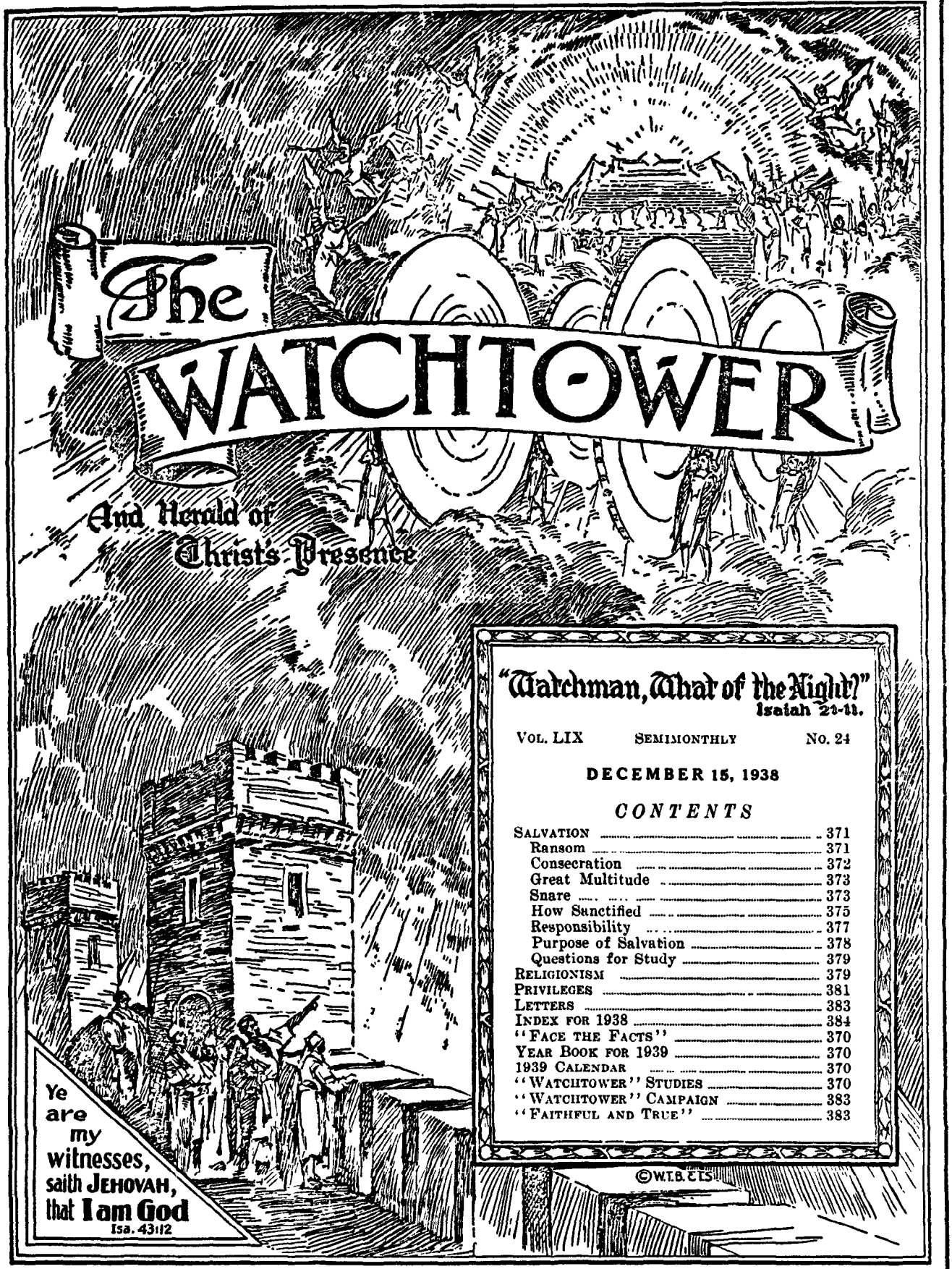
These eternal truths are, also, a comfort to the "servant" class, because these will see that Jehovah has used them to have some part in the vindication of his great name. To them he said: "Only with thine eyes shalt thou behold, and see the reward of the wicked."—Ps. 91:7, 8.

(*Continued from page 354*)

subscription for the magazine *The Watchtower* together with the book *Enemies* or any other one desired of the bound book series and a copy of the new booklet *Face the Facts*, on a contribution of but $1.00. This will be the offer in every language in which *The Watchtower* appears; hence this four-month campaign will be both international and world-wide. Every reader of *The Watchtower* who appreciates its real value and the dire need of all people of good will today for its spiritual food, will without urging desire to take part in this campaign. If not already in touch with the Society's service organization, write this office and make arrangements for the campaign. All publishers should begin preparing now for this event. A monthly report in the regular way will be expected of each publisher. Consult the *Informant* for all details hereon.

"FAITHFUL AND TRUE"

The "Faithful and True" testimony period will occupy the entire month of December. A most unusual offer makes this period an outstanding one, to wit: *Vindication*, Book One, Book Two, and Book Three, will together be offered to the public on a contribution of but 35c. All kingdom publishers familiar with this marvelous exposition of the entire prophecy of Ezekiel know that they set forth repeatedly God's great purpose: "And they shall know that I am Jehovah." As an alternative the publishers may place the book *Preparation* and the new booklet *Warning* on a 25c contribution. At the least, *Warning* should be placed, on 5c. Let all promptly report their work.



"Watchman, What of the Night?"
Isaiah 21:11.

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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"FACE THE FACTS"

This new 64-page booklet, with two-color cover design, contains the two world-convention speeches by the president of the Society at the convention assembly in London, England, last September, to wit, "Face the Facts" and "Fill the Earth". Because of the world-wide request for and the present need to place these history-making addresses with as many as possible in these perilous times the first printing of this booklet is in the huge quantity of 12,000,000 copies, in many languages. Read your personal copy now and get set to distribute it. Remit therefor at 5c contribution per copy.

YEAR BOOK FOR 1939

The *Year Book* for 1939 is not only a detailed and comprehensive record of world activities of Jehovah's witnesses during the past service year, most interesting to read as well as touching and stirring, but also a compendium of information of the most up-to-date development, and hence useful and necessary for all active publishers to have as a ready reference *now*. This has all been prepared by the president of the Society. Also, there is his comment on the 1939 year text, and a daily text and comment for every day of the year, said comments being drawn from *The Watchtower*. Every active kingdom publisher and all seeking the way to Zion should be equipped with this new *Year Book*. As the edition is limited, thus enhancing the cost of production, the contribution of 50c is asked for per copy. Company servants should each arrange for a combination order for his respective company or unit.

1939 CALENDAR

The year text for 1939 is timely: "But they shall not prevail against thee." (Jer. 1: 19) That those on the side of Jehovah and his King and kingdom may conveniently have this strengthening promise daily before their attention during 1939 this text is featured on the Society's new calendar and accompanied by a beautiful three-color picture showing in symbolic style the thrilling fulfillment of the promise to the modern Jeremiah class and their companions. Underneath appears the president's letter setting out the united service periods for 1939, a ready reference for kingdom publishers. The calendar pad shows the dates thereof. Company servants should send in a combination order for all wanting calendars. Remit, with order, 25c each, or $1.00 for five to one address.

"WATCHTOWER" STUDIES

Week of January 15: "Salvation," ¶ 1-15 inclusive, *The Watchtower* December 15, 1938.
Week of January 22: "Salvation," ¶ 16-22 inclusive, *The Watchtower* December 15, 1938.
Week of January 29: "Salvation," ¶ 23-33 inclusive, *The Watchtower* December 15, 1938.

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The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIX DECEMBER 15, 1938 NO. 24

SALVATION

"Salvation belongeth unto Jehovah."—Ps. 3:8, American Revised Version.

JEHOVAH has made provision for the salvation of human souls. It necessarily follows that there is no other means of salvation. No one could deny that Jehovah has the power to ultimately save every creature, but there is not the slightest bit of Scriptural evidence that he will do so. Jehovah does not force salvation upon any creature against his will, but, on the contrary, every human creature that obtains salvation must ask for it and fully agree to the terms which Jehovah has made for his salvation, and must perform those terms.

2 The provision which Jehovah has made for the salvation of man, and which provision he has made known through his Word, is by and through Christ Jesus, and therefore he has caused to be written in his Word concerning Christ Jesus: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) Christ Jesus is Jehovah's executive officer and the one to carry out and who does carry out Jehovah's purpose. For that purpose God has committed into the hands of Christ Jesus all power in heaven and in earth.—Matt. 28:18.

3 Although Jehovah has made provision for the salvation of human souls, the salvation of such is not his primary purpose. The purpose of Jehovah is the vindication of his name. The salvation of imperfect human creatures is incidental to the vindication of his name. The primary purpose of God he will carry out, because he has so declared, and likewise he will carry out the secondary purpose toward those who conform themselves to his fixed rules. God is no respecter of persons, and each and every one who receives salvation must perform the rules as fixed.

RANSOM

4 Is the theory or doctrine frequently advanced, to wit, that the ransom sacrifice furnished by the death of the man Jesus guarantees that all human creatures shall ultimately receive the benefit thereof, is that the correct Scriptural conclusion or not? The conclusion is not supported by any Scripture, and is therefore unreasonable.

5 Does the ransom sacrifice furnished by Jesus require or guarantee the awakening out of death and the giving of an opportunity for salvation to all those human creatures who have spurned or opposed the kingdom of God and who have then died? and must they be brought back from the grave during the thousand-year reign of Christ?

6 Does the ransom sacrifice guarantee the awakening of Adam out of death and the granting to him of a trial for everlasting life? The answer to both of these questions must be in the negative. If the Scriptures fully support the answer, then we may know that the answer is correct.

7 To ransom or redeem means "to purchase one under disability and to relieve such a one from that disability, and to regain possession by the one who does the purchasing". As to Adam, God created him perfect and informed him what he must do and what he must not do. Adam was permitted to intelligently make his choice to obey God and remain alive, or to join the rebel Satan and receive the consequence of death. Adam chose the latter. "Adam was not deceived." (1 Tim. 2:14) He had full information from God as to the penalty for the violation of God's law. He was justly sentenced to death. To purchase, ransom, or redeem Adam and give him another trial would mean to give him a second chance; which is both unreasonable and unscriptural. For God to permit Jesus to ransom or redeem Adam and to put him on trial for life would also mean to give Adam a second chance; and in either instance God would be denying the justice of his own act or judgment in sentencing Adam to death. God does not change. —Mal. 3:6.

8 As to Adam's offspring, the situation is entirely different. All of his offspring were born imperfect and sinners, and such condition came upon them without their knowledge or consent. They were born under condemnation, and, being thus in bondage because of inherited sin, they had no possible way of helping themselves and relieving themselves of that disability. Within a short time each individual must go into destruction, because no imperfect thing can be granted life everlasting. They were subject, however, to purchase, to be ransomed or redeemed by another, if God should make a provision for them to that end. God has made all necessary provision for their purchasing and redemption and has fixed the rules to be met

by each individual in order that he might be relieved from the bondage of sin and have the opportunity for salvation.

[9] It was the disobedience of Adam the perfect that brought death upon all of his offspring. God's provision is that the willing obedience of the perfect Man unto death would furnish the price to purchase, ransom, or redeem sinful men made so by inheritance, and to carry out His purpose God sent his beloved Son to earth and made him in the form or likeness of sinful men that he might possess the necessary qualifications to purchase Adam's offspring by his own lifeblood. (Heb. 2:9) Jesus was made a human creature of flesh and blood, dwelt amongst men, and was put to death.—John 1:14.

[10] Adam by reason of willful sin forfeited all right to life. The perfect Adam was endowed by Jehovah with perfect life and the right thereto and was given power to transmit perfect life to his offspring, but by reason of Adam's sin and his sentence to death all of Adam's offspring lost the right to life and must in due time perish. Consistently God did have mercy upon Adam's offspring, and He unselfishly arranged for such offspring to have an opportunity for salvation, and this is what God did, to wit: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John 3:16-21) This Scriptural proof lays down the well-defined rule that the conditions precedent are required to be met by all who would be saved by receiving the benefit of the ransom sacrifice of Christ Jesus, and that which is here emphasized is that the creature must believe on the Lord Jesus Christ. Believe what? That the Almighty God is Jehovah and that he sent Jesus to ransom or redeem man and that Jesus died that by his lifeblood he might become the purchaser and therefore the owner of mankind. Suppose a man is not pleased to believe these important truths. Does the ransom sacrifice inure to his benefit automatically? Certainly not, because the foregoing recorded words of God are, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." No man is compelled to believe, but God affords those who desire to live the opportunity to believe and obey.

[11] When the man Jesus died on the tree as though he was a sinner, his lifeblood there given up was the price which God required as the purchase price for sinful man. God then raised Christ Jesus out of death, not as a man, but as a spirit creature. Jesus had not forfeited his right to human life by dying upon the tree as though he was a sinner. When raised from the dead and exalted to heaven, he returned the right to human life and presented to Jehovah the value of that perfect human life as the price for the right to life and all rights incident thereto which man had lost. Jesus then and there became the owner of mankind and was clothed by Jehovah with full power and authority to give everlasting life to everyone of the race who complies with the divine rules. Certainly that does not mean that he would give life to anyone of Adam's race or offspring that would not willingly comply with the divine rules. Every person is born imperfect, and therefore a sinner, and for that reason under condemnation, and such condemnation would in due time mean destruction. There is just one way to get from under that condemnation, and that is to believe on the Lord Jesus Christ as above stated in the scripture. This is fully supported by the following scripture, to wit: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36) The conclusion stated in brief, then, is that all men by inheritance are under condemnation and that condemnation abides upon all who do not avail themselves of the opportunity to comply with the divinely fixed rules.

CONSECRATION

[12] No man can receive the benefit of the ransom sacrifice unless he desires and asks for it and then complies with the rules, and this he does by making an unconditional consecration to do the will of God, which means he must obey the commandments of the Lord. God informs man that His gift to man is life everlasting administered by and through Christ Jesus. (Rom. 6:23) It is also written that Jesus Christ is "the Everlasting Father" (Isa. 9:6), which means that he is the giver of life everlasting to those who receive that gift. It is impossible for anyone to receive a gift unless that one is willing to receive it. If a man really desires a thing, he has sufficient interest therein to ask for it; and a complete illustration thereof is found in the following Scriptural account, to wit: Joseph, who was made the ruler of Egypt, was a type of Christ Jesus. Joseph had in his possession and under his control all the breadstuff of the land, and without that food the people must die by reason of the famine in the land. Those who knew this and desired to live approached Joseph and asked him to purchase them; as it is written: "Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give us seed, that we may live and not die, that the land be not desolate." (Gen.

47:19) To this Joseph replied to the people, "Behold, I have bought you this day." (Vs. 23) Likewise Jesus Christ has furnished the purchase price for all of Adam's offspring, and in his hand he holds the power to grant them life, and without him no man could live, but ultimately must perish. The foregoing picture concerning Joseph was written for the purpose of illustrating this point. The picture shows men, therefore, coming to Jesus and in effect saying to him, 'We believe that you are the Savior of men, and we ask you to buy us and give us the bread of life that we may live.' Joseph did not buy everyone in Egypt whether he wanted to be bought or not. Likewise Jesus does not buy everyone whether he wishes to be bought or not, but he buys those who come to him and ask to be bought. It is therefore specifically written concerning those who are received by him and begotten of the spirit, "Ye are not your own; for ye are bought with a price."—1 Cor. 6:19, 20.

[13] "Consecration" means to believe on the Lord Jesus Christ as the Savior of men, and the unconditional and voluntary agreement to do and to perform the will or commandments of God and of his beloved Son, who executes Jehovah's purpose. "Sanctification" not only means to believe on the Lord Jesus Christ as the Son of God, but also means to set oneself to the task of serving the Lord as his willing servant. Having thus agreed to do the Lord's will, then the man must perform that agreement faithfully. That much is required of everyone who becomes a member of the body of Christ or royal house and who will get life everlasting as a spirit creature and who will be associated with Christ Jesus in his kingdom. Consecration, sanctification and obedience, therefore, are required of everyone who receives fully the benefit of the ransom sacrifice. Concerning those who shall share with Christ Jesus in his kingdom, it is written: "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." (2 Thess. 2:13) This rule requires that everyone who becomes a member of the royal house in heaven not only must believe that Jesus is the Son of God and the Savior of man, but must prove that belief by completely setting himself to the task of doing God's will and therefore following faithfully the lead of Jesus Christ, who always is in full obedience to and in harmony with the truth.

[14] The divine requirement, made so by the fixed and unchangeable rules of the Lord, is that, when one learns of and believes that Christ Jesus is the Savior of men, if he would receive the benefit of the ransom sacrifice he must turn away from the wickedness of this world, seek the Lord, ask for and take advantage of the benefit of the ransom sacrifice. This is God's provided means of salvation, and there is no other way that salvation can be received.

[15] The same rule of faith, consecration and sanctification applied to the men of old named specifically at the eleventh chapter of Hebrews. All of them had and exercised faith in God and believed his promise that in the far-distant future he would set up a righteous government for the benefit of human creatures. Believing such, they set themselves fully to the task of rendering obedience unto God, and by their faithful course of action they 'declared plainly that they were seeking the kingdom'. Because of the course of action taken by them they were subjected to all manner of persecution at the hands of God's enemy; but they were firm and steadfast, refusing to be shaken away from their devotion to Jehovah. They died in faith and faithful to the Lord. When the time comes that they are brought forth from the grave, they will quickly and joyfully accept and receive the full benefit of the ransom sacrifice.

GREAT MULTITUDE

[16] The same rule of the Lord God likewise requires that all those who will compose the "great multitude" (Rev. 7:9-17) must believe on the Lord Jesus Christ, that he is the Savior of obedient men, that by his own precious blood he furnished the price for the purchase of men and all their rights as men, including the right to perfect life, and then they must prove that belief by consecrating themselves to do what God's Word requires and must set themselves to the task of faithfully performing the will of God as agreed upon. The Jonadabs now must have this information and follow it. They must learn that consecration and sanctification are required of each one who shall become a part of the great multitude and live on earth and carry into effect the divine mandate to multiply and fill the earth with a righteous people.

[17] Everyone who receives the benefit of the ransom sacrifice and who obtains salvation must therefore perform the conditions precedent as named by the Scriptures: to believe, have faith, make a consecration, and set himself to the task of full obedience to the will of God and then faithfully carry out his agreement. Such must become the voluntary servants of the Lord. The requirements, therefore, of those who shall have a heavenly inheritance and those who shall be on the earth are likewise similar and require full obedience to the Lord. Note these words of Christ Jesus: "And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:44, 45) While this text was addressed specifically to those whose hopes are heavenly, the same rule applies to those who get life on earth and shows that the ransom inures to the benefit, not of everyone, but to those who comply with the rules. The text, therefore, means that Jesus Christ is the Ransomer for as many as ask and seek and comply with the divine rules governing salvation.

SNARE

[18] Since the fall of man religion has been practiced by men. For centuries there have been, and there

still are, numerous religions practiced by men, and the purpose announced by religionists is that such is for the saving of souls. The people are led to believe that salvation may be had by embracing some one of such religions. The fear of disaster to them and of the loss of life and all other blessings and of being sent to a place of conscious torture has put fear into the minds of men, and they have been induced to embrace and practice some kind of religion, believing that by so doing they may obtain salvation. All religions are the invention of the Devil, who puts fear into the mind of men and who induces people to embrace and practice religion; and, so doing, being induced by fear, they are led into the enemy's snare and are kept away from God. Jehovah chose the people of Israel as for himself and led them out of Egypt, and he took them on a long journey to the land of Canaan. The people who resided in the land of Canaan before the coming of Israel practiced the Devil religion, and against such religion Jehovah specifically warned the Israelites. God commanded the Israelites to drive out those practitioners of religion and to destroy them, and that they should make no alliance with such people. The instruction that God gave through Moses to the Israelites was specifically for the benefit of all those who agree to do the will of Jehovah God after the coming of Christ Jesus and the providing of the ransom price. The instruction of Jehovah concerning such religionists Moses gave to Israel in these words: "And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them. And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them: neither *shalt thou serve their gods; for that will be a snare unto thee.*" (Deut. 7:2, 16) Here Jehovah specifically told the Israelites that religion would serve to ensnare or entrap them in the Devil's trap. Graven images used by the Canaanites, and images like which are now used by the Roman Catholic Hierarchy religionists, also constitute a snare to the people, as God so declared in his Word: "The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God." (Vs. 25) The Lord specifically warned them against the snares of the Devil which he set for them by the means of religion. The Israelites broke their covenant with Jehovah, embraced and practiced the Devil religion, and they were quickly ensnared: "And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you."—Judg. 2:1-3.

19 The religion of the Roman Catholic Hierarchy is truly a snare and a racket. By means of the Catholic religion millions have fallen into the Devil's snare. The Catholic religion constitutes the greatest snare of all religions, because it is claimed to find support in the Scriptures and that the Catholic Hierarchy represents the Lord God, whereas the doctrines of that system are the precepts of men contrary to the Word of God. The Catholic religionists cause credulous people to draw near to God with their mouths, and that without any heart devotion to God or his Word of truth. "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." (Isa. 29:13) They are thus ensnared and kept blind to God's gracious purpose. That religion is a racket because millions of credulous persons are because of fear induced to give over their material substance to Catholic priests who falsely claim to be able to bring salvation to them and to their loved ones. The Roman Catholic Hierarchy claim that their chief mission is "the saving of souls" from purgatory or eternal torment, whereas they do exactly the contrary. No man can save a soul, because salvation is of Jehovah, whereas the Hierarchy teaches and practices that which is an abomination in the sight of God and which he declares is abominable. The Roman Catholic Hierarchy have taken out of the Scriptures a few texts here and there and associated such Scriptural texts with their own false teachings of men, and, using these and by putting the people in fear, they thereby ensnare millions of persons and cause them to fall away and be turned against God. Jehovah describes the true state and attitude of these religious leaders by causing them to utter the following words: "For we have made lies our refuge, and under falsehood we have hid ourselves." (Isa. 28:15) The mere fact that a man is sincere in his devotion to his religion, and believes that by following religious instructions given to him by his clergyman or priest he will be saved, is no evidence whatsoever that he is even approaching salvation, but, on the contrary, such person is being led directly into the Devil's snare. Why are religion and religious practices detrimental to men? Because religion is based upon a false conception of God and of his provision for man, and because religion is the invention of Satan, God's enemy, and intended by the enemy to mock God and to destroy men. It is a fraud and is deceptive because operated and carried on in the name of God and Christ, when in fact it is exactly opposed to Jehovah and his kingdom. It leads men into destruction. For these reasons the Lord Jesus says that Satan is a liar and murderer. That which is false cannot possibly sanctify one and enable such a one to walk in the paths of righteousness. All doc-

trines invented or promulgated by man that in any manner contradict the Word of God are false doctrines. The Catholic organization and its priests have no power whatsoever to save souls, and making the people believe that they possess such power is not only a falsehood but an abomination in God's sight. The Catholic Hierarchy falsely claim to represent God and Christ. If they did represent God and Christ, then they would obey God's commandments and teach his Word; but, on the contrary, like the Pharisees of old, they have made the Word of God of none effect by means of their tradition, exactly as Jesus told the Jewish clergy that they had done.—Matt. 15:1-9.

HOW SANCTIFIED

[20] When Jesus was about to be taken away and put to death he prayed to Jehovah in behalf of his faithful disciples, and, among other things, he said in that prayer: "Sanctify them through thy truth: thy word is truth." (John 17:17) Such is God's means of sanctification. There is no other way of sanctification. Therefore the teaching of the doctrines of men accomplishes anything but sanctification. It is not possible for a man to walk in the way of righteousness without having a righteous guide. A perfect guide is necessary for man, because man is imperfect. Man cannot be properly guided by anything that is false. To be properly guided he must choose the way of truth and then follow in that way. When a man consecrates himself to God, he then truly says, as it is written: "I have chosen the way of truth: thy judgments have I laid before me." (Ps. 119:30) The true guide for man is the Word of God. "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) Having chosen the way of the truth, the man seeking salvation must continue to pray, as it is written: "Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." (Ps. 25:5) Those who devote themselves to God have their pathway marked out for them in the proper way; as it is written: "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." (Ps. 25:10) When one walks in the way which God has marked out for obedient man, he is walking in the way of salvation. "For the word of the Lord is right; and all his works are done in truth." (Ps. 33:4) The truth of God never fails. "For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord." (Ps. 117:2) What is the truth? Certainly not the opinions of man, when man is so imperfect and unable to save himself. Jesus answered the question when he said God's Word is truth. (John 17:17) "Thy righteousness is an everlasting righteousness, and thy law is the truth." (Ps. 119:142) The law of God is always true. Consequently the man who seeks the way to salvation must be governed by God's law, and not by the teachings of men.

[21] That all men came into the world as sinners, being imperfect by reason of Adam's sin, is made certain by the Scriptures. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) All such are born in sin and shapen in iniquity, and unwillingly so. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Ps. 51:5) All, therefore, are born in bondage to sin, which is certain to result in their destruction if they continue therein. How is it possible for anyone to get free? Certainly not by following error and practicing religion. The fact that Jesus died to provide a redemptive price for the benefit of sinners does not automatically release men from the effects of sin. Something must be done by the creature before he can receive the benefit of the ransom sacrifice. One may say, "I believe in the Lord Jesus"; but that of itself is not sufficient. How, then, can he get free and walk in the way of salvation? Jesus gave the answer: "Then said Jesus to those Jews which believed on him, If ye *continue* in my word, then are ye my disciples indeed; and ye shall know the truth, and *the truth* shall make you free." (John 8:31, 32) One who believes on the Lord must then study God's Word of truth and deport himself according to that truth. The Bible, which contains God's Word of truth, is provided for the benefit of men now on earth, and those who would receive salvation must study it and find out what is the will of God concerning them.

[22] The precious promises that guide men are contained in the Bible, but the Roman Catholic Hierarchy insist upon their teaching that the ordinary people whom they call "the children of the Catholic Church" should not have the Bible and should not attempt even to read it except by the guidance of the priest, but that the people should take what the priest teaches and obey the doctrines of the Catholic Church. What possibly could be the motive to so teach sincere people? Manifestly to keep them in subjection to the Catholic organization that the Catholic Hierarchy might use their so-called "children of the church" to support them and to enable them to carry on their racket. That religious organization well knows that, when a sincere and honest person learns what is true in God's Word concerning salvation, such sincere person will quickly abandon the Catholic organization and strive to follow in the way of the Lord, because he sees plainly that salvation cannot come from any creature or organization, but that all salvation is from Jehovah. The Catholic system of religion, therefore, is a deadly enemy of the people. Instead of taking the Word of God and instructing the people with it, the priests of the Catholic organization harangue the people and insist on their keeping away from the Bible. What, then, should the sincere Catholics or others do instead of obeying the priest and receiving his approval? The Scriptures answer: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly divid-

ing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness." (2 Tim. 2:15, 16) No class of men have any authority to set up a system of religion and teach contrary to the Word of God and to induce people to believe that such a system of religion is a means of salvation. The one who is saved must devote himself to God and study God's Word that he may receive God's approval, and while so doing, as the foregoing scripture states, he must "shun . . . vain babblings". Surely the repeating over and over again of some words addressed to a creature, or even to the Creator for that matter, is vain, and such, according to the Scriptures, is vain babbling and 'increases unto more ungodliness'.

[23] A striking example of "vain babblings" is this one invented by the Roman Catholic Hierarchy, namely, the credulous people are taught to pray by repeating over and over again words to this effect: "Holy Mary, mother of God, pray for me. Holy Mary, mother of God, pray for me"; and with each utterance they are taught to fumble a string of beads called "the rosary". Such a religious practice is entirely contrary to God's Word and could not possibly receive God's approval, but, on the contrary, he says that to him it is an abomination. The credulous Catholic child so praying thinks he is praying to a woman. For more than 1500 years sincere Catholic persons have been thus doing, addressing their prayer to Mary, the mother of Jesus. Did she ever hear the prayers of any such? and does she hear those prayers now and answer them? Certainly not; because she died more than eighteen hundred years ago and could not possibly be awakened out of death until the coming of the Lord Jesus to the temple, in 1918. (1 Thess. 4:13-16; 2 Tim. 4:1) To be sure, Mary, the mother of Jesus, was devoted to Jehovah; but she was a human creature born imperfect and required the benefit of the ransom sacrifice for her salvation, and her resurrection must wait until Christ Jesus appeared and began his reign, as the Scriptures plainly so state. Surely, then, the prayers to Mary during the fifteen hundred years past have been entirely in vain and the poor people have been induced by the preachers to act in this erroneous way. Furthermore, God never authorized anyone aside from Jesus and himself to receive and answer prayers. There is no scripture that warrants one's praying to Mary. To his disciples Jesus taught that they must pray to "thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking". (Matt. 6:6, 7) Seeing that the constant repetition even unto God is in vain, then certainly it is vain to repeat time and again words addressed to any creature, including Mary. As to the proper way to pray, Jesus gave this instruction: "After this manner therefore pray ye: Our Father which art in heaven." (Matt. 6:6-9) Does Jesus or Jehovah in any manner instruct men to pray to creatures or in the name of any creature aside from the name of the Lord Jesus? Certainly not, but, on the contrary, Jesus instructs as follows: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." (John 14:13, 14) Contrary to the instructions of Jehovah and Christ Jesus, the clergy turn the minds of the people away from God and to the creature, which causes them to worship and serve creatures rather than Jehovah; as it is written: "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever." (Rom. 1:25) Such is an abomination in the sight of God.

[24] It may well be said that honest and sincere persons who by reason of the influence of the Catholic Hierarchy have been denied the Bible and kept in ignorance of the proper course to take are therefore not to be severely blamed because of their ignorance and their vain prayers and vain repetition; but when the truth is brought to the attention of such persons, then their responsibility is greater and continues to increase according to their knowledge. Religious teachings, that is, teachings promulgated by religious organizations, cannot be a guide to salvation, but, on the contrary, lead men into the snare of the Devil, and only the Lord's truth can rescue them therefrom; and as they come to a knowledge of what is in his Word, they must continue to inform themselves and walk in the way of righteousness.

[25] But how about one who has been in bondage to the religious organizations and who is later informed of the truth of God's Word and learns that the only means of salvation is from Jehovah by and through Christ Jesus and his kingdom and who then resists or shuns the truth and opposes the kingdom of God under Christ and continues to tenaciously hold fast to the religious organization? While continuing in such a way, is it possible for him to find salvation? Will the ransom sacrifice operate beneficially toward such a person? If this person dies while still in opposition to God's kingdom under Christ, do the Scriptures show that he will be awakened out of death and be given an opportunity for the salvation of life during the reign of Christ? The proper answer to these questions must have the full support of the Scriptures. Therefore let the Scriptures speak.

[26] There are said to be many millions of persons on earth who are adherents to the Catholic organization and who support the Hierarchy. At the present time Christ Jesus is judging the nations of the earth and is gathering unto himself his "other sheep" that shall comprise the "great multitude". (John 10:16) No doubt many of such sincere persons are in the denominations of the Catholic organization, and some in other religious organizations. The truth is preached within the hearing of such as a witness, and they hear

and believe, and those who do sincerely believe hasten to abandon the religious organization and to seek and to serve the Lord Jesus Christ, the King. Seeing the truth and observing those who are serving the truth, such persons do good unto the followers of Christ. What is the promise and hope of such? Such is showing goodness unto Christ Jesus by doing good to his servants. Jesus says to those who thus show their devotion to him: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . These shall go . . . into life eternal." (Matt. 25:34, 46) But there are many others in these religious organizations who also hear the message of the kingdom, and, instead of receiving it joyfully, they spurn that message and hold steadfastly with the Catholic Hierarchy and join with the Hierarchy in indulging in the cruel persecution of Jehovah's faithful people who are serving God and Christ. If those persecutors of the Lord die while in that condition of opposition, shall they be awakened out of death and avail themselves of the benefit of the ransom sacrifice? Jesus answers, "These shall go away into everlasting [cutting off (*Diaglott*)]." Addressing himself to them he says: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41) There would seem to be no reason or Scriptural authority for saying that such will be awakened out of death.

27 Is it Scriptural to hold that one must be begotten of the spirit before he can be everlastingly destroyed in the "second death", from which there is no resurrection? (Rev. 20:14; 21:8) One who willfully rejects the Lord and his kingdom and persecutes those who advertise God's kingdom is certainly sinning against the light, because it is the spirit of God that causes the light to shine out that men may see the way to salvation. Such, therefore, is sinning against the spirit of God. Jesus says: 'He who speaketh against the holy spirit, it shall not be forgiven him, neither in this world nor in the world to come.' (Matt. 12:32) "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." (Heb. 10:26) While this scripture applies specifically to those once in line for the kingdom, yet it announces the rule that applies to all, in harmony with the words of Jesus that he addresses to the "goats". (Matt. 25:41) Without a question of doubt there are many among the clergy who profess to be the servants of God and Christ who have the Bible and claim to teach it, and who see, from the evidence that the Lord has brought to their attention, that the kingdom is now here, and yet those men, moved by selfishness, spurn the kingdom and the kingdom message and persecute those who bring the message to the people. They also use all their power and influence to prevent the people from hearing the truth of and concerning the kingdom. Certainly they are not ignorant. Their opposing the kingdom of God is not because of ignorance, but they are doing so willfully. They are far better informed than the Pharisees of old, and of necessity the Lord's announced rule as against the Pharisees applies with equal strength to those modern-day clergymen above described; and concerning such the Lord Jesus says: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" (Matt. 23:13, 15, 33) For such willful, deliberate opposers of the kingdom, is there any further benefit to be received by them from the ransom sacrifice? The Scriptural answer is No. God caused to be written concerning such willful sinners these words: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?"–Heb. 10:28, 29.

28 Not only have such willful sinners indulged in religious teachings and practices contrary to God's Word, by which they have led numerous ones into the Devil's snare, but they have also willfully caused millions of others to be ensnared by the Devil by preventing them from hearing the truth. There is a great crowd of persons who willfully support the religious leaders and join with those leaders in the opposition to the kingdom of God under Christ. If they should die in that condition, is there hope for them in the resurrection period? If awakened in the reign of Christ, is there any reason why they would avail themselves of the ransom sacrifice and obey the divine law? It does not appear that they would. The present is a time parallel to or likened to the time of the deluge, and like conditions now obtain, and concerning which Jesus says: "And as it was in the days of No'e, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that No'e entered into the ark, and the flood came, and *destroyed* them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded." (Luke 17:26-28) God's Word does not hold out any hope of salvation to those religious leaders who willingly oppose his kingdom and his King, nor does it hold out hope for the adherents of those religious systems who likewise willfully oppose the kingdom.

RESPONSIBILITY

29 The present-day situation intensifies the responsibility resting upon those of the remnant and their companions, who have been enlightened by the truth

and have undertaken to serve God and his King. The people who have long been held in bondage to religious traditions are in danger of certain destruction. It is the will of God that they shall be warned. Therefore God says to his covenant people: "Ye are my witnesses, saith the Lord, . . . that I am God." (Isa. 43:10, 12) Go, therefore, and tell the truth to the people about the kingdom, regardless of opposition. "Warn them from me." "If thou dost not speak to warn the wicked from his way [of wickedness], that . . . man shall die in his iniquity; but his blood will I require at thine hand." (Ezek. 33:7, 8) Proclaiming this gospel of the kingdom is for a witness to the people of earth, and those to whom this gospel has been committed must be diligent in obeying the commandment to preach this gospel now. (Matt. 24:14) It will not do to wait until after Armageddon to give the warning, because then it will be too late. The "strange work" of the Lord must be completed before Armageddon, and that "strange work" is to proclaim the truth against all forms of religion, which are an abomination in the sight of God, and is to make known to the people that all salvation is of Jehovah through Christ Jesus his King.

PURPOSE OF SALVATION

[30] Jehovah has provided for the salvation of men, not merely for their benefit, but for his own name's sake. His great name is involved because the enemy has challenged him to find men who would prove faithful to him under the test. If God would force salvation upon men or provide for their automatic salvation through the benefit of the ransom sacrifice, that would not sustain his good name, but it would be merely an exhibition of his power. God could have so made Adam that he could not sin; but He did not do that. He gave Adam a choice of obedience and life or lawlessness and death. Adam chose the latter, and died, and must remain in that condition. Could Jehovah God put on the earth men who under the test would remain true and faithful to him? That is the issue. Satan declared God could not do so. God will prove beyond all doubt that he can do so. He makes provision for Christ Jesus to buy mankind, and he offers men salvation, provided they will accept and conform themselves to his rules, and those who do comply with the divine rules shall live, because by so doing they prove their integrity toward God and magnify his name.

[31] Faithful men from Abel to John maintained their integrity toward God and thereby proved Satan a liar; yet those men cannot receive life everlasting until first Jehovah builds up his capital organization. (Heb. 11:39, 40) Now God has builded up Zion (Ps. 102:16), and those of Zion who have proved themselves faithful have maintained their integrity toward God and proved his supremacy, and that proves Satan is a liar. Now the Lord is gathering unto himself his "other sheep" that will comprise the "great multitude", and all of such that prove faithful and maintain their integrity will be a vindication of Jehovah's name. That does not mean that all who are Jonadabs will prove faithful, but all who are ultimately of the "great multitude" must be faithful and shall maintain their integrity toward God, and, so doing, they will prove Satan a liar. It is that faithful great multitude to whom God will commit the great privilege of fulfilling his mandate to "multiply and fill the earth" (Gen. 1:28), and those who then compose the righteous people of the earth will receive the benefit of salvation, and they also will be a vindication of Jehovah's name. All this work Jehovah does through his beloved Son Christ Jesus, who is his Vindicator. Therefore, as it is written, "Salvation belongeth to Jehovah," and not to any other. The man Jesus proved his integrity toward God and proved Satan is a liar. Jesus was subjected to the greatest opposition and suffered the ignominious death upon the tree that he might have pre-eminence in all things, and particularly in maintaining his integrity towards Jehovah. (Col. 1:18) Because of his wholehearted and complete obedience even to the ignominious death God raised Jesus out of death and gave him "a name which is above every name" and provided that Christ Jesus shall be honored above all others and next to Jehovah: "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10, 11) The salvation which Jehovah has provided for human creatures is for his own glory, as above stated in the scripture, and therefore for his own name's sake.

[32] The perfect life of Jesus furnished the purchase price for humankind, and all of the human race that avail themselves of the benefit of that purchase price by asking for it and by then continuing to walk according to the rules of the Lord in sanctification and full obedience shall receive God's precious gift, which is life everlasting administered by and through Christ Jesus. (Rom. 6:23) All of such shall confess the name of and joyfully submit to Christ Jesus the King, whom Jehovah has made the Ruler over the earth. All of such shall be to the glory of Almighty God, proving to all creatures God's supremacy and that his name alone is Jehovah.

[33] To offset the marvelous provision Jehovah has made for the vindication of his name and the salvation of men the Devil invents and puts into operation religion, by which means the religious practitioners claim that salvation comes to man by being religious. Religion turns the people away from God and dishonors his name. Such is the Devil's purpose in his futile attempt to carry out his wicked challenge to Jehovah. Religion is the means of putting fear into men's mind, and by this means millions of human creatures are led into the snare of Satan. Being there, they do not ask for the benefit of the ransom sacri-

fice, and there is no Scripture proof or other reason why they should ever be resurrected and receive the benefit thereof. The religionists have induced the people to believe that there is a race between God and the Devil as to which may obtain the greater number of souls or persons. There is no such rival race. God permits the Devil to put forth every effort at his command to gain his end, and the Devil fails, and this will be completely made known at Armageddon. God provides through Christ Jesus salvation for those who believe God and Christ Jesus as the Redeemer and Savior of men. When the whole matter is finished, all the wicked will have perished for ever and all who trust in God and in Christ and joyfully obey shall receive salvation in its fullness. Then every creature that breathes will be praising Jehovah the Almighty One.

QUESTIONS FOR STUDY

¶ 1. What is required of every human creature that obtains salvation?

¶ 2. What provision has Jehovah made for the salvation of man?

¶ 3. What is Jehovah's primary purpose? and how is the salvation of creatures related thereto?

¶ 4. Will all human creatures benefit by reason of the ransom sacrifice?

¶ 5, 6. Does the ransom sacrifice guarantee the awakening out of death of Adam and all his offspring? How may we know whether such answer is correct?

¶ 7. Explain whether it is reasonable to expect that Adam will have further opportunity of life.

¶ 8. How does the situation as to Adam's offspring differ from that in regard to Adam?

¶ 9. How did God carry out his purpose to provide for the redemption of man?

¶ 10. Explain whether God could consistently provide salvation for both Adam and his offspring. Show that the Scriptures make clear the conditions precedent to anyone's benefiting by the ransom sacrifice of Christ Jesus.

¶ 11. How has Jesus come into possession of full power and authority to give everlasting life to the offspring of Adam? How will such provision affect the condition of Adam's offspring?

¶ 12. How can one receive the benefit of the ransom sacrifice? Apply the prophetic illustration seen at Genesis 47: 19, 23.

¶ 13. What is meant by "consecration"? By "sanctification"? Of whom are these required?

¶ 14. What is required of each one who would receive the benefit of the ransom sacrifice?

¶ 15. How do these requirements apply to the men of old named or referred to at Hebrews 11?

¶ 16. What in this regard is required of those of the "great multitude"?

¶ 17. What, then, are the conditions precedent to be performed by everyone who would benefit by the ransom sacrifice?

¶ 18. Point out the origin and purpose of religion, and how it has served that purpose. What instruction did Jehovah give to the Israelites concerning religion and religionists? and why did he so instruct them?

¶ 19. Why has religion, and particularly the Catholic religion, with its practices, been so detrimental?

¶ 20. With scriptures, point out the only way of sanctification.

¶ 21. Who need salvation, and how did they come into such condition? Who will get free from that condition?

¶ 22. Why does the Catholic Hierarchy not encourage the use of the Bible?

¶ 23. Show that religious practices are a violation of the Scriptures and increase to more ungodliness.

¶ 24. Are honest and sincere Catholic people to be blamed for their ignorance of the proper course to take and for their vain religious practices?

¶ 25. What questions here call for consideration? and how, only, can they be properly answered?

¶ 26. Compare the attitude and action of two classes today who thereby qualify as "sheep" or "goats".

¶ 27. What, according to the Scriptures, is sufficient to constitute sinning against the light? How have the modern-day clergy been particularly blamable in this respect?

¶ 28. What, besides themselves resisting the truth, have the religious leaders and the adherents of the religious systems done? Is it to be expected that these will be awakened from death, and why?

¶ 29. What, then, is the present-day situation as intensifying the responsibility of the remnant and their companions? Why is it so important that they be diligent in obeying the commandment to preach this gospel now?

¶ 30. Why has Jehovah provided for the salvation of man? On what does the salvation of man now depend? and why was it so arranged?

¶ 31. On what condition, and when, will those who compose the righteous people of the earth receive the benefit of salvation? Why is Christ Jesus called Jehovah's Vindicator?

¶ 32. How will all of the human race who receive life have had part in the vindication of Jehovah's name?

¶ 33. How has Satan sought to thwart Jehovah's purpose? How has this tended to serve such end? What will be the outcome of the whole matter?

RELIGIONISM

DURING the rebuilding of the temple at Jerusalem after the seventy years of desolation of the land, a delegation of men representing the city of Bethel came up to Jerusalem to offer public prayer to be seen of men and to inquire about their self-imposed fasts and days of weeping and mourning over bygone events of Jewish history. At the time the prophet Zechariah was encouraging the work on the temple rather than taking time off to weep and howl and afflict himself over past events, thereby blinding oneself to the present great issue and to the Lord's commandments and requirements of service at his temple. Hence the occasion became one for the giving of the divine expression on so vital a matter. Zechariah reports: "Then came the word of the Lord of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years [of captivity in Babylon], did ye at all fast unto me, even to me?" (7: 4, 5) Since Jehovah raises the question, certainly then they had not indulged in these self-imposed arrangements of men to glorify God or to remove the reproach that had come on his name.

Jehovah's prophet then tells these self-constituted sanctimonious dreaming idolaters that when they did eat and drink in their time of prosperity they did it, not to use their strength in the service of the Lord, but for their own selfish benefit: "And when ye used to eat, and when ye used to drink, was it not of your own accord ye did eat, and of your own accord ye did drink? Should ye not [have been doing] the

things which Jehovah had proclaimed by the hand of the former prophets, while yet Jerusalem was inhabited and in peace, with her cities round about her, and the South and the Lowland were inhabited?" —7:6, 7, *Rotherham*.

Prior to A.D. 1916 and the death that year of a leading servant of the Lord God those in a covenant with Jehovah to do his will were in a prosperous condition for that time. Their great adversity and captivity to Satan's organization came in 1917 and 1918, amid the World War. Thereafter the dreamers, who are opposers, wept and howled, and still weep and howl, because, as they say, 'the last will and testament of a dead man was not strictly followed,' they assuming that any man could put a restriction upon God's work. Jehovah by his prophet says to them that instead of being sticklers for adhering to the words and opinions of a deceased man they should study the prophecies, which were aforetime written for the comfort and aid and instruction of God's people, and that they should feed upon these words of the Lord and be diligent to obey his commandments. The Lord caused the prophet Isaiah to write concerning the same class, at chapter fifty-eight, verses four and five, saying: "Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" To this prophecy *The Watchtower* called attention and urged upon the lukewarm and the weeping ones to awaken and become obedient to the commandments of the Lord. But they continue to go on in their own way and give no heed to the Word of God.—*The Watchtower* 1929, pages 131, 147.

Now the time has come to preach the truth and the remnant must give the strictest heed to all the commandments of the Lord. (Acts 3:22, 23) If they will avert the great calamity of going into captivity to Satan's organization and therefore falling at the battle of Armageddon, they must follow closely the Word of God as set forth by his prophets and which Word was written for the special aid and comfort of the Lord's temple class, of which Christ Jesus is the Head and Chief Corner Stone. It behooves every one of the temple class to now walk circumspectly and render *full obedience unto the Lord*.

God's covenant people are commissioned to declare the judgments previously written in his Word and to render justice unto others. As stated at chapter seven, verses eight and nine: "And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother." Those who have agreed to do the will of God are admonished that they should not show partiality or exalt the name of man. (Ps. 50:20; Luke 16:15) Every member of the body of Christ should show mercy and compassion to his brethren and to all those consecrated to God. This is what the Lord God requires. (Mic. 6:8) To take selfish advantage of a brother in the Lord is a very reprehensible thing in God's sight. Zechariah 7:10 continues, saying: "And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart." Evil surmising and evil speaking against a brother is a manifestation of the spirit of the class known as the "man of sin" and is evil against God's anointed ones, and the practice of such will land the perpetrator of the wrong into the "evil servant" class. (1 Thess. 5:15) Those men who came from the city of Bethel to the temple builders had been fasting, not to the glory of the Lord, but for selfish reasons; and the admonition is for those who are now on earth and who claim to be followers of Christ Jesus to devote themselves, not to fasting, but to joyful service to the Lord.

The Israelites were stiff-necked and refused to obey; and they suffered therefor. Their course of action and punishment are noted as "ensamples" for our benefit, that we may take the proper course. Concerning this chapter seven, verse eleven, says: "But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear." Not only is this the history of 2,500 years ago, but it exactly fits what "Christendom" and the "evil servant" class are doing and have been doing since 1922. Many who claim to be God's children, instead of willingly putting their shoulder to the wheel with others in exalting the name of Jehovah, have opposed the kingdom work and continue to oppose it, and to do so with strong words and acts. Verse twelve says: "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets; therefore came a great wrath from the Lord of hosts." They have closed their ears to the truth and set their hearts against the kingdom work. The wrath of God came upon Israel for their disobedience; and that foreshadows that in the battle of the great day of God Almighty a like punishment shall come upon the opposers.

"Christendom" would not hear during what is known as the "Elijah period" of the work of Jehovah's people, down till A.D. 1918, and still persists in stubbornness; and the "evil servant" class now make an alliance with others of Satan's organization just as Judas Iscariot did, and put themselves in opposition to God's kingdom, and when they cry to God he will not hear their cries. Verse thirteen of the prophecy declares: "Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts." Likewise Proverbs 1:20, 23, 24, 27-29 warns: "Wisdom crieth without; she uttereth her voice in the streets. Turn you at my reproof: behold, I will pour out my

spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord."

Jehovah scattered the Israelites with great trouble by permitting them to be overthrown; concerning which Zechariah 7:14 says: "But I scattered them with a whirlwind among all the nations whom they knew not: thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant land desolate." This is typical of the "man of sin" class. Those who have been returned from Satan's organization Babylon, and been enlightened and called to the kingdom and given the privilege of temple work, and who then willfully become lukewarm and disobedient, how much greater will be their punishment! (Rev. 3:14-18; 1 Pet. 4:17; 2 Pet. 2:12, 13) Outward show for selfish reasons and hypocrisy will receive a just recompense at the hands of the Lord. Those who joyfully obey will receive the approval of the Lord.

PRIVILEGES

JEHOVAH told his faithful prophet Ezekiel how hypocritical religionists had defiled his name, and what should be their fate, to wit: "In their setting of their threshold by my thresholds [in my temple], and their post by my post, and the wall between me and them; they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger." (Ezek. 43:8) Today worldly rulers have made God's sacred temple to appear as a common thing. Politicians, Big Business, and the clergy have used the name of Almighty God for their own wicked and selfish purposes. In Germany, for example, even as elsewhere, they have set up a state religion in the name of Almighty God, and have told the people that such state religion must be practiced by them. They have suppressed the truth and God's witnesses in the truth. The subservient clergy in such lands, together with their allies, have held forth politics and what is called "patriotism" as the obligation which God has laid upon his people. Many of those would-be leaders have adopted their own abominable creation, the League of Nations, as a substitute for the kingdom of Almighty God, and have set that abominable thing in God's holy place. Such defiling will no longer be possible under God's arrangement. (Ezek. 45:1-6) Because of these detestable acts committed by "Christendom" Jehovah consumes them in his anger. The words (at Ezekiel 43:8) "I *have consumed* them in mine anger" are prophetic words of what Jehovah will do in his slaughter at Armageddon to these defilers, just as he did to the ancient kings of typical Israel.

Jehovah now in his temple says to Ezekiel, and therefore to the class whom Ezekiel represents: "Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever." (Ezek. 43:9) These words constitute a warning to God's remnant now, and to everyone who has made an agreement or covenant to do Jehovah's will.

In the land of "Christendom", and within the so-called "church" systems, there are those who have made an implied covenant with God and who think to make themselves acceptable by self-righteousness, and yet at the same time they sympathize and affiliate with, obey and even fight for the ruling factors of Satan's organization, who are like dead carcasses. These must be put away.

The purposes of Jehovah are symbolized in this visionary temple described by Ezekiel's record. "Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern." (Ezek. 43:10) This is a commandment of the Almighty God to his faithful remnant to make known to all "Christendom" his purposes. This message must go to the "prisoner" class, and to the self-righteous, that they may have an opportunity to discern the difference between the holy and the unclean, and between God's organization and his works and, on the other hand, the works and organization of Satan the enemy.

A knowledge of their real condition should make prospective members of the "great multitude" ashamed, repentant and eager to join God's servants in acknowledging, honoring and obeying "the higher powers", namely, Jehovah, the Most High God, and his King of kings, Christ Jesus. "And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." (Ezek. 43:11) This command applies to God's remnant now. Great is their privilege to execute it.

"This is the law of the house; Upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold, this is the law of the house." (Ezek. 43:12) The profane and unclean must keep away from the temple ground. The house of Jehovah

is high up: "the mountain of Jehovah's house." (Isa. 2:2, 3, *A.R.V.*) Thus the temple proper as seen in Ezekiel's vision is built upon the third platform, the topmost above the ground that is outside of the wall of the outer court. The entire enclosure is on the top of the great mountain seen in vision by Ezekiel. (Ezek. 40:2) This shows that Jehovah's royal house or temple class surmounts the mountain of God's organization and is the capitol of that organization.

In Jehovah's temple envisioned by Ezekiel there was an altar. In the fulfillment of that prophetic vision the Lord Jesus Christ is the great sacrificing Priest, and his service is all-sufficient for the atonement of sin. The Lord's remnant on earth are shown the measurements of the altar, that they may have an appreciation of what sacrifices they may offer. (1 Pet. 2:5) Revelation 11:1 states: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." "And these are the measures of the altar after the cubits: The cubit is a cubit and an handbreadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar. And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit. So the altar shall be four cubits; and from the altar and upward shall be four horns. And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof. And the settle shall be fourteen cubits long, and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs [the steps thereof (*R.V.*)] shall look toward the east." (Ezek. 43:13-17) The hearth of the altar is foursquare. In offering the sacrifice the high priest ascends the altar steps with his face westward toward the door of the temple, moving in the same direction as the sun moves across the sky.

The altar here described is different from the "altar of wood" situated in the holy of the temple. (Ezek. 41:22) Primarily the altar here represents the ransom sacrifice of Christ Jesus. The Lord Jesus stated that his blood is the blood of the New Covenant; therefore the altar must represent sacrificial privileges in connection with the New Covenant, which must be validated at Mount Zion with the blood of Christ Jesus. The faithful followers of Christ Jesus, and therefore members of the royal priesthood, officiate at this altar by reason of the fact that they are 'made able ministers of the new covenant'. (2 Cor. 3:6) Jehovah selects those of the royal priesthood, and with that man has no deciding power whatsoever. "And thou shalt give to the priests the Levites that be of the seed [house] of Zadok, which approach [are near (*R.V.*)] unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering." (Ezek. 43:19) The heavenly priesthood will not be of the ancient priestly order of the house of Aaron. The clergy of "Christendom" will be no part thereof. Not even Christ Jesus selects these places for himself. "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec." (Heb. 5:5, 6) Jehovah decides the entire matter. All of the royal priesthood are selected by Jehovah, and these are with Christ Jesus, the High Priest, at the inauguration of the New Covenant, at his coming to the temple.

As Christ Jesus approached to the inauguration of the New Covenant he approached Jehovah God on the basis of the merit of his own human sacrifice (this being pictured in Ezekiel's vision of the temple by "a young bullock for a sin offering"), which sacrifice was made in behalf of the obedient ones of mankind. The underpriests, that is, the members of the body of Christ, accompany him at the inauguration of the New Covenant. Verses 20 and 21 of the prophecy (Ezekiel 43) picture the application of his merit in behalf of those of mankind that believe and obey. The true and meritorious 'blood sprinkling' took place at the making of the New Covenant nineteen hundred years ago; as it is written: "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." —Heb. 12:24.

According to Ezekiel 43:22, the offering of the kid is not made at the same time as that of the bullock, but on the second day of the temple service: "And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock." The "kid of the goats" represents the members of the body of Christ, the underpriesthood, and this illustration shows that the sacrifice of the body by the Lord is only secondary in significance at the inauguration of and carrying into effect of the New Covenant. The body members have part in it by reason of the fact that they are part of the priesthood, but the real value is in Christ Jesus himself.

In the temple service the burnt offering determines the acceptableness of the sin offering: "When thou hast made an end of cleansing [the altar], thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before [Jehovah], and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto [Jehovah]. Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish." (Ezek. 43:23-25) The offering of the bullock as a sin offering is followed by the burnt offering, which is evidence of God's acceptance of

the sin offering. From Pentecost until now God has been accepting those who will finally constitute members of the body of Christ, and who are pictured by the sin offering of the "kid of the goats", which was offered on each day for seven days. "Seven days shall they purge [make atonement for] the altar, and purify it; and they shall consecrate themselves." (Ezek. 43:26) The closing hours of the 'seventh day' are now here and the purging or atoning work will soon end.

The end of the period of sacrifice of Christ Jesus and his body members will mark the end of the "seven days". "And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God." (Ezek. 43:27) The "eighth day" is the day or time following the period of sacrifice; hence it marks the beginning of the day of fulfilling of the divine mandate to "fill the earth" by the "great multitude" under the kingdom of the Lord Jesus Christ. Then the people will be calling on the name of Jehovah "to serve him with one consent", and the royal priesthood will be serving for the reconciliation of the people with God. The work of reconciliation will continue during the millennial or thousand-year reign, and at the conclusion thereof "I will accept you, saith the Lord God". That will mark the time when Christ Jesus turns over the kingdom to Jehovah.—1 Cor. 15:24.

LETTERS

PHONOGRAPH HAS HELPED WONDERFULLY

DEAR BROTHER RUTHERFORD:

Just a line to say how wonderfully the phonograph work has helped me to fulfill my obligations to the Lord. It is just as if you were working with me, doing the hardest part. The abundant joy of Jehovah's organization, after the deep poverty suffered at Satan's hands, is more than one can express in words.

With much love and many thanks to the brethren for the provision of the phonograph,

Your sister in Jehovah's service,

GLADYS SACKVILLE, *Vancouver.*

JEHOVAH'S PRAISE SUNG WITH PHONOGRAPH

DEAR BROTHER RUTHERFORD:

With echoes of the great international convention in London still ringing in our hearts to help us on our way, we returned last week to our corner of the field here in Paris. It would be impossible to attempt to pen my gratitude to Jehovah for all the good things received at his hand during that wonderful congress, and I can but say that every item on the program was a fresh thrill, not forgetting the wide work of preparation and advertising which took place beforehand in which every one of us had opportunity of taking part.

It is a pretty tough job here in this city, in view of the language difficulty, and also the dreadful 'concierge' custom, etc.; but we came back with fresh determination to press on in this glorious fight. In the past it has been thought that Paris, with its huge blocks of flats, would be difficult to work with the phonograph on first calls, but the big convention gave us a spurt and we have found a way. We are not free to use the doorstep method with the phonograph as in England, because of the necessary continual dodging of these 'concierge' persons (who do not even stop at manhandling us if they feel so inclined); but, by using a tiny folding machine which can be got right into the homes of people, Jehovah's praises are being sung in spite of our sparse knowledge of French, and many interesting experiences are coming our way.

Everyone here is talking about the probability of war in a few days, and all sorts of preparations are being made. People are standing in groups in the streets conversing in anxious tones, and some of the women are in tears because their menfolks have been called up. But we rejoice as the GREAT war (Armageddon) approaches, and we thank our Father for our little part in his great organization, in every privilege of daily going in service to him. May we continue to stand shoulder to shoulder in that.

A German Jew who had been in a concentration camp said warmly that he thought Jehovah's witnesses were the most courageous people on earth. We are joyful to share with our brethren throughout the world in the difficulties and joys in whatever is in store for us. In our Father's strength we can accomplish all things. With love and greetings from

Your sister in the grand fight,

V. G. RELF, *Pioneer.*

DETERMINED TO MAINTAIN INTEGRITY

DEAR BROTHER RUTHERFORD:

We, your brethren assembled in convention at Detroit, desire to express our gratitude and joy to Jehovah for the privilege of being his witnesses. We are glad to be colaborers with you in exposing the enemies of Jehovah.

After the talks on Saturday and Sunday [September 10, 11], we are more determined than ever to maintain our integrity to Jehovah and his kingdom. We will, by the Lord's grace, show this by our increased activity in the Lord's work.

We send you our Christian love. May Jehovah continue to bless you and direct you in this day of battle.

(*Continued from page 370*)

"WATCHTOWER" CAMPAIGN

Four full months of 1939, January to April inclusive, have been set aside for the biggest, if not most important, yet of the campaigns to publish Jehovah's kingdom. It is designated the "Watchtower" campaign because of the special offer made, agreeable to arrangements of the Society, to wit, a full year's subscription for the magazine *The Watchtower* together with the book *Enemies* or any other one desired of the bound book series and a copy of the new booklet *Face the Facts*, on a contribution of but $1.00. This will be the offer in every language in which *The Watchtower* appears; hence this four-month campaign will be both international and world-wide. Every reader of *The Watchtower* who appreciates its real value and the dire need of all people of good will today for its spiritual food, will without urging desire to take part in this campaign. If not already in touch with the Society's service organization, write this office and make arrangements for the campaign. All publishers should begin preparing now for this event. A monthly report in the regular way will be expected of each publisher. Consult the *Informant* for all details hereon.

"FAITHFUL AND TRUE"

The "Faithful and True" testimony period will continue on to the end of December. A most unusual offer makes this period an outstanding one, to wit: *Vindication*, Book One, Book Two, and Book Three, are together being offered to the public on a contribution of but 35c. All kingdom publishers familiar with this marvelous exposition of the entire prophecy of Ezekiel know that they set forth repeatedly God's great purpose: "And they shall know that I am Jehovah." As an alternative the publishers may place the book *Preparation* and the new booklet *Warning* on a 25c contribution. At the least, *Warning* should be placed, on 5c. Let all promptly report their work.

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