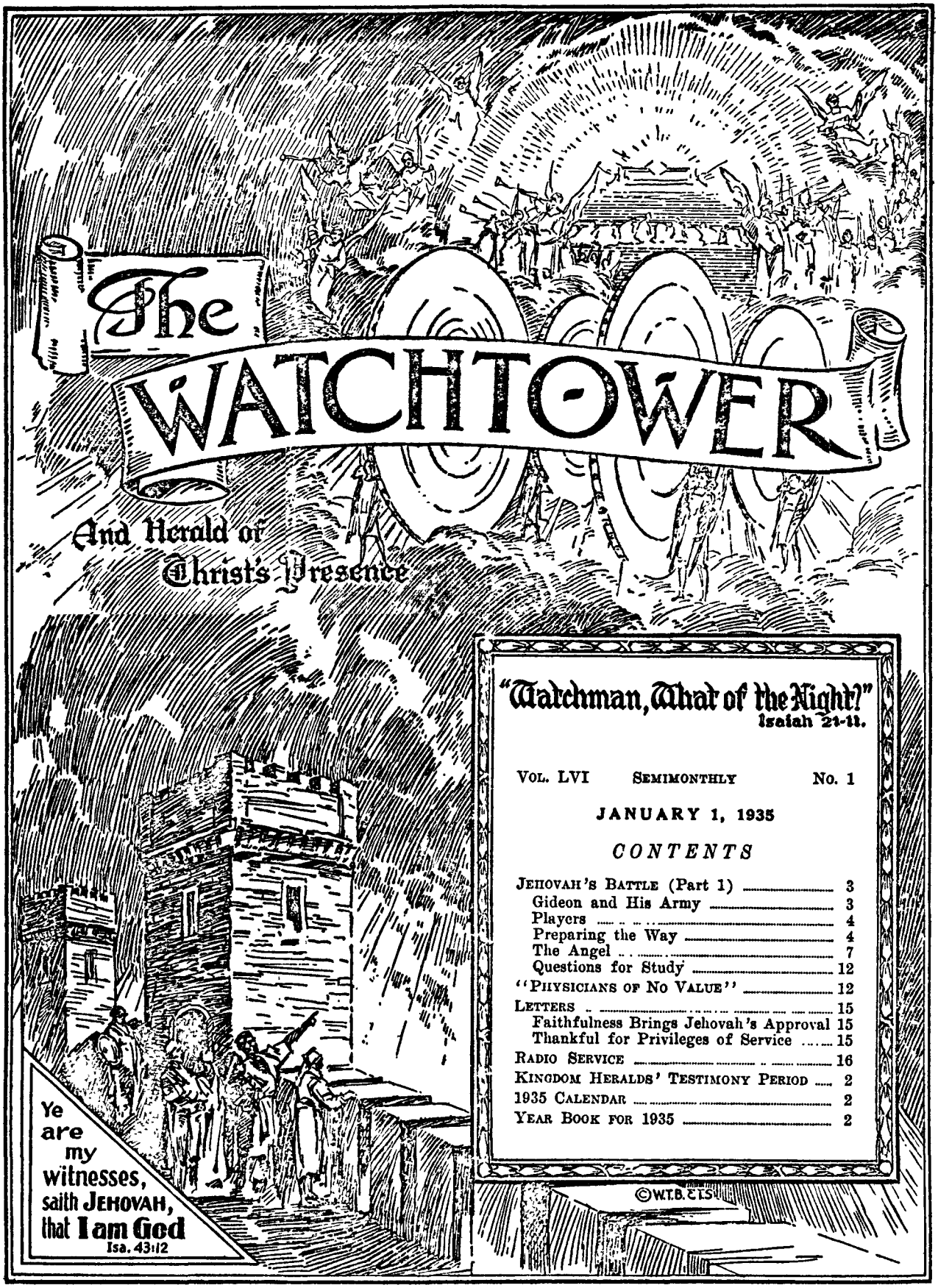
THE Watchtower

1935



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LVI SEMIMONTHLY No. 1

JANUARY 1, 1935

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Ye are my witnesses, saith JEHOVAH, that I am God Isa. 43:12

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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 wilfully 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 be restored and 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. It arranges systematic Bible study for its readers and 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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KINGDOM HERALDS' TESTIMONY PERIOD

This designates the nine days, February 2-10, in which the publishers of Jehovah's kingdom will unite their forces and put forth concentrated effort in getting a particular message into the hands of the people. In this case the message is that contained in the new book *Jehovah;* and with this testimony period this book is released to the public. It goes without question that every one who has taken the new name "Jehovah's witness" will want to have a full part in distributing this book, and every Jonadab who has taken his stand on the side of Jehovah will want to have as full a share therein as possible. Such appreciative ones will begin at once to consider the matter and to make all due preparations, as ordering supplies, arranging time and territory.

1935 CALENDAR

You will be especially pleased with the Society's calendar for 1935. Full of action and graphically representing the astounding victory Jehovah will gain for his name's sake, the calendar picture is most expressive of the year's text and sets forth, too, the part that Jehovah's witnesses must perform all through 1935 and clear through to the glorious finish. The calendar also bears a letter from the president and naming the special service periods for the year. These particular service periods, both regional and world-wide, are also indicated on the calendar date pad. Order from the Society, the Brooklyn office or branch office, enclosing remittance with order, at 25c each, or five for $1.00 if sent to one address. Orders may be grouped and forwarded through the company director or sharpshooter.

YEAR BOOK FOR 1935

The prophet Ezekiel regularly measured the waters flowing out from the temple. The Society does likewise, and here announces the issue of the *Year Book* for 1935. This contains the president's annual report, describing the purposes of the Society and briefly but comprehensively reviewing the activities, the experiences and the work accomplished during the service year just past by Jehovah's witnesses and Jonadab brethren in the various countries where the Lord has placed them. Also the 1935 year text, with appropriate comment, is given, and daily texts and comments for your refreshment and instruction each day of the year. Only a limited edition is being printed; hence the *Year Book* is offered at 50c a copy. Remittance to cover should accompany order, forwarded to the Brooklyn office or branch office. Groups of Jehovah's witnesses and Jonadabs should combine orders and send through local service director or sharpshooter.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI JANUARY 1, 1935 No. 1

JEHOVAH'S BATTLE

"For Jehovah and for Gideon."—Judg. 7:18, A.R.V.

PART 1

JEHOVAH engages in battle for his name's sake. The battle that will completely vindicate his name will be the "battle of that great day of God Almighty", fought at the place which he has chosen, and hence is called the 'battle of Armageddon'. He assembles his own forces and maneuvers the enemy to come up against them for battle. The "King of eternity", whose name alone is Jehovah, has made Christ Jesus his Chief Officer and Vindicator or Executioner of judgment and has sent him forth to engage the enemy in battle for the purpose of vindicating his great and holy name. The time has come for Jehovah by his strong "right arm", Christ Jesus, to take possession of the earth, and relating to that time he caused his prophet in centuries past to write: "To Jehovah belongeth the earth, and the fulness thereof." Then the prophet propounds the question: Who shall be in his holy organization and witness the triumph of the King? Jehovah causes the answer to be written: 'The clean of hands, and the pure of heart . . . shall bear away the blessings from Jehovah and vindication from his delivering God.' The time of the fulfilment of these prophetic utterances is after Jehovah has enthroned his beloved Son and sent him to the temple for judgment. Jehovah, the King of Eternity, causes announcement to be made at the temple, to wit, "Lift up, ye gates, your heads, and lift yourselves up, ye ancient doors, that the king of glory may come in. Who, then, is the king of glory? Jehovah (God) of hosts, he is the king of Glory."—Ps. 24, *Roth. Pss.*

2 Thus the psalmist identifies the king of glory as "Jehovah of hosts", meaning Jehovah of armies in battle array, "Jehovah, strong and mighty; Jehovah, mighty in battle." Who composes this host of Jehovah? In ancient times Jehovah's chosen people, the Israelites under the leadership of the captain wholly devoted to God, stood as the representative of this host. Such is the simplest application. 'The host,' in the wider application, means the legions of spirit creatures invisible to human eyes. "Jehovah is a man of war: Jehovah is his name." (Ex. 15:3, *A.R.V.*) 'Appearing with his host' means that the time for war has come and the great battle must be fought. (Eccl. 3:8) It is the time when Satan and his hordes of wickedness shall bite the dust. Due notice has been given to Satan and his organization, and they are told to prepare for war, and Satan knows that his time until the battle is short. In times past Jehovah foretold these days of preparation and of battle, and this he did in at least two different ways: (1) By the plain words of his prophets; and (2) by making prophetic pictures or dramas, in which creatures played their respective parts. We have the assurance from Jehovah that in his own due time he will make known the meaning of these prophecies and prophetic pictures, particularly to those who are devoted to him, and that just preceding and at the time of the battle. Because these things were written aforetime that the remnant should receive comfort and in patience continue their work in hope, we may be sure that it will please Jehovah to give the remnant some understanding of these prophecies and prophetic pictures now, just preceding the time when the great battle is to be fought.—Rom. 15:4.

GIDEON AND HIS ARMY

3 Among the divinely made prophetic pictures that seem to begin to have fulfilment shortly before Armageddon is that of Gideon and his little army that put to flight and destroyed the Midianites and their allies, as described in chapters six to eight of the book of Judges. It is certain that the victory that was given to Gideon was the victory of Jehovah God and the record is made thereof in the Scriptures for the instruction, aid and comfort of the remnant at the present time. In all prophetic dramas and pictures Jehovah and Christ Jesus are the important ones, and in the pictures they are represented by some creature who may or may not be wholly devoted to Jehovah God. Sometimes one man plays a double role, but it is the truth taught by that part which God has him to do that is the matter of importance. Since the coming of Christ Jesus to the temple of Jehovah for judgment it has pleased the Most High to make it plainly to appear to his anointed ones on earth that the prophetic dramas enacted in ancient days, and recorded in the divine record, were so enacted and

recorded to foreshadow Jehovah's purpose; and the understanding of these things now brings great comfort and hope to the anointed. It seems to be God's time for his anointed remnant to have an understanding of these prophetic dramas recorded, including the book of Judges, and hence with confidence we examine the record thereof.

PLAYERS

4 The more prominent players in this prophetic drama are these: Joash, the father of Gideon, appears in the picture as representing Jehovah. This may at first seem strange, since Joash had an altar built to Baal and evidently had fallen away to Baal worship. But bear in mind that the man Joash is of no consequence as a man. The part he plays is important. He merely fills a place on the dramatic stage.

5 Gideon the son of Joash represented Christ Jesus, the Son of Almighty God, whom Jehovah has appointed as vindicator of his name. In some parts of the drama Gideon represents the faithful anointed remnant, who are counted in by reason of being a part of The Christ.

6 The people of Israel, being God's covenant people, in which there was found a remnant of faithful ones, pictured as a whole the peoples of earth under the dominating power of Satan and out from which comes the faithful remnant that honors and serves Jehovah.

7 The "three hundred" that engage with Gideon in the battle represent or picture the faithful remnant which God has selected and approved for his name who have proved their faithfulness and integrity towards Jehovah.

8 The Midianites and their allies picture Satan's organization, that is, 'the seed of the Serpent,' bent on the destruction of those who serve Jehovah God.

9 Other players appear as the drama is unfolded, but neither the "great multitude" of Revelation seven nor the Jonadab company appear at any place in the prophetic drama.

10 Vindication of Jehovah's name is the fact of greatest importance that is foretold by this prophetic picture, the chief purpose of which is to establish before all creation that Jehovah is the supreme Almighty God. Jehovah of hosts engages the enemy in war for the execution of his judgment or vengeance and destroys the enemy for the purpose of proving the supremacy of Jehovah and placing his name in its proper place in the mind of all surviving creatures. Jehovah is the source of life, and those who live must know that he is God. Jehovah confers upon Christ Jesus the great honor of being his Vindicator or Executioner, and hence Gideon, who foreshadowed the Vindicator, is the foremost one that plays in this prophetic drama.

PREPARING THE WAY

11 The time must come and did come when Jehovah would turn his attention to the things pertaining to the earth and when his Messenger would go before him to prepare the way for the final conflict. From A.D. 1878 to 1918 Jehovah caused to be delivered the message of repentance and separation from worldly organizations preparatory for the coming judgment which must begin at the house of God. From 1918 onward preparation is made for the battle of Armageddon. It therefore appears that Gideon played a double role, foretelling certain events coming to pass from 1918 onward till Armageddon. Sometimes he pictures Christ Jesus alone, while at other times in the drama he pictures both Christ Jesus and the faithful remnant, and sometimes the remnant alone, who are shown by virtue of the fact of being in Christ and continuing faithful to the end. What follows hereinafter has to do with the divine record recorded at Judges chapters six to eight, which prophetic pictures open with these words: "And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years." —Judges 6:1.

12 Jehovah had chosen the Israelites as a people for himself, and here they picture the same ones as they did when in Egypt, to wit, the peoples of earth under the power of Satan and who shall be delivered. When Jehovah inaugurated his covenant with Israel he commanded them: "Thou shalt have no other gods before me." (Ex. 20:3) Later, when they were oppressed by the enemy and cried unto God, he said to them: "I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell; but ye have not obeyed my voice." (Judg. 6:10) The nation of Israel, of course, included Gideon's father Joash, who had turned to Baal worship, and this Baal worship was the evil that they had done in the sight of the Lord. God had warned the Israelites of what should come upon them for their unfaithfulness, and now in full harmony with that warning he permitted the enemy, led by the Midianites, to oppress them. The destruction of the Israelites would not have settled the question at issue between Jehovah and Satan; but chastising the Israelites, and then raising up the faithful ones and delivering them and giving them the victory over the enemy, would be a vindication of Jehovah's name, and this in the prophetic drama would foreshadow the final result.

13 The enemies whom God permitted to harass the Israelites were the Midianites and their allies. Midian was a son of Abraham by Keturah; his name means "contention" or "brawling". (Gen. 25:2) The Rechabites, or 'Jonadabs', were descendants of Midian, but they were not included in the company of Midianites that oppressed Israel. (Ex. 2:16-21; Judg. 1:16; 4:11; Jer. 35:6) This foreshadows the Jonadab or "sheep" class on earth at the time the judgment is proceeding. The merchantmen who sold Joseph into Egypt were Midianites. (Gen. 37:28, 36) The Midianite elders joined the Moabites in hiring the

prophet Balaam to curse Israel. (Num. 22:4-7) Balaam taught the Midianites to cast a stumbling block before Israel to entice them into the worshiping of Baal-peor. (Num. 25:6-18) Thus it is seen that the Midianites were fleshly relatives of the Israelites, who had become wholly the seed of the Serpent and who were bent on doing injury to the Israelites. The Lord permitted the Midianites to oppress the Israelites for a period of seven years, which corresponds to the 7,000 years of man's bondage to Satan and during the last thousand years of which period the obedient ones will be delivered and the enemy destroyed. The yoke of the Midianites appears to have been broken in the springtime of the seventh year, at the grain-threshing time.

[14] Because of this persecution and oppression the Israelites endeavored to find a place of refuge in the mountains: "And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds." (Judg. 6:2) Undoubtedly the Israelites hid in the dens and there concealed their food to keep the enemy from stealing it. This illustrates how the mass of humankind has had to exist in fear of their oppressors, who have at all times been active agents of Satan the Devil to bring sorrow upon mankind.

[15] In the springtime, when the crops of the Israelites were well on the way to gathering, the enemy came upon them to destroy their food supply: "And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them." (Judg. 6:3) It is of interest here to note the description of the enemy, which will enable us to locate and identify the possible enemy at the present time. The Midianites were in the lead of this invading army and were accompanied by the Amalekites, who were the descendants of Esau (Edom) by the Canaanitish woman, the Hittite; hence these were second cousins of the Israelites. (Gen. 36:2, 10, 12) Their rulers were the Agagites. Haman, who plotted the destruction of Mordecai and Esther, was of that despicable stock. (Esther 3:1) God had pronounced a curse upon the Agagites because of their persecution of his chosen people when on their trek to Canaan. (Ex. 17:8-16; 1 Sam. 15:32, 33) The "children of the east", who also were members of the invading army, were Ishmaelites. (Judg. 8:24) The mother of Ishmael was the Egyptian woman Hagar, and the father was Abraham. Ishmael married an Egyptian. (Gen. 16:3; 21:21) It was the Ishmaelite merchants that bought Joseph and carried him away into Egypt. This but illustrates the fact that one part of the human race that has become the seed of the Serpent has been used by the Devil to oppress and persecute those who have tried to serve Jehovah God. All are fleshly related to each other, and most of them have become the sons of the Devil by taking his side of the controversy.

[16] All of that motley and oppressive horde that came up against the Israelites were under the leadership of four sheiks, whose names were, to wit: "Oreb," meaning "raven", a bird of prey and which steals; "Zeeb," meaning "wolf", a wild and stealthy and murderous beast; "Zebah," meaning 'slaughterer' or willful killer; and "Zalmunna", meaning "defense has been denied", that is, such men as stealthily take undue advantage of others and strike them in the dark without warning and hence are like unto the copperhead snake. All of these instruments of the Devil, forming a part of the seed of the Serpent, are shown in the present day by the class of men who join together to persecute God's anointed.

[17] Jehovah had duly warned the Israelites that their disobedience would be visited by calamities, and by God's permitting this devilish horde to invade their land punishment for disobedience had come upon them. (Deut. 28:33, 34) These facts illustrate how the human race has ever suffered at the hands of robbers, thieves, and murderers, who have preyed upon the defenseless and taken away the fruits of their labors, and how this punishment has come upon them at the instance of the Devil for the purpose of causing them to curse God. But the day of reckoning is near at hand, when all these oppressors must be brought to account. (Jas. 5:1-6) One class of persons of humankind bestow labor upon the earth, which produces food and raiment and perhaps a place of domicile, while another class, who have produced nothing, reap the benefits or fruits of that labor. A change will come with the reign of Christ Jesus, when men shall build and inhabit their own homes and eat the fruit of their own vineyards.—Isa. 65:21-23.

[18] Jehovah had told the Israelites that if they persisted in their acts of disobedience they would suffer: "And ye shall sow your seed in vain, for your enemies shall eat it." (Lev. 26:16) This did not mean that God sent the enemies. The protection of the Israelites depended upon their obedience to God, and when they failed to obey he withdrew his protection and let the enemy proceed to punish them. The Devil had set a snare and taken the Israelites by playing upon the vanity of the leaders, and had induced them to practice the Devil religion called Baalism. Having entrapped the Israelites, then the Devil marched his roving band of plunderers into their land to take advantage of that people and with the purpose of causing them to curse Jehovah God. "And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass."—Judg. 6:4.

[19] That wicked, invading army destroyed everything in the fertile valley of Sharon and then marched on to the commercial city of Gaza, taking or destroying everything that came in their way. The parallel of that invading army and its destruction is found at the present time when we mark that politics, big

business, and false religion, called "Christianity", control, rule and oppress the mass of the people. The Devil set a trap for the leaders of "Christendom" by playing upon their vanity, and he has induced them to adopt a practice of formalism called the "Christian religion" but which is in fact satanic worship. He has caused the people to fear men who as their leaders claim to have divine guidance in the administration of public affairs. The people, being blindly led by blind guides, fall into the snare of Satan. The plunderers rob them of their land and their homes and their property and the products of their labor. The Israelites had to make dens in which to hide their substance in order to eat. At the present time the people have had to provide hiding places for their little savings, and the ruling factors seek out their hiding place and take away their substance. The Israelites cried out because of their suffering, but how many of them looked confidently to Jehovah God? At the present time the peoples of earth cry out because of their suffering, but comparatively few look with confidence to Jehovah God and his King. The faithful remnant are the recipients of the truth in order that they might be permitted to go on with confidence in serving Jehovah and in assisting those who have turned their hearts toward God.

[20] The roving enemy did not come into the land of Israel merely to feed themselves, but they came for the purpose of working complete destruction upon the Israelites. They brought with them their animals and their tents and set about to consume everything that the Israelites had, and then to have what they brought with them for their own use. "For they came up with their cattle, and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it." (Judg. 6:5) They compelled the Israelites to feed not only the sheiks, but all their servants and fighting men and all of their animals and all of their hangers-on, and thus they laid upon the Israelites heavy burdens of overhead expense. How like the present-day financial, political and ecclesiastical job-holders, all of whom insist on having their fat salaries regardless of the burdens that must be borne by those who produce the wealth of the land. The great burden of taxation is constantly increased for the purpose of operating useless schemes of government, and this has brought the people into poverty and distress. In addition to the administrative officials, and a very great multitude of assistants that must be supported in luxury, there is the commercial element holding great amounts of watered stocks and bonds for which they demand and receive usury and large dividends, which must be paid by the products of those who have labored. These parasites, together with their families, family servants, and hangers-on, must be fed at the public trough. The tidings that the day of reckoning is near at hand is indeed good news, and God's faithful ones delight to exclaim, as he caused to be written long ago: 'Thou shalt destroy them that destroy the earth.'—Rev. 11:18.

[21] It was a sorry day for the Israelites when the enemy came up against them, even as it is now a sorry day throughout the earth for those who must 'eat their bread in the sweat of their face'. "And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord." (Judg. 6:6) It needs no proof, as it is apparent to all, that the common people of every nation today are greatly impoverished because of the great oppressive crowd that represents the Devil, and in all the earth they are crying out because of this oppression. That description of the Israelites exactly fits the state in which the people find themselves today throughout the earth. The Israelites cried out; and many today cry out because of their oppression and suffering, but few are they who hear the Word of God, learn the real cause of suffering, come near to his name and seek to do his will. The Devil has led the people into his snare in order to induce them to curse God, whereas in truth and in fact the Devil himself is to blame for the great suffering of humankind. (Rev. 12:12) The foolish people now sing hymns written without regard to divine truth, offer up their words of prayer, asking that God will send rain and other material blessings, but this same class wholly disregard what God's Word has said to them as to the cause of these troubles and what is his remedy. The Israelites called for God's help, and Jehovah responded: "I will go and return to my place, till they acknowledge their offence, and seek my face." (Hos. 5:15) At the same time the Israelites were crying to God they raised a great hue and cry against Gideon because he had destroyed the altar of Baal.—Judg. 6:25-32.

[22] It is even so today. Many people are crying out unto God by the words of their mouth, and are asking for material help, and yet they join in the persecution of Jehovah's witnesses, who have exposed the Devil and devil worship and pointed out to the people that the Devil is responsible for their troubles, and that their only hope of relief is through the kingdom of God, and that this relief will come to them by and through Jehovah's great Vindicator, Christ Jesus, and in him alone they will find hope.—Matt. 12:21.

[23] Other scriptures show that in the nation of Israel the masses had turned to Baal worship but that there was a remnant faithful and true to their covenant with Jehovah. The faithful ones would cry unto Jehovah in sincerity, while the other Israelites would be moved to cry out entirely for a selfish reason. "And it came to pass, when the children of Israel cried unto the Lord because of the Midianites, that the Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage." (Judg. 6:7, 8) Un-

doubtedly God sent his prophet because some of the Israelites remained faithful to him and did not bow their knee to Baal. It is quite certain that Gideon was one of the faithful remnant of Israel, otherwise Jehovah would not have given him opportunity of special service. That unnamed prophet whom Jehovah directed to speak to Israel in God's name must have been one of the faithful remnant. It was probably in the seventh year of their oppression that this prophet delivered the message of repentance and reformation. What that prophet of God did and said appears to foreshadow the work of the Elijah period of God's people from 1878 to 1918. The Elijah work done within the borders of "Christendom" afforded an opportunity for those of "Christendom" who were honest and sincere to separate themselves from the devil worship and service and turn wholly to the service of Jehovah and his King. It is therefore seen that the work from 1878 to 1918 was a work of preparing the way before Jehovah and preparing a people to receive the King when he should come to the temple.

[24] By the mouth of his prophet Jehovah forcibly reminded the Israelites that, not any creature had brought them out of Egypt, but Jehovah God had brought them out of Egyptian bondage and had relieved them of their oppressors, and that they had not kept this in mind and had not obeyed Jehovah God. "And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land: and I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice."—Judg. 6:9, 10.

[25] The conditions existing in Israel exactly foreshadow the conditions in which the so-called "Christian world" or "Christendom" finds itself today. Even professed Christians well know from the Scriptures that Jehovah rebuked the devil worshipers by delivering his chosen people from Egypt. "Christendom" even claims that God delivered them from "heathendom", and yet these same ones continue to worship that which is in opposition to Jehovah God, hence devil worship. All persons who have agreed to do the will of God know that he has spoken to them through Jesus Christ and the apostles and that these faithful and true witnesses testified that the Word of God is the truth and must be their proper guide. In the face of all of this evidence millions of persons in "Christendom" continue to fear men and to walk according to the teachings of men, and the result is that they have fallen into the snare of Satan, which the Devil has set for them. (Prov. 29:25) The witness work done by God's people from 1878 to 1918 and which was foreshadowed by that of Elijah the prophet, and of the prophet John the Baptist, was a preparatory work foreshadowed also by the prophet whom Jehovah sent to the Israelites in Gideon's time. Many persons who heard the message of warning and reformation during that period of time did turn away from organized "Christendom", while many more have remained within the confines of "Christendom" utterly disregarding the Word of God. Many of those who were turned away from "organized Christianity", so called, came away in a half-hearted manner and have continued to fear men, and hence they have feared devils or false gods. Had the professed Christians trusted wholly in the Lord God and, as directed by God's Word, disregarded the teachings of men, they would have kept themselves out of Satan's snare.

THE ANGEL

[26] Following the delivery of the message to the Israelites by his prophet Jehovah sent his angel, not to the Israelites, but to Gideon, because Gideon was of the faithful remnant: "And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite; and his son Gideon threshed wheat by the winepress, to hide it from the Midianites."—Judg. 6:11.

[27] This exactly corresponds to the coming of Jehovah's great Angel or Messenger of the covenant to the temple in 1918, coming as he did at the conclusion of the preparatory work which preceded, and at the time of his coming he was accompanied by his host of holy angels. (Mal. 3:1; Matt. 25:31) Jehovah, by sending his angel to Gideon, there marked the beginning of the preparation for the execution of his judgment or vengeance against the Midianites and others who constituted Satan's seed on the earth. That corresponds exactly with 1918, which marks the time when, as it is written, "thy wrath is come" against the enemy, and the beginning of preparation for the execution of judgment or the vengeance of our God against Satan and his horde for the purpose of vindicating God's name. (Rev. 11:18) It marks the beginning of the time when God gathers unto himself his faithful ones at the temple: "For the day of vengeance is in mine heart, and the year of my redeemed is come." (Isa. 63:4) The great Vindicator appeared at the temple to deal with those whom he would associate with himself in the vindication of Jehovah's name.

[28] Joash was the father of Gideon. The name Joash means "Jehovah-fired", and suggests that Jehovah is a consuming fire against the enemies. (Deut. 4:24; Zeph. 3:8; Mal. 3:2; Heb. 12:29) Joash was a son of Abiezer, whose name means "father of help", and who was a son of Manasseh, whose name means "causing to forget (afflictions)" and who was Joseph's firstborn son. The name Abiezrite points to Jehovah as the helper. (Pss. 121:1, 2; 124:8; 146:5) It is exceedingly happifying to note how Jehovah God arranged the small details in the prophetic drama for the aid of his faithful ones in these latter days. These things greatly comfort the remnant; manifestly that

is why Jehovah permits them to see and understand.

[29] Joash had built an altar to Baal, and beside it a "grove", or wooden image, in utter violation and disregard of the Word of God, and thus Joash had marred his own good name. The fact that the divine record names Joash and his son Gideon at this point discloses these two pertinent facts, to wit: (1) That the father of the Greater Gideon, Christ Jesus, is Jehovah God; and (2) that the earthly fathers of the remnant now on earth, who are sons of God and hence a part of the Greater Gideon, were Baal (or Devil) worshipers, even though prominent in the affairs of "Christendom" and professing to be Christians. Thus we see that Joash at this point played two parts in the prophetic drama. Subsequently Joash is found supporting the side of his son Gideon and arguing against Baal and against those who supported Baal, and that further supports the conclusion that Joash pictured Jehovah God. (See verses 30, 31.) It must not be concluded that because a creature plays a part in a prophetic drama representing Jehovah God he necessarily is at all times on God's side.

[30] Gideon was of the same tribe as Elisha. (1 Ki. 19:16) Gideon's name means "tree feller", that is, "warrior who throws down living creatures pictured by trees." In this he represented Christ Jesus, the Vindicator of Jehovah, who wars against and throws down the creatures that oppose Jehovah God and reproach his holy name. The remnant appears in this part of the Gideon picture by reason of being in Christ Jesus. The Greater Gideon appeared at the temple of Jehovah in 1918 for judgment and the execution thereof, and this work will culminate in the destruction of Satan and his organization, and the faithful followers of Christ Jesus will be associated with him therein. God's prophet Isaiah surely has reference to the Greater Gideon (the "tree feller" or warrior) in the day of God's vengeance when he says: "And the Lord of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled." (Isa. 10:26, 33) "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" (Isa. 14:12) At the hand of the Greater Gideon Satan's organization shall become a desolation. "How is the hammer [Satan's tool] of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!" (Jer. 50:23) "All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted."—Ps. 75:10.

[31] When the angel of the Lord went to visit Gideon he sat under an oak tree, and near by was Gideon "beating out wheat". (*R.V.*) Thus the time or season of the year is fixed, and corresponds to the time of year when Boaz redeemed Naomi and bought Ruth for his wife. (Ruth 2:23; 3:1, 2) Gideon's beating out the grain in the threshing time suggests the action that is to be taken against the enemy by Christ Jesus, whom Jehovah sends forth as his instrument to beat Satan's organization to pieces. "Behold, I will make [for] thee [those faithful to Jehovah] a new sharp threshing instrument [sledge, *Roth.*] having teeth [to cut and tear]: thou shalt thresh the mountains [that is, the divisions of Satan's organization], and beat them small, and shalt make the hills [highest places thereof] as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord [Jehovah, who made Christ Jesus to be the threshing instrument], and shalt glory in the Holy One of Israel." —Isa. 41:15, 16.

[32] To those who are with Christ Jesus in the war against the enemy (Rev. 17:14) Jehovah says: "Arise, and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."—Mic. 4:13.

[33] Gideon had to thresh the grain in secret at the winepress. The time for treading grapes had not come. But the fact that Gideon was threshing "in the winepress" (*R.V.*) suggests that it was the time for the enemy to be crushed, foreshadowing the due time when Satan and his organization will be crushed in Jehovah's great winepress. To prevent the Midianites from stealing his food Gideon was working in secret and hiding the food. That corresponded to the time when Satan was cast out of heaven and began the persecution of God's remnant on earth and when God's organization, pictured by his woman, "fled into the wilderness, where she hath a place prepared of God." (Rev. 12:6, 14) The angel of the Lord appeared in human organism, and when he approached Gideon he was not recognized as Jehovah's messenger: "And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour." (Judg. 6:12) Gideon and all the remnant of Israel were then in fear, because the enemy had come up to take away their substance. Correspondingly about 1919 the followers of Christ Jesus on earth were going about the land in quietness because of fear that the enemy might attack them. It was in that year that a convention of consecrated ones assembled at Cedar Point, Ohio, and there it was made known to them, by the grace of the Lord, that the work done by the fearless Elisha foreshadowed work yet to be done on the earth, and that these faithful ones must go forward in a fearless manner and do the work that God had put in their hands and do it to his glory. It now appears certain that Jehovah through the Lord Jesus directed the publication at that time in *The*

Watchtower of the articles "Blessed Are the Fearless".

[34] The fact that the angel appeared to and addressed Gideon is proof that Gideon was of the remnant of Israel and that he had refused to bow down to Baal. He was faithful to God, and hence God chose him for a certain work. For the same reason Jehu was chosen to do a work of execution. (1 Ki. 19:16) Gideon had previously shown himself to be against the Midianites. Likewise in 1919 those who were at that time trusting in Christ Jesus, and who formed by his appointment the "faithful and wise servant" class, had previously done valiant service in the name of the Lord and were ready and willing to go forward at any time and anywhere when they were certain of the will of God concerning them. Gideon at this point of the dramatic picture more particularly represents the faithful remnant, for the reason that they, and not Christ Jesus, needed to be assured that Jehovah was with them. To Gideon the angel said: "The Lord is with thee, thou mighty man of valour." And now the faithful ones on earth gathered unto the Lord have from him this message: "I am with you, saith Jehovah." (Hag. 1:13; 2:4, *A.R.V.*) These are men of valor by reason of being with Christ Jesus and marching under his leadership.

[35] The response of Gideon to the angel shows that he had a desire for the vindication of Jehovah's name but he desired further evidence from the Lord that he might be sure to go in the right way: "And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites."—Judg. 6:13.

[36] The consecrated assembled at Cedar Point in 1919 were uncertain as to what was in store for them and what they should do, but with the faint hope that there was something to do. That was just at the turning point of the Elijah to the Elisha work. Those there assembled were like Elisha when he stood by the waters of the Jordan and cried out: "Where is the Lord God of Elijah?" (2 Ki. 2:14) The words of Gideon addressed to the angel showed that he there pictured those of the consecrated whose heart devotion was and is wholly to Jehovah. These faithful ones did not then understand God's purpose as they now understand it. At that time they did not see that Jehovah had permitted Satan and his organization to remain until his due time to manifest his power against the enemy and until he first had caused his own mighty name to be declared in all the earth. (Ex. 9:16) It was some time after 1919 that they received such knowledge. As Gideon appeared to be discouraged, so the consecrated in 1919 felt that God was angry with them, but they did not understand just why. (Isa. 12:1) Now the perilous days have come and the battle of the great day of God Almighty draws near, and Jehovah permits his people to look back over the way he has led and see some of the marvelous provisions he has made for them. They can see now how he used them to fulfil prophetic pictures, and this strengthens their hope.

[37] Jehovah's vindicator, the Greater Gideon, had taken his place in the temple of God, and upon him God looks with approval and delight: "And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" (Judg. 6:14) Both Christ Jesus and the remnant are here pictured. Gideon represented particularly the mighty Officer of Jehovah, Christ Jesus; and as to the remnant, Gideon's natural weakness pictured that these are not strong in themselves, but because of their faith and devotion to Jehovah they are "strong in the Lord, and in the power of his might". (Eph. 6:10) God's time for action had arrived and he said to Gideon: "Go in this thy might." The time had arrived to begin preparations for the great battle that was to follow. This foreshadows that the time had arrived for the beginning of preparation for the battle of Armageddon and that those devoted to Jehovah receive the command to go forth in the strength of the Lord and declare the day of the vengeance of our God. This they began to do after 1922. They have appreciated the fact that they are sent forth by the Lord and in his strength. Gideon was not one self-appointed or self-commissioned to go, nor was he commissioned by men. Likewise Christ Jesus took not this honor to himself, but Jehovah God bestowed the honor upon him and appointed him to the high position of Vindicator. (Heb. 5:4) None of those in the Lord's organization can be self-appointed. They are there by the grace of God. It required some time after 1919 for the consecrated to get their bearings and to get into the swing of the work which the Lord had appointed them to do. In 1922 there was again an assembly of these faithful ones at Cedar Point, and then they learned that the Lord Jesus was at the temple of Jehovah, and in the language of Isaiah the Lord again propounded the question: "Who will go for us?" And the faithful in response cried out with joy: "Here am I; send me." And the Lord said, "Go."—Isa. 6:8, 9.

[38] Now in this day Jehovah's witnesses well know that they are not sent forth by man nor has any man or men the right or authority to commission them to preach the message of God's kingdom, and for this reason they do not ask or apply for human authorization. They have heard the command of the Lord, and they go in obedience to that commandment. Like the apostles they say: 'We should serve God and not men.'

[39] Gideon did not think too highly of himself, and this is shown by the words addressed to the angel: "Oh my Lord, wherewith shall I save Israel? behold, my family is poor [the poorest, *R.V.*] in Manasseh, and I am the least in my father's house." (Judg.

6:15) Gideon had brothers, but he counted himself as the least among these. (Judg. 8:18, 19) Before him there had been no judge of Israel from the tribe of Manasseh. Six other judges had preceded Gideon as judges of Israel, and now he was to be the seventh. Gideon, thus exhibiting meekness and lowliness of heart, again pictures the Lord Jesus Christ and those who are his true and faithful followers, and this harmonizes with the inspired words written in the Scriptures: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." (1 Cor. 1:27-29) Any man who thinks too highly of himself or regards himself as important in God's organization never stands the test that comes upon him. He must fully appreciate the fact that he goes forth in the strength of the Lord and that in his own strength he can do nothing. It is by the grace of God and in the strength of Christ Jesus that Jehovah's witnesses now can accomplish God's purpose toward them.

[40] Being an obscure man and appreciating the difficulty of his obtaining followers in Israel that would go into the war with him, Gideon exhibited doubt and hesitated to attempt the work of delivering Israel. He knew that he would have a real fight and that his supporters must be real men. Gideon did not realize at the time that it was Jehovah's angel that was speaking with him, and it certainly appears that within himself he felt wholly inadequate to undertake the deliverance of Israel from the enemy. "And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man." (Judg. 6:16) Gideon needed faith and strength, and in this he pictured God's faithful remnant, who trust not in themselves but who trust in the Lord.

[41] God there gave assurance to Gideon that Gideon was in the favor of Jehovah, and likewise now he gives assurance to his people in Christ Jesus that by his grace they may accomplish the work which the Lord has committed into their hands. Jehovah had to strengthen the faith of Moses and to prepare him for his work by giving him like assurance. (Ex. 3:12) Call to mind now the work of God's people from 1919 to 1922 and their attitude during that period of time. They had to be repeatedly assured that the Lord God would be with them to do the work foreshadowed by Elisha, and the Lord God furnished this assurance. During that period of time there was much 'prophesying' or preaching, and such was needful to strengthen the faith of God's people and to get them ready to go into the field and to begin the active campaign. This stirring up of their pure minds was after the manner of Ezekiel's prophesying to the valley of dry bones before God's spirit was infused into those bones. (Ezek. 37:1-10) The period of time from 1919 to 1922 was largely occupied in the study of God's Word and the organization preparatory for the work that has followed since.

[42] Gideon had no desire to be guided by the mere words of man, and in this he showed that he represented those of the Lord's children who trust in the Lord and who lean not to their own understanding. Not knowing that he was addressing the angel, but thinking he was addressing a man, Gideon asked for more proof: "And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me."—Judg. 6:17.

[43] It had probably percolated into Gideon's mind that this man represented the Lord, but he wanted the proof that the message was from Jehovah. By 1922 the faithful ones marching toward the kingdom realized that in times past they had relied too much on a man. They had been told that they must not publish anything except what that man had previously written and published, and, wanting to be obedient, they had made little progress. But by the time of the 1922 assembly above mentioned the faithful ones were awakened to the fact that the word of a man who had died was not for them a sufficient guide and now they must take themselves more particularly to the Word of God and follow that. They wanted to find a sign or proof. In this they were foreshadowed in the course which Gideon took. That does not mean that they were showing a feigned humility by refusing service that had been put right in their hands, but they wanted to be sure that they were going as the Lord had directed.

[44] Gideon would apply a test, that he might be further assured, and hence he addressed the messenger who sat under the tree before him: "Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it."—Judg. 6:18, 19.

[45] Gideon in thus addressing the messenger was asking an act of friendship on the part of his visitor that he might be sure he was being directed in the right way. Gideon opened the door by making ready a meal, and in preparing that meal considerable time was required. This reminds us of the time when Jesus appeared at the temple and addressed his faithful ones: "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." (Rev. 3:20) Jesus then gave the signal, and his faithful followers awakened and busied themselves and opened the door and vigorous activity began.

[46] Having prepared a meal Gideon brought his gift unto the waiting messenger: "And the angel of God said unto him, Take the flesh and the unleavened cakes,

and lay them upon this rock, and pour out the broth. And he did so." (Judg. 6:20) The angel chose an unused rock and directed Gideon to place the food there, and thus the angel of the Lord indicated that the offering of the remnant, whom Gideon here represented, must be clean and must come through a channel approved of the Lord, that is to say, through God's organization and in his appointed way. This suggests that the work the Lord is doing in the earth by his witnesses, foreshadowed by Elisha, is being done according to his will and every one who is really devoted to the Lord is anxious to follow organization instructions or directions. Those who are not willing thus to do give strong evidence that they are not of the temple class.

47 It pleases Jehovah God for his servants to convince themselves from his Word that they are in the right way: "Prove all things; hold fast that which is good." (1 Thess. 5:21) Gideon was permitted the time necessary to prepare his gift that he might convince himself that he was going in the right way, and now the Lord would give him the full assurance: "Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight."—Judg. 6:21.

48 Here was the conclusive and overwhelming proof that this messenger had been sent by Jehovah God. Gideon had not looked for such a marked evidence, but now he was convinced that Jehovah had visited his people and that he would deliver them in due time, and in his own good way. Likewise, God's people occupied the period of time from 1919 to 1922 in preparing and bringing forth their gifts of unselfish devotion and service to the Lord, searching the Scriptures that they might be sure that they were taking the right course. Then in 1922 they received greater evidence than they had expected. The Lord brought them to a knowledge and understanding that Christ Jesus was at the temple and that he had given them a "Thus saith Jehovah" that God had visited his people and was gathering them unto himself for the specific purpose of advertising the King and his kingdom and magnifying the name of Jehovah. The Lord showed his approval of his people at that time by pouring out his spirit upon them and sending them forth in the joy of the Lord to participate in the vindication of his name.

49 Gideon learned that he had been entertaining the angel of the Lord, and that filled him with fear: "And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face." (Judg. 6:22) Isaiah records his vision of the Lord at his temple, and when he had the vision he cried out with fear that he would die, for, as he said, "mine eyes have seen the King: the Lord of hosts." (Isa. 6:5) Since 1922 God's faithful remnant have learned and more fully appreciated what is the proper fear of Jehovah. They have seen that the Lord Jesus Christ is at the temple of Jehovah God, and God's purposes have been revealed to them as never before revealed to men on earth. They see the Almighty and his forces moving on to Armageddon, and have learned that they are no longer to fear men or devils, but that their fear should be of Jehovah. "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." (Isa. 8:13) The faithful remnant are not eyeservants nor man-pleasers, but with fear and trembling and with singleness of motive and heart devotion they proceed with diligence to do the work committed to their hands.—Col. 3:22, 23.

50 God was preparing Gideon for a great work, which work lay just before him. That experience of Gideon up to the point here described was a prophetic picture foreshadowing God's people under Christ being prepared for the day of battle. Now it seems to please the Lord to reveal to his faithful remnant the meaning of the Gideon prophetic drama. Now the remnant see that long centuries ago the Almighty God purposed to vindicate his name, reputation and fame by the execution of his judgment upon his defamers, and to do so at the greatest battle of all time. It pleased him to make a picture, and to record the same, that the remnant on earth at the end of the world, by gaining a knowledge and understanding thereof, might have full assurance of faith in him and in his King, to the end that they might be comforted while patiently pursuing their duties of service amidst a wicked and perverse generation. The reality is always greater than the picture. In the prophetic picture Jehovah sent his angel to Gideon that Gideon might be prepared and strengthened for the fight. Now just preceding the battle of the great day of God Almighty he sends his mighty Angel and Executioner, Christ Jesus, together with his host of holy angels, to fulfil that prophetic picture made long ago. Before Jehovah performs this mighty act at Armageddon he reveals to his faithful remnant that which is about to come to pass, in order that they might be strengthened in the Lord and in the power of his might. The testimony of Jesus Christ now committed to the remnant must be delivered, and to do so means a fight, and the angels of the Lord are sent forth to protect the remnant while preparation for the great battle proceeds. The remnant move forward with fear and trembling lest they should fail to avail themselves of every opportunity for understanding God's purposes and hence fail to perform the service committed to them. It is the battle of Jehovah that is approaching, and Jehovah is the sanctuary of his people. It behooves the anointed, therefore, to carefully consider the Gideon picture as it continues to unfold to their view. Is the great fight near?

(To be continued)

QUESTIONS FOR STUDY

¶ 9. Why does Jehovah engage in battle? What is meant by the 'battle of Armageddon'? How are the forces assembled, and under whose leadership? Who shall witness the triumph of the King? Who is "the king of glory"? Why is he designated "Jehovah of hosts"? Identify the 'host'. In what ways has Jehovah foretold the days of preparation and of battle? and for what purpose was this done?

¶ 10. Point out the players in the prophetic drama here under consideration, and the part played by each person or group; also the purpose, and the manner of accomplishing that purpose, to account for Gideon's having the most prominent part in the drama.

¶ 11. To what preparation work does Malachi 3:1 apply? When and how was that work accomplished? What is the nature, and the purpose, of the preparation taking place since then? Whom, then, does Gideon picture in this prophecy?

¶ 12. Show that the Israelites here picture the same ones that they did when in Egypt. Why did Jehovah here thus deal with the Israelites?

¶ 13. Who were the Midianites and the Rechabites? Account for their picturing distinctly different classes now manifest. What is seen in the fact that the Midianites were permitted to oppress the Israelites for seven years?

¶ 14, 15. Point out the important facts and relationships appearing in Judges 6:2, 3; also the prophetic significance thereof.

¶ 16, 17. Show, from their names, that the leaders of those hordes that oppressed the Israelites fittingly pictured a class of men in the present day. Show also that the results suffered by the Israelites for their disobedience were an illustration of the experience of the human race as a whole.

¶ 18, 19. Explain whether God sent the enemies upon the Israelites. Point out the parallel of that part of the prophetic picture, as manifest at the present time.

¶ 20. Describe the situation in which the position and experience of the Israelites in the presence of the invading multitude of plunderers finds a parallel.

¶ 21, 22. Point out fulfilment of that part of this prophetic picture presented in verse 6.

¶ 23-25. When the children of Israel cried unto the Lord, how did he respond, and why? What was foreshadowed therein? Show that the condition of the Israelites, with their responsibility for such condition, was prophetic.

¶ 26, 27. To whom did Jehovah send his prophet in behalf of the sincere Israelites? When and how does this find a correspondency?

¶ 28, 29. What purpose is served by the mention here (verse 11) of "Joash the Abiezrite" and "his son Gideon"?

¶ 30-33. With scriptures, point out the prophetic significance (a) of Gideon's name. (b) Of the time and circumstance of Gideon's being visited by the angel.

¶ 34-36. Of what was the angel's appearing to Gideon and addressing him a proof? How does this apply to those whom Gideon there prophetically represented? What is shown in Gideon's response to the angel? Point out fulfilment of the prophetic picture.

¶ 37, 38. Apply the picture presented in verse 14.

¶ 39-41. What important lesson is provided in verse 15? Whom did Gideon here picture, and how is this shown? What was foreshown in Gideon's plea, and in the Lord's response thereto (verse 16)?

¶ 42, 43. Account for Gideon's request as recorded in verse 17. What was foreshadowed therein?

¶ 44-46. What was Gideon's purpose in proceeding as recorded in verses 18 and 19? What was indicated in the angel's direction concerning the offering which Gideon had presented? What is suggested thereby in respect to the activities of God's witnesses today?

¶ 47, 48. Point out the significance of the angel's response to Gideon (verse 18) and of what took place as recorded in verses 20 and 21.

¶ 49. Compare verse 22 here and Isaiah 6:5. What is foreshown therein?

¶ 50. Show that the experience of Gideon up to this point in the record was a prophetic picture foreshadowing God's people under Christ being prepared for the day of battle.

"PHYSICIANS OF NO VALUE"

IT IS true that honesty, integrity, morality and chastity should be followed by all honest persons; but that of itself cannot save anyone. In this the clergy have misled the people. After a man has done all he can, he cannot save himself. The clergy have not told the people that there is no other way under heaven whereby man can be saved except by faith in the great ransom sacrifice and by full obedience to God's Word. On the contrary, they have told the people that if they would join the church and support it, and refrain from stealing, breaking Sunday laws, and like crimes and misdemeanors, such alone would bring them eternal blessings. They have further taught and yet teach that the clergy alone can know the proper course to take, and are therefore the only ones that are competent to interpret the Scriptures and advise the people. Note how well they were foreshadowed.

Three men who came as comforters to the greatly afflicted Job he called "physicians of no value". They burdened him with their chatter. One of the three "comforters", Zophar the Naamathite, said to Job: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? For he knoweth vain men: he seeth wickedness also: will he not then consider it? For vain man would be wise, though man be born like a wild ass's colt. If thou prepare thine heart, and stretch out thine hands toward him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear."—Job 11:7, 11-15.

There are sarcasm and expressed disgust in the reply of Job, even as other honest men have expressed themselves concerning the bombastic speech of the clergy. "And Job answered and said, No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these? I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn." (Job 12:1-4) Then, directing his words to the three frauds who had come with a pretense of giving him aid and comfort, Job said: "What ye know, the same do I know also; I am not inferior unto you. Surely I would speak to the Almighty, and I desire to reason with God. But ye are forgers of lies, ye are all physicians [D.D.'s] of no value. O that ye would altogether hold your peace! and it should be your wisdom. Hear now my reasoning, and hearken to the pleadings of my lips. Will ye speak wickedly

for God? and talk deceitfully for him? Will ye accept his person? will ye contend for God? Is it good that he should search you out? or as one man mocketh another, do ye so mock him?"—Job 13: 2-9.

Here, in their attempt to cause Job to denounce God, appears conclusive proof that the three professed friends of Job did not represent God, but represented the Devil. On at least two occasions God had said of Job that he was "a perfect and an upright man, one that feareth God, and escheweth evil". (Job 1: 8; 2: 3) It was while in this condition before God that calamities had come upon Job. In the face of God's plain declaration that Job was upright, these three frauds repeatedly denounced Job as a willfully wicked man. But now Job tells them that they had come as physicians to heal and comfort him, but that they were, instead, forgers of lies and physicians (doctors of divinity, D.D.'s) of no value.

The purpose of Satan was to have these three men continue to torment Job with their speech, expecting that thereby he could compel Job to curse God. Amidst the fiery darts that continued to fall from their contaminated lips and strike against him, Job in his integrity cried out: "Wherefore do I take my flesh in my teeth, and put my life in mine hand? Though he slay me, yet will I trust in him; but I will maintain mine own ways [not the ways of the clergy] before him." (Job 13: 14, 15) Then Job further shows his faith in God and his belief that God would make provision for his salvation. He said: "He also shall be my salvation; for an hypocrite shall not come before him. Hear diligently my speech, and my declaration with your ears. Behold now, I have ordered my cause: I know that I shall be justified. Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost."—Job 13: 16-19.

The Devil's organization, and particularly the "shining lights" therein, hold forth the doctrine that they are more holy than others, and that if other men would become like unto them they could save themselves. This very same thing appears in the debate between Job and the three frauds. Job points out to them that all men are born alike, and that none are pure, even if they do everything within their power to be pure. Therefore these three men were not competent to judge him. For the same reason the clergy are not competent to judge the people. "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? not one."—Job 14: 1-4.

The Devil's organization on earth has for centuries taught the people the God-dishonoring doctrine of eternal torment. They have told the people that every man has an "undieable" soul; that God has prepared a great lake of fire and brimstone, which they call hell; that he will consign all the wicked to that place, where they will suffer forever, without any hope of relief. God used Job to utter a prophecy in utter contradiction of these false teachings of the clergy and to show that *sheol* (Hebrew), called "hell", or the grave, is not a place of conscious torment, and further to prophesy concerning the resurrection of man. "O that thou wouldest hide me in the grave [*sheol*], that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."—Job 14: 13-15.

This statement of Job was in direct contradiction of Satan's first lie. (Gen. 3: 4, 5) Had every man an immortal soul, then it could not die; nor could it be awakened out of death and live again. Satan was angry because Job uttered this prophecy of truth concerning the resurrection of the dead, and he moved his agent, Eliphaz, to speak in response to Job.

"Then answered Eliphaz the Temanite, and said, Should a wise man utter vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk? or with speeches wherewith he can do no good? Yea, thou castest off fear, and restrainest prayer before God. For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee. Art thou the first man that was born? or wast thou made before the hills? Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? What knowest thou, that we know not? what understandest thou, which is not in us? With us are both the grayheaded and very aged men, much elder than thy father."—Job 15: 1-10.

That speech is like unto the argument that the clergy have long used and continue to use against the humble and honest men who seek to learn and to express the truth of God's Word. They claim that the clergy class is the repository of all wisdom; that the "grayheaded" sages, whom they call "fathers" in the church, are the only ones that should attempt to tell of a future life. They even go to the point of persecuting the humble men and women who try to study and publish the Word of God, which is the truth. Many a member of a church has been told by his pastor: 'You had better not read any books or study for yourself. Leave all that to us preachers. We are the guardians of your soul, and your only teachers.'

Then Eliphaz, representing the enemy, makes another attempt to cause Job to turn away from God by inducing him to believe that God would have no confidence in him. He goes to the extent of saying that God has no confidence in the holy angels of heaven, and therefore would not have any confidence in filthy man, even though he sought God in God's appointed way. At the same time Eliphaz arrogates to himself all the wisdom from above, exactly as the

clergy do today. "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight: how much more abominable and filthy is man, which drinketh iniquity like water? I will shew thee, hear me; and that which I have seen I will declare; which wise men have told from their fathers, and have not hid it: unto whom alone the earth was given, and no stranger passed among them."—Job 15: 15-19.

Then Eliphaz proceeds to remind Job that he is wicked and that he must suffer the fate of the wicked. Job was not moved from his position of integrity by the bombastic words of his critics. "Then Job answered and said, I have heard many such things; miserable comforters are ye all. Shall vain words have an end? or what emboldeneth thee that thou answerest? I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. But I would strengthen you with my mouth, and the moving of my lips should asswage your grief. Though I speak, my grief is not asswaged; and though I forbear, what am I eased? But now he hath made me weary: thou hast made desolate all my company."—Job 16: 1-7.

In their regular turn Eliphaz, Bildad and Zophar continued to reproach Job and to remind him that God had visited him with these great calamities because of his willful wickedness. Throughout the debate those three men repeatedly attempted to show Job that he will never be justified before God. Amidst it all Job insisted that his suffering was not because of his personal wickedness. He knew that he loved God and had done his best to serve him so far as he knew. He maintained his integrity in holding fast faith in God.

In this part of the prophetic picture two things are emphasized, to wit: (1) That the three men who professed to be friends of Job represent the organization of Satan the enemy, and that their claim to represent God always corresponds to that of the members of the Devil's organization who claim to represent God, and that these all bring reproaches upon God; and (2) that amidst all the misrepresentation of God throughout the ages God has brought some honest men through the warfare and enabled them to maintain their confidence and faith in him. Let every person of fair mind now consider how the facts fit the picture, and what opportunity is held forth to suffering humanity by the doctrines of the ecclesiastical systems. That all humankind, like Job, is full of putrid sores, no man can honestly attempt to gainsay. What, then, is contained in the doctrines of the ecclesiastical teachers that could comfort man?

The Catholic wing says: 'If you join our church and follow the advice of the fathers of our church, when you die you will go to heaven. Otherwise you will go to purgatory; and if we are not able to get you out upon sufficient consideration, then you will spend eternity roasting in fire and brimstone.'

The Protestant wing says: 'We represent God; and if you would be saved, you must join our church and follow the advice of our teachers or fathers of the church: otherwise you will spend your eternity in torment.'

Other branches of the Devil's organization, the purpose of which is to turn men away from God, teach men that there is no means of salvation by faith and obedience, but that man is a creature of evolution and will continue by his own efforts to increase in righteousness until he gets his great desire.

These ecclesiastical leaders claim to be the sole interpreters of the Scriptures; and in putting forth their false doctrines they are supported by the commercial and political elements of the world. Satan is the god thereof. There is no part of the so-called "organized Christianity" that tells the people anything about God's purpose of redemption through the blood of Christ, resurrection from death, and the giving of eternal life to the obedient ones on earth. The doctrines held forth by these ecclesiastical systems, and concurred in by their allies, not only fail to bring consolation to suffering humanity but tend to drive and do drive multitudes of people away from God.

The ecclesiastical systems speak of Jesus and call him the Redeemer, but their words are merely words of mockery, even as were the words of the three supposed friends of Job. The most that is said concerning Christ Jesus is that it is well to study his life as an example, and that his life was given to men for an example that men might attain unto a high character that would warrant their own salvation. A great majority of these ecclesiastical leaders deny that Jesus was any more than an ordinary, sinful man. They openly deny the value of his sacrifice and repudiate the saving power of his blood. Today there is no ecclesiastical system under the sun that is teaching that the blood of Jesus was shed to provide the purchase price of man from death; that all men are born sinners, and that only through the blood of Christ can salvation come; and that in due time God will grant life to the obedient men on earth by resurrection.

All these religious systems pose as God's representatives, but, in fact, are members of Satan's organization and are therefore frauds and "forgers of lies" and doctors of divinity with no value. All the systems of "Christendom" repudiate the kingdom of God on earth as a means of bringing peace, prosperity, and life, and instead adopt the Devil's makeshift, the League of Nations, and hail it as the savior of mankind. Amidst it all a few men outside the religious systems maintain their integrity with God.

The proof is therefore conclusive that in the picture the three professed friends of Job, who came as "physicians", foreshadow the visible part of Satan's organization, otherwise called "Christendom", acting through its representatives and which Satan uses for the purpose of turning men away from Jehovah God. The speech of the three men, who posed as Job's friends, did no honor to Jehovah, but rather cast reproach upon his name.

LETTERS

FAITHFULNESS BRINGS JEHOVAH'S APPROVAL

DEAR BROTHER IN ZION:

It rejoices my heart to tell you how much we appreciate the privilege of service, to know that we are in this great fight.

We know the battle is raging between the two kingdoms; the armies are gathering around, and the food that is coming from the Lord's table at this time will help us to gird on the armor and to sing the praises of Jehovah God and make mention that his name is exalted.

Wish I could tell you how much I enjoy the work, but words cannot express the joy we receive in telling the message of the kingdom to the poor people. We can say the joy of the Lord is our strength.

When we go into the camp of the enemy with the PTM your fearlessness to proclaim the message gives us courage to press the battle to the gate. We know the battle is the Lord's, and his arm is not shortened, but has come with myriads of angels.

Brother Rutherford, I try to bear in mind that our faithfulness to Jehovah in keeping his commandments calls forth his delight and approval.

My prayer for you and all the dear brethren is that we may take a firm stand as did the three Hebrews, determined to do the Lord's will at any cost. May the Lord continue to bless you.

With much love, in which Brother Draper joins,

SISTER G. H. DRAPER.

THANKFUL FOR PRIVILEGES OF SERVICE

DEAR BROTHER RUTHERFORD:

At the campaign in Plainfield and Maplewood, Sunday, October 14, 212 workers in the New Jersey division assembled for service at 8:00 a.m.

Before being dispatched to our respective duties in the field it was our privilege to listen to the reading of Part 2 of the article "The Crucible".

It would be difficult to properly express the feeling of joy and thankfulness of those present as we listened to those words of comfort and encouragement. In such a setting it was really thrilling. A few hours later 12 were imprisoned.

Jehovah's witnesses of the New Jersey division assure you that by the Lord's assisting grace they will continue to press the battle to the gate. We are truly thankful for the many privileges of service, and we appreciate more and more that our gratitude to the Lord for all the many blessings bestowed upon us is best expressed by continuing faithful in his service.

They send their love, and wish you to know that they are grateful for the legal services that the Lord has so graciously provided in the many skirmishes with the enemy.

Enclosed is copy of statement regarding an incident that occurred Sunday evening that will probably interest you.

May Jehovah continue to strengthen you as you endeavor to honor and magnify his name.

With best wishes and regards,

Your brother in his service,

CHARLES R. HESSLER.

(*Continued from page 16*)

NEW YORK

Auburn	WMBO	Su	6:30pm
		Sa	2:15pm
Bing'mton	WNBF	Su	7:15pm
Brooklyn	WBBR	Su	10:15am
Su 6:30pm		Mo	10:30am
Tu 10:30am		Tu	6:30pm
We 10:30am		We	6:30pm
Th 10:30am		Th	6:30pm
Fr 10:30am		Fr	6:30pm
Buffalo	WGR	Su	10:00am
Elmira	WESG	Su	10:15am
Freeport	WGBB	Su	9:00am
Tu 7:00pm		Th	7:00pm
Jamestown	WOCL	Su	9:30am
New York	WBNX	Su	2:30pm
New York	WOV	Su	4:30pm
Saranac L.	WNBZ	Su	10:15am
Tu 4:15pm		Th	4:15pm
Syracuse	WSYR	Fr	5:15pm
Wh. Pl'ns	WFAS	Su	6:00pm
Mo 1:00pm		Sa	9:00am

NORTH CAROLINA

Asheville	WWNC	Th	5:30pm
Charlotte	WSOC	Su	9:45am
Greensboro	WBIG	Su	9:45am
Raleigh	WPTF	Su	9:45am

NORTH DAKOTA

G'd Forks	KFJM	Su	2:30pm

OHIO

Akron	WADC	Su	1:45pm
		We	11:15am
Akron	WJW	Su	5:30pm
		We	2:00pm
Cleveland	WHK	Su	10:30pm
Tu 11:30am		Th	2:30pm
		Fr	7:30pm
Cleveland	WJAY	Su	9:45am
Columbus	WAIU	Su	10:00am
		Th	7:15pm
Columbus	WBNS	Su	8:45am
Mo 2:15pm		We	2:15pm
		Fr	2:15pm
Dayton	WSMK	Su	1:30pm
Mt. Orab	WHBD	Su	4:30pm
We 4:30pm		Fr	4:30pm
Toledo	WSPD	Su	9:30am
		Sa	8:30am
Youngst'n	WKBN	Su	10:00am
		We	4:30pm
Zanesville	WALR	Su	10:00am
		We	4:15pm

OKLAHOMA

Elk City	KASA	Su	1:15pm
Okl'a City	KOMA	Su	12:45pm
Ponca City	WBBZ	Su	10:00am
		We	9:00pm
Shawnee	KGFF	Mo	8:45pm
We 8:45pm		Fr	8:45pm
Tulsa	KVOO	Su	10:15am

OREGON

Klamath F.	KFJI	Mo	8:15pm
Marshfield	KOOS	Mo	1:30pm
Medford	KMED	Tu	1:30pm
Portland	KWJJ	Su	4:15pm

PENNSYLVANIA

Erie	WLBW	Su	10:45am
Glenside	WIBG	Su	1:15pm
Johnstown	WJAC	Su	4:30pm
Phil'a	WCAU	Su	12:00 nn
Philadelphia	WIP	Su	7:00pm
Pittsb'gh	KQV	Su	12:30pm
We 1:45pm		Fr	1:45pm
Reading	WEEU	Su	3:45pm
		We	3:45pm
Wash'ton	WNBO	Su	9:45am
W'msport	WRAK	Su	5:30pm
York	WORK	Su	3:00pm

PHILIPPINE ISLANDS

Manila	KZEG	Su	7:00pm
		Th	7:00pm

SOUTH CAROLINA

Greenville	WFBC	Su	10:00am
Spart'b'g	WSPA	Su	6:30pm

SOUTH DAKOTA

Pierre	KGFX	Su	1:00pm
Tu 4:00pm		Th	4:00pm
Watertown	KWTN	Su	9:15am
We 8:45pm		Fr	8:45pm

TENNESSEE

Cha'nooga	WDOD	Su	1:15pm
		Th	8:00am
Jackson	WTJS	Su	1:30pm
We 5:30pm		Fr	5:30pm
Knoxville	WROL	Su	7:00pm
Memphis	WMC	Su	4:45pm
Memphis	WREC	Su	9:45am

TEXAS

Amarillo	KGRS	Su	9:00am
Austin	KNOW	Su	10:00am
Corpus Chr.	KGFI	Su	9:00am
We 6:45pm		Fr	6:45pm
Dallas	KRLD	Su	10:30am
Dublin	KFPL	Th	8:00pm
		Fr	8:45am
El Paso	KTSM	Su	1:15pm
Ft. Worth	KTAT	Mo	5:15pm
We 5:15pm		Fr	5:15pm
Galveston	KLUF	Su	8:00pm
		We	8:00pm
Houston	KXYZ	Su	10:00am
S. Angelo	KGKL	Su	1:45pm
		Th	8:45am
S. Antonio	KTAS	Su	10:45am
Tyler	KGKB	Su	9:15am
We 9:15am		Fr	9:15am
Wichita F.	KGKO	Su	12:30pm
		Th	5:15pm

UTAH

Ogden	KLO	Su	3:15pm
		We	5:00pm
Salt L. City	KSL	Su	10:45am

VERMONT

Rutland	WSYB	Su	10:00am
		Th	5:30pm
St. Albans	WQDM	Su	1:00pm

VIRGINIA

Ch'lottesv.	WEHC	Su	10:45am
Danville	WBTM	Su	10:15pm
Lynchb'g	WLVA	Su	12:45pm
Norfolk	WTAR	Su	12:30pm
Richmond	WRVA	Su	12:15pm
Roanoke	WDBJ	Su	12:30pm
		We	5:00pm

WASHINGTON

Aberdeen	KXRO	Su	1:15pm
Bell'ham	KVOS	Su	10:00am
		Th	5:15pm
Seattle	KJR	Su	10:30am
Seattle	KVL	Mo	4:15pm
Tu 4:15pm		We	4:15pm
Spokane	KFIO	Su	9:15am
Spokane	KGA	Su	5:45pm
Tacoma	KVI	Su	2:45pm
Walla Walla	KUJ	Su	7:45am
		Su	1:30pm
Wenatchee	KPQ	Su	1:00pm
Yakima	KIT	Su	10:00am
		Th	7:00am

WEST VIRGINIA

Bluefield	WHIS	Su	9:00am
		Fr	8:00am
Cha'ston	WCHS	Su	4:00pm
Fairmont	WMMN	Su	12:45pm
Hunt'ton	WSAZ	Th	4:00pm
Wheeling	WWVA	Su	10:00am

WISCONSIN

La Crosse	WKBH	Su	12:00 nn
Madison	WIBA	Su	10:05am
Mani'woc	WOMT	Mo	7:00pm
		Th	1:00pm

WYOMING

Casper	KDFN	Su	10:30am
		Th	8:45pm

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 8:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 9:30pm Su 11:40pm
We 6:30pm
Sydney 2-UE Su 9:00am
W'ga W'ga 2-WG Su 9:30am
We 7:45pm

QUEENSLAND

Brisbane 4-BC Su 10:15am
Mackay 4-MK Su 10:15am
Marybor'gh 4-MB We 9:45pm
Rockh'pton 4-RO We 10:00pm
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Su 4:45pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 8:45pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 7:15pm
Melbourne 3-AK Su 2:15pm
Melbourne 3-AW Su 10:15am
Sale 3-TR Su 6:30pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

Hainaut WALLONIA-BONNE
(201.7m) ESPERANCE
We 8:45pm

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm

CHINA

Shanghai XMHA Su 7:30pm

CUBA

Caibarien CMIID
Spanish Su 7:00pm
Havana CMIII Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)
Havana CMK Su 11:30am
Spanish Su 9:00pm

ESTHONIA

Reval RADIO Su 4:30pm
(296.1m) TALLINN

FRANCE

Paris RADIO L L PARIS
We 8:15pm
Paris RADIO NATAN-VITUS Su 12:00 nn
Tu 8:00pm Th 8:00pm
Sa 8:00pm
Toulouse RADIO TOULOUSE We 7:50pm
Sa 7:50pm

MEXICO

Mexico XECW
Spanish Th 10:00pm

UNITED STATES

ALABAMA

Birm'ham WAPI Su 12:45pm
Birm'ham WBRC Su 10:00am
Dothan WAGF Su 1:30pm
M'tgomery WSFA Su 3:45pm
Muscle S. WNRA Su 6:00pm
We 8:00pm Fr 8:00pm

ALASKA

Anchorage KFQD We 9:30pm
Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Bisbee KSUN Su 4:00pm
We 4:00pm Fr 4:00pm
Jerome KCRJ Mo 5:15pm
We 5:15pm Sa 5:15pm
Spanish Th 4:30pm
Prescott KPJM Su 5:45pm
We 5:45pm Fr 5:45pm
Tucson KGAR Su 5:45pm
We 7:00pm Fr 7:00pm
Yuma KUMA Su 6:15pm
Spanish Su 6:00pm

ARKANSAS

Fay'ville KUOA Su 12:45pm
We 11:30am Fr 4:30pm
Hot Sp'gs KTHS Su 1:00pm
Little R'k KARK Su 9:00am
Little R'k KGHI Su 7:00pm
We 5:30pm Fr 5:30pm
Little R'k KLRA Su 10:30am
Paragould KBTM Su 10:00am
We 11:30am
Texarkana KCMC Su 6:45pm

CALIFORNIA

El Centro KXO Su 10:00am
Eureka KIEM Su 10:30am
Fresno KMJ Su 3:45pm
Hollywood KNX Su 7:45pm
Long B'ch KGER Su 10:45am
Los Angeles KTM Su 9:30am
Su 8:00pm Th 8:00pm
Oakland KLS Su 11:15am
We 2:45pm Fr 2:45pm
Oakland KROW Su 10:15am
Su 7:30pm We 8:15pm
Fr 9:30pm Sa 10:45pm
Sa'mento KFBK Su 9:30am
S. F'cisco KTAB Su 9:30am
Stockton KGDM Su 9:30am
We 7:15am Fr 1:15pm

COLORADO

Col'o Spr. KVOR Su 10:30am
We 5:30pm Sa 4:30pm
Denver KFEL Su 7:15pm
Grand J'n KFXJ Su 1:15pm
Greeley KFKA Su 6:45pm
Lamar KIDW Su 7:15pm
We 2:40pm Fr 2:40pm
Yuma KGEK Mo 12:45pm
We 12:45pm Fr 12:45pm

CONNECTICUT

Bridgeport WICC Su 10:30am

DELAWARE

Wilm'ton WDEL Su 6:15pm

DISTRICT OF COLUMBIA

Washington WOL Su 6:00pm

FLORIDA

Jacksonv. WMBR Su 10:00am
Miami WIOD Su 5:30pm
Miami WQAM Su 5:15pm
Orlando WDBO Su 12:45pm
Pensacola WCOA Su 1:00pm
We 6:45pm

GEORGIA

Albany WGPC Su 10:30am
Athens WTFI Su 9:45am
Atlanta WGST Su 5:45pm
Atlanta WJTL Su 2:15pm
Augusta WRDW Su 3:00pm
Th 8:00pm
Columbus WRBL Su 9:30am
La Grange WKEU Su 3:00pm
We 3:00pm Fr 10:00am
Macon WMAZ Su 4:00pm
Rome WRGA Su 12:30pm
We 8:45pm Fr 8:45pm
Savannah WTOC Su 1:00pm

HAWAII

Honolulu KGMB We 11:45am
Fr 7:15pm

IDAHO

Boise KIDO Su 10:45am
Idaho Falls KID Su 10:00am
Nampa KFXD Su 11:00am
Mo 7:45pm
Twin Falls KTFI Su 10:45am
Su 4:45pm

ILLINOIS

Bloom'ton WJBC Su 9:45am
Decatur WJBL Su 10:00am
Fr 6:30am
Harrisb'g WEBQ Su 6:00pm
Quincy WTAD Su 12:30pm
We 1:00pm
Rockford WROK Su 10:15am
Su 9:30pm We 9:30pm
Sp'field WCBS Su 12:30pm
Sa 11:15am
Tuscola WDZ Su 12:45pm

INDIANA

Ind'apolis WKBF Su 10:00am
Th 1:00pm
Muncie WLBC Su 4:15pm
Fr 4:30pm

KANSAS

Coffeyville KGGF Su 1:45pm
Th 8:45pm

KENTUCKY

Louisville WAVE Su 2:45pm

LOUISIANA

Shrevep't KWKH Su 9:45am

MAINE

Bangor WLBZ Su 10:45am

MARYLAND

Baltimore WBAL Su 11:30am
Cumberl'd WTBO Mo 1:15pm
We 1:15pm Fr 1:15pm
Hagerst'n WJEJ Su 10:15am

MASSACHUSETTS

Babson P. WBSO Su 12:30pm
Boston WHDH Su 12:30pm
Boston WNAC Su 10:00am
Sp'gfield WMAS Su 10:30am
Worcester WORC Su 10:30am

MICHIGAN

Calumet WHDF Tu 6:15pm
Detroit WJR Su 10:00am
Jackson WIBM Su 6:30pm
Kalamazoo WKZO Su 9:45am
We 1:15pm

MINNESOTA

F'gus Falls KGDE Su 10:00am
Min'apolis WDGY Su 2:00pm
Moorhead KGFK Su 7:30pm
We 5:15pm Fr 5:15pm

MISSISSIPPI

Gulfport WGCM Su 9:45am
We 8:45pm
Hattiesb'g WPFB Su 1:30pm
We 7:45pm
Laurel WAML Su 1:00pm
Meridian WCOC Su 10:00am
We 6:45pm

MISSOURI

Columbia KFRU Su 12:00 nn
We 7:15am
Kans. C'y KWKC Su 2:00pm
Tu 7:00am

MONTANA

Kalispell KGEZ Su 9:00am

NEBRASKA

Kearney KGFW Su 10:00am
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:15am
Scottsbl'f KGKY Su 10:15am
We 5:45pm Fr 5:45pm

NEVADA

Reno KOH Su 10:30am

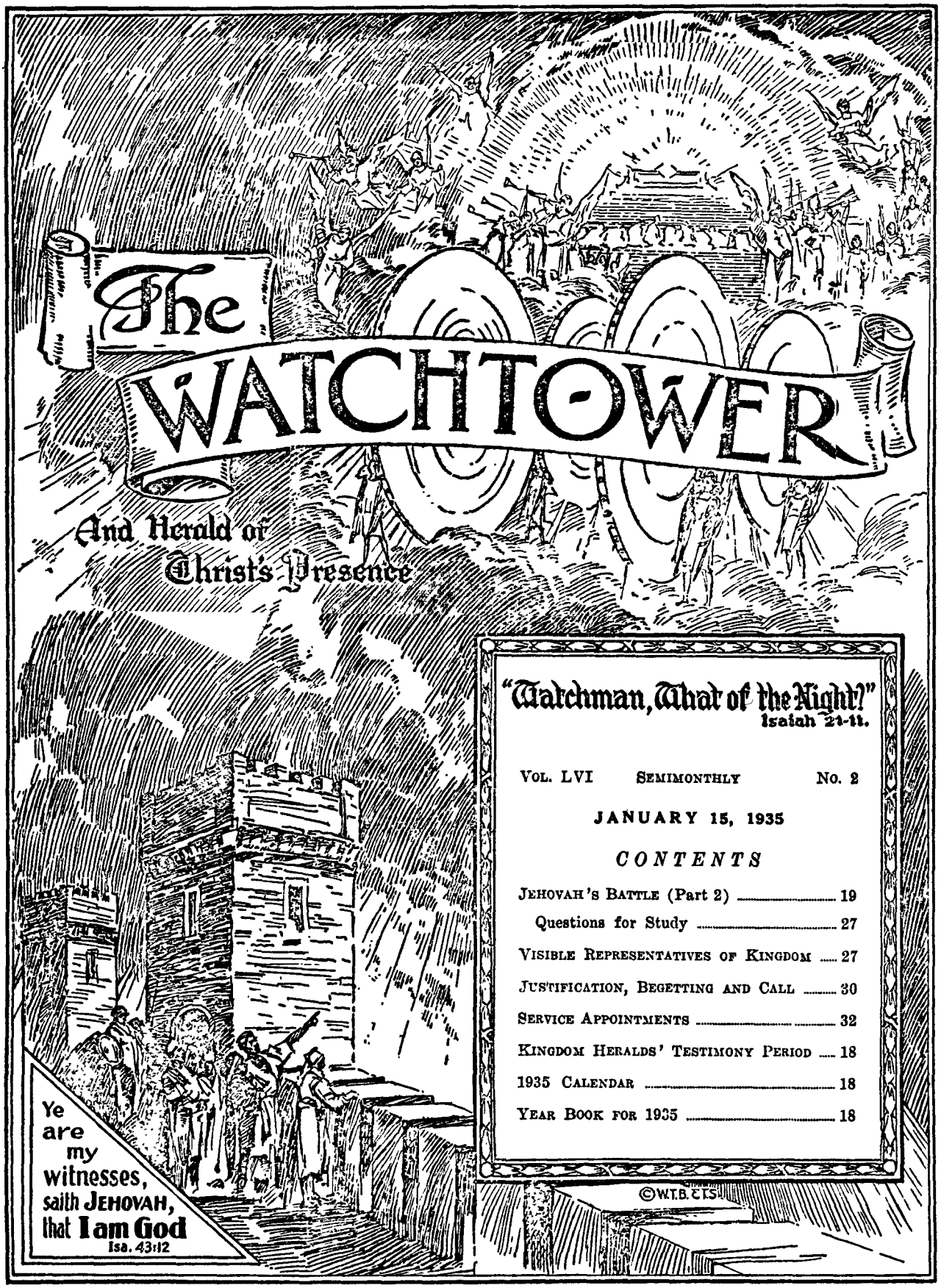
NEW JERSEY

Newark WNEW Su 10:00am

NEW MEXICO

Albuq'que KOB We 5:45pm
Roswell KGFL Su 5:15pm
We 4:30pm Fr 4:30pm

(Continued on page 15)



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

VOL. LVI SEMIMONTHLY No. 2

JANUARY 15, 1935

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The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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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 wilfully 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 be restored and 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. It arranges systematic Bible study for its readers and 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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British . . . . . 34 Craven Terrace, London, W. 2, England
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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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KINGDOM HERALDS' TESTIMONY PERIOD

This designates the nine days, February 2-10, in which the publishers of Jehovah's kingdom will unite their forces and put forth concentrated effort in getting a particular message into the hands of the people. In this case the message is that contained in the new book *Jehovah;* and with this testimony period this book is released to the public. It goes without question that every one who has taken the new name "Jehovah's witness" will want to have a full part in distributing this book, and every Jonadab who has taken his stand on the side of Jehovah will want to have as full a share therein as possible. Such appreciative ones will begin at once to consider the matter and to make all due preparations, as ordering supplies, arranging time and territory.

1935 CALENDAR

You will be especially pleased with the Society's calendar for 1935. Full of action and graphically representing the astounding victory Jehovah will gain for his name's sake, the calendar picture is most expressive of the year's text and sets forth, too, the part that Jehovah's witnesses must perform all through 1935 and clear through to the glorious finish. The calendar also bears a letter from the president and naming the special service periods for the year. These particular service periods, both regional and world-wide, are also indicated on the calendar date pad. Order from the Society, the Brooklyn office or branch office, enclosing remittance with order, at 25c each, or five for $1.00 if sent to one address. Orders may be grouped and forwarded through the company director or sharpshooter.

YEAR BOOK FOR 1935

The prophet Ezekiel regularly measured the waters flowing out from the temple. The Society does likewise, and here announces the issue of the *Year Book* for 1935. This contains the president's annual report, describing the purposes of the Society and briefly but comprehensively reviewing the activities, the experiences and the work accomplished during the service year just past by Jehovah's witnesses and Jonadab brethren in the various countries where the Lord has placed them. Also the 1935 year text, with appropriate comment, is given, and daily texts and comments for your refreshment and instruction each day of the year. Only a limited edition is being printed; hence the *Year Book* is offered at 50c a copy. Remittance to cover should accompany order, forwarded to the Brooklyn office or branch office. Groups of Jehovah's witnesses and Jonadabs should combine orders and send through local service director or sharpshooter.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI JANUARY 15, 1935 No. 2

JEHOVAH'S BATTLE

"For Jehovah and for Gideon."—Judg. 7:18, A.R.V.

PART 2

JEHOVAH is great in mercy toward those who sincerely love him. Even though his covenant people have turned to folly, if they repent and earnestly seek the face of the Lord he will give heed to their penitent cries. The Israelites had turned to folly, but there were some among them who had not bowed the knee to Baal, and Gideon was one of such. Doubtless Gideon had cried unto the Lord, asking that Israel might be delivered from the hand of the enemy, and now God had sent his angel to Gideon and disclosed his purpose to save Israel. The words of Jehovah's prophet here seem to be appropriate for Gideon to speak: "Shew us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly."—Ps. 85:7, 8.

2 From 1878 to 1918 many persons came to a knowledge of the truth that was then revealed, and out from that large company came God's remnant. At all times the enemy has harassed the faithful ones, and their persecution reached a point of climax in 1917 and 1918. When the Lord came to the temple of Jehovah and the faithful learned of that great truth and began to appreciate it, they were glad and there came upon them great peace. They needed strength, and God provided it. "The Lord will give strength unto his people; the Lord will bless his people with peace." —Ps. 29:11.

3 This does not mean that God's anointed people will be spared from persecution and the assaults from the enemy, but it does mean that in all their trials and amidst all their persecution those who trust in Jehovah will have peace of mind and joy of heart. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3.

4 Mark that this promise is conditionally provided for those who keep the mind stayed upon and trust Jehovah. That means to learn his purpose and to be diligent in obeying his commandments. As the day of battle approaches, the trials will be greater, but the faithful will remember that the battle is Jehovah's and that he cannot be defeated. With the coming of unity in the church there must be peace within God's organization, and hence his prophet foretold the same thing in these words: "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. 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." —Ps. 122:1, 2, 6-8.

5 When the temple is cleansed no one will be permitted to be therein and remain and provoke strife. Why, then, is there today found amongst some of the companies of Jehovah's witnesses evidence of confusion and strife? We may be sure that the ones provoking the controversies, if ever in the temple at all, will not remain very long. The King's angels guarding the temple doors will see to it that the workers of lawlessness will be put out immediately and that no one shall enter and stand there save he that has clean hands and a pure heart. (Ps. 24:3-5) There must be and will be peace within God's organization although the enemy continues with increased fury to assault and persecute the faithful. Peace of mind and prosperity will be the portion of those who fully and unselfishly devote themselves unto the Lord.

6 Discovering that he had been talking with an angel of the Most High, Gideon was greatly disturbed in mind and he needed to have his fears dispelled, and God provided the needed peace: "And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die." (Judg. 6:23) The angel had withdrawn from Gideon's sight at this point, but probably Jehovah still used the angel to speak to Gideon, and the message from Jehovah was that Gideon should not die, but should have peace. Call to mind how Jehovah began to assure his people through Christ Jesus following the great tribulation of 1917 and 1918 and to give them assurance that they should live to have a part in his work. Learning this the remnant responded in the language of the psalmist: "I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will go into them, and I will praise the Lord." (Ps.

118:17-19) The remnant see that the presence of Jehovah's great Priest, Judge and Executioner at the temple does not mean adverse judgment and injury to them, but does mean prosperity and greater fields for service and more extended opportunities to prove their integrity toward the Most High.

7 Gideon, having his fears dispelled, proceeded with the work according to the will of God: "Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abiezrites." (Judg. 6:24) The marginal reading of the words "Jehovah-shalom" is "The Lord *send* peace". The *American Revised Version* and the *Rotherham* marginal reading is "Jehovah is peace". Jehovah God had strengthened Gideon's faith and given him peace. Likewise after 1918 Jehovah through Christ Jesus strengthened the faith and confidence of his people, and in such confidence of peace and prosperity from on high the faithful servant class, by the grace and strength of the Lord, began to build an organization called by the Lord's name and through which they might make offerings unto him in true worship and in righteousness. To this day the organization still stands and the "peace of God [Jehovah-shalom]" is upon it, and sacrifice and praise to the Lord continue within and by that organization.—Heb. 13:15; Mal. 3:1-4.

8 Then Jehovah gave a further message to Gideon: "And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove [the Asherah] that is by it." (Judg. 6:25) The record does not say that the angel returned to Gideon, and we know that the Lord could have delivered the message by the angel and without the angel's again appearing to Gideon. The fact that Gideon was directed to begin his judgment work by sacrificing his father's bullock is in line with the truth that the judgment proceedings by Christ Jesus, the great Judge anointed by Jehovah, must begin and do begin at the house of God. Why should Gideon first throw down the altar of Baal? The answer is that, had that altar been standing when the victory came to Gideon, the claim doubtless would have been made by some that the victory was the result of Baal's favor, and that would be a further reproach on Jehovah's name. "I have declared, and have saved, and I have shewed, when there was no strange god [as Baal] among you: therefore ye are my witnesses, saith the Lord, that I am God." (Isa. 43:12) Baal's altar was then and is now the "table of devils". The covenant under which Gideon had been born required the destruction of images of false gods. (Ex. 23:24; Deut. 7:5, 25) Gideon must be wholly for Jehovah; hence he must destroy that altar.

9 Christ Jesus, the Greater Gideon, makes no compromise with the Devil, but boldly and uncompromisingly declares Jehovah's message. All the members of the 'elect servant' class must likewise come out boldly, exclusively and undividedly on God's side. Unfaithful ones frequently say to the faithful and bold: "Why say so much about the Devil and his organization? The brethren of older days and experience do not say much, if anything, about the Devil. Why not just preach only the message of love of God?" The Devil has attempted to lull to sleep those who have covenanted to do the will of God. The faithful and true in this day must be bold and unequivocal in the declaration of the truth. To his people the admonition of the Lord is: "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. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (2 Cor. 6:16, 17) This is the day of the vengeance of our God, which must be boldly declared by his witnesses: "To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." (Isa. 61:2) "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."—1 John 4:17.

10 The grove, or Asherah, constituted the wooden images of the female deity Ashtoreth, the companion of Baal, and therefore stood for the Devil's organization. (Judg. 2:13; 3:7) Through Moses Jehovah had said to the Israelites in Moab: "Thou shalt not plant thee a grove of any trees near unto [*R.V.*, an Asherah of any kind of tree beside] the altar of the Lord thy God, which thou shalt make thee. Neither shalt thou set thee up any image [*R.V.*, pillar], which the Lord thy God hateth." (Deut. 16:21, 22) To be true to his name and faithful to Jehovah God Gideon must at the beginning of his work hew down ('fell') the wicked grove or city of Asherah; likewise when Christ Jesus began judgment at the temple he, through his visible representatives on the earth, boldly declares against the wicked organization of Satan and casts the wicked thing to the ground.

11 The true worship and service of Jehovah must be upon his "Rock" or organization and must be done orderly and in the way Jehovah orders and directs. Hence the command to Gideon was: "And build an altar unto the Lord thy God upon the top of this rock [*R.V.*, stronghold], in the ordered place [*R.V.*, in the orderly manner], and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down." (Judg. 6:26) The service of Satan must be entirely and utterly displaced with the service of Jehovah. After the coming of the Lord Jesus to the temple, and the beginning of judgment, there his faithful followers on earth began to see that they had many things in connection with the service of the Lord which they had brought along with them from Babylon, that these were filthy garments,

and that they must be put away. In the year 1921, for the first time there was put into use by God's people a year- and weekly-text calendar, and the theme thereof was "Jehovah's Works", and since then it has been seen that Jehovah is the all-important One and that the vindication of his name is the paramount issue. It was a real test to Gideon to obey the order and to take the wood of the grove [Asherah] and burn it, and upon it sacrifice his father's bullock. It was a case of loving Jehovah God more than father, brothers, or any earthly relation or thing. Jehovah's covenant must be kept, and his orders obeyed. It has been a real test upon the remnant to break away from the habits or practices of their earthly rulers and of their so-called "spiritual fathers" and to boldly advance the service of God. These tests the faithful must bravely meet and faithfully perform in obedience to the commandments of God.—Matt. 10:37.

12 Gideon's action is a criterion to guide all who are truly devoted to Jehovah: "Then Gideon took ten men of his servants, and did as the Lord had said unto him; and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night." (Judg. 6:27) *Ten* is a symbol of earthly completeness. Shortly following 1914 Jesus cast down Satan to the earth; then he committed to the "faithful and wise servant" class, the remnant collectively, the whole, that is, all, of the testimony of Jesus Christ, and which is here symbolically pictured by the number ten, and these to whom the testimony was committed must cast down and openly and publicly reject all forms and ceremonies employed by Satan's organization, and which 'soiled garments' were had by those faithful ones when they came out of Babylon. The latest idol is the League of Nations, the substitute for the kingdom of God, the "image of jealousy", the abominable thing, and which must be cast down. (Ezek. 8:5) Gideon did not fear that injury would be inflicted upon him by the members of his father's house, but he feared that they would interfere with his work if he did it in the daytime; therefore he did it by night. He was not trying to hide himself and his work, but that he might get the job done without interruption or interference. He did it quietly. He could not hide or avoid the responsibility for the destruction of the idol of Baal, because all would know that he did it. He surprised the Baal worshipers and showed them that in the absence of the worshipers the idol was a helpless and vain thing. God's remnant, under Christ, have taken a like course of doing a certain work of destroying idols and then exhibiting to the foolish and to the opposers that these former, false ceremonies are idol worship and are in vain.

13 When daylight came, Gideon had finished the job: "And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove [Asherah] was cut down that was by it, and the second bullock was offered upon the altar that was built." (Judg. 6:28) In a like secret way God's faithful people got some work done during the time of their retirement in the wilderness condition for 1,260 days. (Rev. 12:6, 14) During those days God's faithful people were sheltered by the darkness of the night 'from the face of the dragon' and his earthly seed. During those days the Lord, through *The Watchtower,* gave to his people the correct view of Satan, "the beast," and the "image of the beast" and cast these things to the ground. (*The Watchtower,* January 1, 1921) Gradually these truths came to the light of day so that the people could know them. Then "Christendom", that is, the Baal worshipers, observed that Jehovah's witnesses are challengers of Satan and his organization. The people have been plainly told that deliverance cannot come to them through the League of Nations or any other worldly scheme, such as the Catholic Guild Prayer Movement, launched by the Catholic hierarchy and endorsed by the "distinguished men" of the nation. They are told that their deliverance can come only through Christ Jesus and his kingdom.

14 Next morning the Baal worshipers inquired who had done these things, in destroying Baal's image. The leaders in "Christendom" also ask one another why Jehovah's witnesses are so much against them and why they are declaring against them and throwing them down: "And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing." (Judg. 6:29) Those of "Christendom" today who make such inquiries and who try to learn the answer are told that Jehovah's witnesses are diligent in their work because Jehovah is God and Christ is King, and that the kingdom of God under Christ is the sole hope of humankind, and that God through Christ will destroy the Devil's organization, and that he has sent Christ Jesus the Greater Gideon to do that work of destroying Satan's organization to the end that the people might be relieved and God's name vindicated. They are further told that Jehovah's witnesses must declare these truths because God has commanded them so to do. The Resolution of November 27, 1921, adopted and put forth at Washington, D.C., and addressed to the "Conference on Limitation of Arms", was to that very effect. Since 1925 "Christendom" has been repeatedly informed that Satan has been cast out of heaven to earth, and that it has been done by Christ Jesus the Greater Gideon, and now "Christendom" has no excuse to be ignorant of that fact.

15 To be sure, the devil worshipers would want to kill Gideon for interfering with their god Baal: "Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it." (Judg. 6:30) The same wicked spirit is the reaction of "Christendom" to Jehovah's witnesses because of their stand and their activities.

These Baal worshipers call upon God to destroy Jehovah's witnesses and their work. Even to this day those who were once of the "elective elder" class, and those who are of the "man of sin" group, are indignant toward Jehovah's witnesses and subtly seek to have them destroyed. They ask to have Jehovah, whom Joash, Gideon's father, foreshadowed, remove his protection from his witnesses that the opposers might vent their wrath on them and put them to death.

16 Joash did not yield to the entreaties of the Baal worshipers, but took his stand against them: "And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he [Baal] be a god, let him plead for himself, because one hath cast down his altar." (Judg. 6:31) Here is proof that Joash in this prophetic drama pictured or stood for or in the place of Jehovah God, because his argument is exactly in line with Jehovah's statement at Deuteronomy 32:37, 38. It resembles the argument of Elijah against Baal recorded in 1 Kings 18:27. The fact that Baal had been unable to protect himself against the destruction of his wooden image was proof that he is no god, and Joash in effect told the men so. His instructions to them to let Baal plead for himself were in full accord with Jehovah's law. (Deut. 17:2-7; 13:6-10) This also shows that Joash (meaning "Jehovah-fired") represented Jehovah, the Father of the Greater Gideon, who is Christ Jesus. To be sure, Jehovah put that argument into the mind of Joash, because it forms a part of the prophetic drama. Likewise it was the Lord who caused to be prepared and promulgated the Resolution, that is, "The Challenge," by the faithful servant class, which was done at Cedar Point in 1922 and which was based upon Isaiah's prophecy. Jehovah says to the Devil and his representatives: "Let them bring them forth, and shew us what shall happen: let them shew the former things what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought [*margin*, worse than nothing]: an abomination is he that chooseth you." (Isa. 41:21-24) The remnant must be the bold and unqualified challengers of the Devil's crowd.

17 Certainly the position of Joash shows that none of God's people should argue for the enemy of God. In this day those who oppose the work being done by the Greater Gideon and his remnant thereby take the side of the Devil and they must do the arguing for the Devil and his henchmen. Only the Devil's crowd could raise any objection to the active work of Jehovah's witnesses, and no one fully devoted to Jehovah could interfere with the work of the remnant which they are now doing. Let the Devil and his seed plead for his own. Those now opposing the work being done under the Lord's direction and against Satan thereby spell their own destruction. Fear of offending any part of the Devil's organization must be completely put on the side, and the witnesses of the Lord must declare for God and his kingdom, and the vengeance of our God against the wicked one.

18 It was on that occasion, when Gideon showed his faith and confidence in God and when his father Joash took the position he did, that the name of Gideon was changed: "Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar." (Judg. 6:32) The name "Gideon" means "tree feller" or "warrior". His name was changed to "Jerubbaal", meaning "Let Baal plead for himself"; hence showing that he was a witness against the Devil. The new name meaning "Let Baal plead for himself" clearly implies a witness for Jehovah and against the Devil, and to such witness the Devil has no power to successfully plead. Joash's calling his son by a new name strongly suggests the giving of the new name by Jehovah to his faithful witnesses, who by reason of being in Christ are a part of the Greater Gideon. "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say, It is truth." (Isa. 43:9) "For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word. Behold, they are all vanity; their works are nothing: their molten images [such as Baal] are wind and confusion." (Isa. 41:28, 29) The challenge to Baal in modern times reached a climax in the adoption and in the promulgation of the message and resolution at Detroit, August 5, 1928, declaring for Jehovah and against Satan. Surely the Lord through his angel directed the preparation and the proclamation of that message, and thus showed that Jehovah's witnesses are pursuing the right course in boldly testifying against Satan and his wicked hosts.

19 Stunned by the rebuke God had given them by the hand of Gideon, the enemy combined to bring about the destruction of Gideon and those who were with him: "Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel." (Judg. 6:33) There was no king of Israel at that time, but all the enemies of Israel, under the direction of Satan, united in a common cause of wickedness. They consorted together, and then, crossing the Jordan river, the enemy assembled in the valley of Jezreel, prepared for battle against Israel. That valley extends westward from the Jordan and forms the eastern entranceway to the plains of Esdraelon and the valley of Megiddo. The city of Jezreel stood at the western end of the valley of Jezreel. It belonged to the tribe of Issachar. (Josh. 19:17, 18) There several years later Naboth was foully murdered in order to

grab his vineyard, and there later the dogs licked the blood of King Ahab, the murderer, from his chariot. Ahab's son Jehoram was slain at the same place, and there also old Jezebel was killed by the order of Jehu, and there before the gate of that city, the seventy sons of Ahab having been slain by Jehu's order, their heads were piled up for Jehu to behold. "Jezreel" means "God's seeding place", and thus suggests the great fertility of the valley. It was now about the conclusion of the harvest time and Gideon was threshing the wheat crop. This seems to point to the prosperity Jehovah has given to his remnant as described in the prophecy. (Ezek. 36:7-15, 29-38) Now Gog and his allies have consorted together and formed a conspiracy against Jehovah's remnant, pictured by Gideon at this point. (Ezek. 38:10-16) The lust of the enemy is for spoil and murder, and to this end the enemy joined together in a common cause. (Ps. 83:1-6) The work of Jehovah's witnesses, under the leadership of Christ Jesus, now prospers, however, and even in this present time of great world depression the witness work continues to prosper, notwithstanding the attacks of the enemy hordes in their effort to destroy Jehovah's remnant. (Judg. 6:5) Since 1918 Satan and his field marshal Gog have gathered together all nations and are marching them on to the battle of the great day of God Almighty. (Rev. 16:14) The day of battle draws near, and the remnant are shouting for God and for his Vindicator.

[20] Jehovah was making this picture and was directing Gideon, without a question of doubt. "But the spirit of the Lord came upon [*margin:* clothed] Gideon, and he blew a trumpet, and Abiezer was gathered after him." (Judg. 6:34) The coming of the Lord's spirit upon Gideon is paralleled in the outpouring of the holy spirit described by Jehovah's prophet. (Joel 2:28, 29) The second outpouring of the holy spirit began with 1922. (Acts 2:16-18) That was the time when the 390 years and the 40 years of Jehovah's bearing with "Christendom's" iniquity had expired and after the siege of "Christendom" as a part of Satan's organization must begin.—Ezek. 4:1-8; *Vindication,* Book One, page 57.

[21] The day of battle is approaching, and Jehovah, maneuvering his forces as well as the enemy's, calls upon the enemy to draw his weapons of war, and the blowing of the trumpet gives him notice. The sounding of the trumpet of the Lord summons all of his faithful ones to the fight: "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) "And it shall come to pass in that day, that the great trumpet shall be blown, and they [the remnant] shall come which were ready to perish in the land of Assyria [1917-1918 World War conditions], and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."—Isa. 27:13.

[22] Gideon's trumpet was an alarm to the people to rally and prepare for war. It was in 1922 that Christ Jesus, the Greater Gideon, caused his angel to sound the first of the seven trumpets. (Revelation 8; *Light,* Book I, pages 99-113) It is stated that Abiezer, which means "father of help", was called and was gathered unto Gideon. Likewise now those of "father-helpt", that is, those helped by Jehovah, have gathered unto Christ, the Greater Gideon, and have turned their backs on "Christendom" and on all things connected with Satan's organization. Those of Gideon's own household took their stand with him; and so now all who look to God for help take their stand on the side of Christ Jesus, the great Vindicator.—Judg. 8:18-20.

[23] Gideon assembled the northern tribes for war: "And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them." (Judg. 6:35) He sent messengers to those of his own tribe, Manasseh, and to the tribes of Asher, Zebulun and Naphtali, and these he gathered unto him. Later the tribe of Ephraim was called to the colors. (Judg. 7:24, 25; 8:1-3) From the four assembled tribes the army of Gideon was finally selected that put the enemy to flight, the tribe of Ephraim joining in the fight later on.

[24] The men of the four tribes encamped about Gideon, but Gideon still seemed to have some doubt, and he asked God to give him some further proof that the Most High would support him as his servant and deliver Israel: "And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said." (Judg. 6:36) This action on Gideon's part furnishes no reason for criticism of Gideon. It is true the angel of the Lord had visited Gideon and had given him proof that God was with him, but it pleased the Lord to give Gideon further proof, Jehovah well knowing that a very severe test would come to Gideon later, when his army was whittled down to 300 men, and God was willing to now furnish cumulative evidence assuring Gideon that he still was in the favor of the Most High. That such is the rule followed by Jehovah toward his creatures is shown by his giving cumulative evidence to those who are his faithful witnesses today and hence on his side. The opposers criticize *The Watchtower* for having called attention time and again to the presence of the Lord Jesus at the temple and the act of vindicating Jehovah's name, but be it known unto all that Jehovah has made the rule of "line upon line" and proof upon proof, to the end that no one may have excuse to say that he did not know and no one would have an excuse for being inactive in the Lord's service. Otherwise stated, Jehovah emphasizes the importance of certain great truths by repeating them time and again. Those who now love the Lord rejoice in the continued unfolding of prophecy which teaches them the stupendous truths so important and which they now so much need. They delight to find these repeated and supported in many

parts of the prophecies, and thus they have an assurance doubly given from the Lord that they are on his side.

[25] The desire to have full assurance led Gideon to propose a test, and therefore he said to the Lord: "Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said." (Judg. 6:37) A fleece of wool would be the entire covering of a sheep, the wool being still on the skin, and would speak of a slain animal, picturing the Lamb of God. The sheep skin Gideon spread upon the threshing floor, a floor with a hard, dry surface. This place, being near the winepress and being a threshing floor, symbolically speaks of threshing and crushing of the enemy by the Greater Gideon. The test of Gideon proposed that the dew come upon the fleece only, and this shows it must be done by Jehovah, because men cannot make dew. God can make dew, and hence Gideon can properly place a test on God. "Who hath begotten the drops of dew?" (Job 38:28) "By his knowledge . . . the clouds drop down the dew." (Prov. 3:20) "The king's . . . favour is as dew upon the grass." (Prov. 19:12) The time of this test was in the dry season, and the latter rains were entirely gone from the land. It was the time of dew, symbolizing also a season or time of blessing. (Gen. 27:39; Hag. 1:10; Deut. 33:28) It being the season of no rain, the dew had brought refreshment and reviving power. (Hos. 14:5; Mic. 5:7) Dew was also used as a symbol of the "oil of joy". (Ps. 133:1-3) "The fleece" employed in the test pictured the Lord Jesus Christ, "a Lamb as it had been slain." (Rev. 5:6) The dew descending upon the fleece would picture the Lord Jesus Christ, at 1914, as receiving the joy accompanying his commission from Jehovah to proceed with the work of vindicating his name. For a long period Jesus had waited, and now the command and commission had come to proceed with his great work, and that was a thrilling joy to him.

[26] The request of Gideon to the Lord was that he would send the dew upon the fleece and that the ground beside it be dry. The dry ground round about the fleece well pictures Jehovah's faithful servants, particularly from 1914 to 1918. It was in 1914 that Christ Jesus was enthroned; in 1918 he came to the temple and gathered unto himself those then found faithful. Those faithful ones sleeping in death had no reviving during that period of time, but must wait a "little season" in their graves. (Rev. 6:11) During that short period of time those faithful ones alive on the earth were trodden down and beaten like a threshing floor, and they were thus symbolized by the ground that was dry and which surrounded the fleece. (Rev. 11:2) "Thus saith the Lord, For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron." (Amos 1:3) The 'dew upon the fleece' pictured the Lord Jesus receiving his joy; while at the same time the dry ground around the fleece pictured his faithful ones who had not yet entered into the joy of the Lord.

[27] If the test should prove right as Gideon had requested of Jehovah, "then," said he, "shall I know that thou wilt save Israel by mine hand, as thou hast said." In 1914 the Greater Gideon, Christ Jesus, received from Jehovah the joy-inspiring command to go forth with authority and rule in the midst of the enemy. (Ps. 110:2) Jesus then knew that Jehovah would vindicate His name and save by his hand those who put themselves wholly under the command of the Lord.

[28] God granted Gideon's request: "And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water." (Judg. 6:38) The antitypical beginning of the fulfilment of that prophetic sign was in 1914, and Jehovah's faithful remnant, by the grace of God, were permitted to see and understand it first in 1925, with the publication of the September 15 (1925) *Watchtower,* explaining the 110th Psalm under the title "The King in Action". Then it was that the remnant began to appreciate the truth that Jesus Christ had waited a long period of time to receive the "dew", that is, his joyful commission to act. As Gideon "wringed . . . a bowl full of water" out of the fleece, even so Christ Jesus was given joy in a copious quantity, that is to say, a full measure of joy by the fact that he was now to act to vindicate his Father's name. His cup of joy ran over. In commissioning him to go forward on this wonderful work of vindication Jehovah said to him: "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Ps. 45:2-7.

[29] Then Christ Jesus invited his faithful followers, who upon examination were found to be faithful, to "enter . . . into the joy of thy lord". (Matt. 25:21) Thereafter Jesus Christ could well say in the prophetic language to the faithful: "Open to me, my sister, my love, my dove, my undefiled [freed from Satan's organization, and covered with the robe of righteousness]: for my head is filled with dew [joy], and my locks with the drops of the night." (Cant. 5:2) Now Jesus Christ would share his great joy with those faithful standing with him.

[30] If we keep in mind that this is a prophetic picture

made and written long ago for the comfort and assurance of the remnant (Rom. 15:4), then we can better appreciate why there must be another or second test. "And Gideon said unto God, Let not thine anger be hot [*R.V.*, be kindled] against me, and I will speak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew."—Judg. 6:39.

[81] That prophetic picture was telling of things that must come to pass in the future; hence this second test. Gideon here pictured the remnant of God taken into the family of God under Christ Jesus, and the picture was made to reinforce and strengthen the faith of these devoted ones. It is hardly probable that Gideon originated the test in his own mind, but that these tests were suggested and made by the angel of the Lord. It is certain that the tests were according to the will of God, since God granted Gideon's request. To establish to a certainty that the first test was not due to a trick of nature, as some might claim, the second test was arranged and made. The petition of Gideon for a second test shows that Christ Jesus does not make petition for his own gratification, but does so that the will of his Father might be done and that His name might be vindicated, and that his faithful followers, the remnant, might be fully assured. The request of Gideon that in the second test the fleece be left dry and that the ground round about the fleece be made wet with dew pictures Christ Jesus' asking Jehovah that his faithful and approved followers might now enter into his joy and be made one with him and participate in the vindication of Jehovah's name. (Eph. 1:10) It is in line with the truth Jesus uttered before his crucifixion: "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John 17:19, 24) In these "last days", when there is great stress upon all mankind, the remnant rejoice to see the fulfilment of these prophetic pictures, and this is an assurance to them that they are on the side of Jehovah; and therefore they are made doubly strong. God granted Gideon's request for the second test. "And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground." (Judg. 6:40) Now as to the antitypical fulfilment of this part of the prophetic picture. It was in 1918 that the Lord Jesus appeared at the temple of Jehovah. The first antitypical fulfilment of this part of the picture was that of raising from the dead the faithful sons that slept in death. Under inspiration of the holy spirit the apostle Paul had testified that the faithful must wait in death until the appearing of the Lord Jesus at the temple, and that then such would receive the crown of life and enter fully into the joy of the Lord. (2 Tim. 4:8; 2 Thess. 2:1) The resurrection of such faithful ones, as Paul, must precede the gathering of the faithful remnant yet remaining on the earth. (1 Thess. 4:14-17) Prior to his coming to the temple the Lord Jesus had been ushered into the "joy of Jehovah". (Neh. 8:10, *A.R.V.*) Into this joy he was ushered when enthroned and sent forth to rule, and this is pictured in the second test by only the fleece's being dry. It was after the Lord had cast Satan out of heaven, and hence after he had received and entered into the joy of Jehovah, that he gathered the faithful and approved ones to the temple and they entered into the joy of the Lord. In the second test the dew was on all the dry ground round about the fleece. The ground wet by the dew here pictured the faithful and approved remnant class, showing that now they had entered into the "joy of the Lord" the beginning of which took place in 1922. In order that this point may be more clearly understood it is well here to repeat that the dew is a symbol of the joy of the Lord and of the refreshing blessing that comes through Jehovah. The dew upon the fleece while the ground about it was dry symbolized the Lord Jesus himself entering into the joy of Jehovah; and that was in the first test. In the second test the dew was upon the ground and the fleece was dry, thus picturing that the faithful ones gathered to the temple and anointed of the Lord had entered into the joy of the Lord. The divine approval of the faithful servant class was then confirmed upon them by the pouring out of God's spirit upon all such flesh entering into the joy of the Lord Jesus Christ. It was there that the unifying process began in a special way. The dew of joy of dwelling together in unity began to distill upon Christ's true brethren on earth. Those really and completely devoted to God have continued and do now continue to rejoice in the unity and harmonious action of those gathered at the temple. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Ps. 133:1.

[82] This unity reached a climax with the cleansing of the temple, and those who entered into and have remained in the temple have continued in this state of unity in Christ. That unity and harmonious action of the faithful remnant was pictured by the words of the psalmist, to wit: "It is like . . . the dew of Hermon, and as the dew that descended upon the mountains of Zion [even as he had commanded it in Gideon's test]: for there the Lord commanded the blessing, even life for evermore." (Ps. 133:1-3) With this unity and harmonious action God has continued to send his refreshing truths to his people. When God fed his covenant people in the wilderness, first the "dew fell upon the camp" at night and then "manna fell upon it". (Num. 11:9) Even so with the coming of the unity of the brethren of Christ, as pictured by the dew on the dry ground, there fell the heavenly bread of truth which the Lord has revealed and given to his people and which continues to give strength and hope to those who hold fast their faith and confidence with Christ Jesus.

[33] The cleansing of the temple having taken place and the unity in Christ Jesus having come, then why are there certain companies of professed followers of Christ Jesus who have trouble among themselves and some among whom continue to provoke controversies and strife? There is but one answer to that question, and that is that the ones who cause dissension and strife and divisions amongst the brethren are not in the temple and do not appreciate the food that the Lord is giving to his people. If ever in the temple at all they have been ousted by the angel of the Lord. Those who still have and manifest the "elective elder" spirit, which is the spirit of "Rule or ruin", certainly cannot be included in the class mentioned by the psalmist as those that dwell together in unity. One wholly devoted to God and his kingdom does not desire to boss or to arrogantly rule over his brethren, but he delights to see his brethren have some part in the service and to encourage them to participate therein. The faithful ones do not seek the approval and honor of men, but they are diligent to do the will of God that they might have his approval and the approval by the Lord Jesus Christ.

[34] It seems quite probable that there have been amongst the various companies in line for the kingdom those who have treated carelessly and with indifference the spiritual food the Lord has set before his people, and hence they are ignorant of God's gracious provision for his faithful ones. The really zealous ones believe that God and Christ Jesus are the only teachers and that they are teaching the anointed by sending the message of truth to them through the Watch Tower publications, and believing this they are diligent to feed upon such precious truths and to help others to understand them. Those who thus do continue to grow strong in the Lord and in the power of his might. If a man thinks himself so important that he must interpret the Scriptures in his own way and put his interpretation before others for them to follow, and thus assumes to be a teacher, he is proud and knows not anything, and is certain to be found among those who cause controversies, confusion and strife. The Lord Jesus is the Teacher at the temple, and the truths that he sends to his people are the victuals upon which the faithful must and will feed. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." (1 Tim. 6:3-5) The faithful and true witnesses of Jehovah will not seek to do injury to one another, but will pursue the way of godliness pointed out for them by the Lord, and will thereby continue in his joy and in doing his will. "But godliness with contentment is great gain."—1 Tim. 6:6.

[35] The true remnant now rejoice to be a part of the Lord's "threshing floor" or "threshing instrument" with which the Lord God threshes Satan's organization. Such representatives do not fight among themselves, but they delight to fight against the enemy, and this they do by diligence and zeal in proclaiming the name of the King of eternity and of his anointed Ruler of the world, and the blessings he will bring. Christ Jesus is the "threshing floor" or means of threshing Satan's crowd, and the faithful remnant are with him and hence a part of that threshing floor. "And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. O my threshing [Babylon], and the corn of my floor: that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you." (Isa. 21:9, 10) The joy of threshing Satan's organization and vindicating Jehovah's name fills the heart of the Lord Jesus and overflows, and likewise is the joy and strength of the remnant. (Neh. 8:10) The faithful remnant have no desire to make war on anyone who is trying to serve the Lord, but they are bold, fearless and diligent and unrelenting in giving their testimony, which has been committed to them by Christ Jesus. Their continued fearlessness and zeal is a sign to the enemy that the enemy is about to be destroyed. "And in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God."—Phil. 1:28.

[36] When the faithful are severely criticized by others of the company with which they are associated, they are not to retaliate by indulging in controversies, but will busy themselves with the work which the Lord has committed into their hands. Their joy in the Lord must not be interrupted by indulging in personalities and unfruitful arguments with others. Their joy in having a part in the vindication of the name of Jehovah God has brought forth the faithful anointed or "young men" or youths on the side of Jesus Christ, and they are strong in the Lord and they continue in his strength and might. They not only are willing, but delight to go forward in the war for the Lord and for the honor of his name. They know that their part in this work is to sing the praises of Jehovah and of his King, and this they willingly do. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning [morning of Zion, when she, God's organization, begins housekeeping (Ps. 113:9)]: thou hast the dew of thy youth [that is, the youth of thy people]." (Ps. 110:3) These faithful ones are as fresh as the morning dew and go forth with joy to the fight under the banner of the Lord. According to the *R.V.* marginal reading of this text: "Thy youth are to thee as the dew." These faithful and zealous soldiers under Christ Jesus are as dew upon many people, who receive refreshing from their efforts to magnify the name of Jehovah. "And the remnant

of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." (Mic. 5:7) It is now the privilege and duty of the remnant in obedience to God's command to lift up the standard for the people and to point them to the great truth that Jehovah is the only true God, the King of eternity, and that his kingdom under Christ Jesus, the Greater Gideon, is the sole and only hope for humankind. Those who see and believe this message and respond thereto are refreshed, and they in turn say to others, 'Come, and drink of the water of life-truths.' (Rev. 22:17) It is this faithful company of "young men" (that is, the strong ones) whom God has taken out as a people for his name and prepared for the work of this day that know Jehovah and gladly do that work.

[37] Gideon called his faithful brethren to assemble for war, and so now Christ Jesus, the Greater Gideon, has assembled his faithful followers to war. Those called and assembled to the war were given a crucial test, and only the approved ones were permitted to engage in the final battle. The day of battle of God Almighty is at hand; and who is wholly on the Lord's side, and who will engage in that battle? Who will joyfully meet the test and bravely and gladly continue to shout, "For Jehovah and for Gideon"?

(To be continued)

QUESTIONS FOR STUDY

¶ 1, 2. Apply the words of Psalm 85:7, 8, as appropriate for Gideon. Show that Psalm 29:11 has been fulfilled.

¶ 3-5. On what condition will joy, peace and prosperity attend the people of God?

¶ 6. What was the occasion for the words of assurance of Judges 6:23? How does this, together with Psalm 118:17-19, find application to the remnant in these days?

¶ 7. Show the fitness, then and now, of the name given by Gideon to the altar which he there built unto the Lord.

¶ 8-10. Point out the significance of the relationship involved in performing the command of verse 25. Why must Gideon first throw down the altar of Baal and cut down the grove by it? How do Gideon's boldness and clear-cut course of obedience fit the situation of the 'faithful servant' class today?

¶ 11. Explain and apply the command of verse 26, and the test involved then and now.

¶ 12, 13. Explain (a) the prophetic picture presented in Gideon's taking "ten men of his servants" and doing "by night" "as the Lord had said unto him"; also (b) that in what took place as recorded in verse 28.

¶ 14, 15. Show (a) that the prophetic record of verse 29 has been in course of fulfilment. (b) That also the action there taken and the demand made by the Baal worshipers (verse 30) were prophetic, and find fulfilment at the present time.

¶ 16, 17. How does verse 31, in connection with Deuteronomy 32:37, 38, indicate the prophetic position of Joash? Point out fulfilment of that prophetic situation. What does this clearly indicate concerning any who object to or interfere with the present activities of the remnant?

¶ 18. Account for Joash's "on that day" calling Gideon "Jerubbaal", and point out what is implied therein. Show the correspondency thereto, as prophecy being fulfilled, of Isaiah 43:9 and 41:28, 29.

¶ 19. Relate some historical facts concerning Jezreel. What is suggested in the meaning of the name? What was the occasion and purpose of the action described in verse 33? Apply the prophetic picture.

¶ 20-22. When and how does (a) the first part of verse 34 find a parallel? (b) The second part have fulfilment?

¶ 23, 24. What action did Gideon now take, and with what result? Explain whether (verse 36) Gideon was justified in or blamable for his asking God for further assurance. What fact definitely settles that question? Show that the same rule is followed by Jehovah toward his creatures today.

¶ 25-29. Show how appropriate was the test proposed by Gideon, both for its immediate purpose and in its prophetic significance. What was the result of the test, and how does that prophetic sign have fulfilment?

¶ 30-32. In view of Gideon's having declared (verse 37), "Then shall I know," how was he justified in asking God for still further assurance? Point out (a) the fitness of the test here proposed; (b) also how God met the request, and when and how this part of the prophetic picture has been fulfilled.

¶ 33. In view of what has taken place, account for trouble yet arising among certain companies of professed followers of Christ Jesus.

¶ 34. What is the evidence that 1 Timothy 6:3-5 is necessary instruction provided for the present time?

¶ 35, 36. With other scriptures, show further the fitness of the time and the place for providing this test and assurance for Gideon.

¶ 37. What was foreshown in Gideon's gathering together to him his faithful brethren and their being given a test?

VISIBLE REPRESENTATIVES OF THE KINGDOM

NEARLY everyone is familiar with at least a part of what is commonly called "The Lord's Prayer": 'Thy kingdom come; thy will be done on earth as in heaven.' Does that mean that the kingdom or government of God will hold sway in the earth just as rulership and control is now exercised among men by various national governments?

The kingdom or invisible rulership of the world will always be invisible to human eyes. But that righteous government of Jehovah will have among men representatives who will be visible. For a long period Satan has been the invisible ruler of the world, and his evil influence he has exercised over men who have made up the visible part of his organization and have been his representatives on earth and who have exercised authority. The kingdom of God and his Christ will exercise influence over the peoples of this earth, and therefore the earth will become God's organization with visible representatives exercising power and authority for good.

God has caused to be recorded in his Word a brief history of a certain class of loyal and faithful men who lived and died before the coming and death of Christ Jesus in the flesh. The record begins with Abel and runs through the list, including all the faithful prophets, of which John the Baptist was the last be-

fore Jesus. (Heb. 11:1-32) Those men, although faithful unto death, cannot be members of the kingdom or government, because they all died before the crucifixion and resurrection of Jesus Christ. Jesus Christ must be first and have preeminence over all. Such is the will of God expressed. (Col. 1:18) The value of his perfect sacrifice must first be presented in heaven as a sin-offering before any men could be invited into the covenant for the kingdom.

Jesus said concerning John the Baptist: "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." (Matt. 11:11) These words are proof that John the Baptist is not of the royal government, the kingdom of heaven. He occupied the great and distinguished position of being the forerunner of Christ; and if he should have a place as a member of the kingdom, then manifestly he would not be the least.

All those faithful men had faith that God in his due time would establish a kingdom or government of righteousness. Having such faith some of them even left their own country and went into a strange land to be witnesses for Jehovah. This they did voluntarily. They could have returned to their own land and placed themselves under the governments of the world, had they so desired. "But now they desire [and by faith saw] a better country [government], that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city [an organization]."—Heb. 11:15, 16.

God promised concerning the "seed" of Abraham that in that seed 'all the families of the earth shall be blessed'. 'The seed of Abraham according to the promise' is the Anointed, Christ Jesus, and seated with him in the kingdom or government of God will be his body members, the true church. Abel, Abraham, Isaac, Jacob, and all the faithful prophets may properly be called faithful "elders" (Heb. 11:2) who must have their blessing through that 'seed according to the promise'. They will be the first men of earth to receive such blessings by being raised out of death as perfect men.

A prince is the son of a king. Princes are leaders or head men among the people. The faithful "elders" were called "fathers" in Israel. They will no longer have that title when they are brought forth from the dead. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Ps. 45:16) These men become the children of Christ, because they receive their blessings according to the covenant by and through Christ; and, the fact being that they are children of Christ the King, they are properly "princes". These faithful men or princes will be the visible representatives of God's government on earth. They shall constitute the head ones or leaders amongst the people and shall lead them in the way of righteousness. The people will recognize them as the visible rulers or deputies of the heavenly kingdom of righteousness. That these men are to be associated with the kingdom as visible rulers under The Christ is further testified to by the prophet: "Behold, a king shall reign in righteousness, and princes shall rule in judgment."—Isa. 32:1.

The Scriptures disclose that Jehovah has a mighty organization through which he carries out his purposes. The chief or principal one of that organization under Jehovah is Christ the King. To that mighty King God gives all the nations as an inheritance, and he shall reign over them in righteousness. (Ps. 2:8, 9) The kingdom will not be visible to human eyes, but the kingdom will have representatives on earth that will be visible to human eyes.

The visible representatives will be made up of those faithful men who before the coming of Christ to redeem mankind were faithful and true to God, and to whom God will give a "better resurrection". (Heb. 11:35) Such are the princes who shall carry into operation the judgments of the great King. As such representatives of the kingdom they will constitute a part of God's organization. The people will seek them out that they may be instructed in the right way. These honest and faithful representatives of the kingdom will be so different from the officers of the present wicked world that all will readily see that the good and faithful representatives are members of God's organization.

That this organization will include all the faithful prophets of God, raised to life as perfect men, and made representatives of the kingdom on earth, is further proved by the words of Jesus: "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in [not of] the kingdom of God." The people shall come from every direction of the compass and sit down in the kingdom with these faithful men and learn of them. (Luke 13:28, 29) "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."—Matt. 8:11.

Those loyal and true men of old all died in faith, and God has promised to raise them up out of death and that they will be resurrected as perfect men. The promise is that their resurrection shall follow the completion of the body members of Christ. (Heb. 11:35, 40) The proof showing that A.D. 1914 was the great turning point, that God has placed his King upon his throne, and that he has come to his temple and is putting his kingdom in operation, it may be reasonably concluded that the faithful "elders" of good report will be back on earth as perfect men within a comparatively short time. Their presence as perfect men on the earth will enable the people to see more clearly that the time has come for God's righteous rule to take complete charge of all the affairs of men.

The proof therefore shows that the kingdom of heaven in full operation will have servants, both visible and invisible, all of whom will work in complete har-

mony with Jehovah for the benefit of man. The righteous government that God is setting up is for the benefit of man; and its unselfish and beneficent administration will bring forth the everlasting praise of men to the glory of God.

Jehovah will manage public affairs. That of itself is an absolute guarantee that the result to the people will be for the best. His administration will be actively carried on by his Anointed King, who is also designated 'priest of the Most High, after the order of Melchizedek'. (Ps. 110:4) Concerning that mighty King and Priest, and the faithfulness of his administration, it is written: "And there shall come forth a rod [shoot] out of the stem [stock] of Jesse [the trunk of which was cut down in 606 B.C.], and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him [Isa. 61:1], the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears [that is, not according to hearsay]: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isa. 11:1-5.

Satan is the embodiment of everything that is wicked and evil. Christ Jesus is the embodiment of everything that is good and righteous. Obviously there could be no fellowship or harmonious action between them. For this reason Jesus declared: "My kingdom is not of this world." The prophet of the Lord propounded the question: "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" (Ps. 94:20) And in the Word of the Lord is found the response: "It is an abomination to kings to commit wickedness; for the throne is established by righteousness. Righteous lips are the delight of kings; and they love him that speaketh right." (Prov. 16:12, 13) For this reason the organization of Satan must perish and the organization of the Lord must endure for ever. The government of righteousness must actually begin before the deadly conflict which shall result in the destruction of Satan's organization can begin.

It was in 1914 that Jehovah God set his King upon his holy throne. The first act on the part of the righteous government was to oust Satan from heaven, and this Christ Jesus did. (Ps. 110:2-5; Rev. 12:1-11) That was the beginning of the administration of the government of righteousness. Satan the Devil, a spirit creature, is invisible to man, and as such his invisible rule continues to be exercised over men in control of the nations of earth and the people supporting them. Therefore it is written: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."—Rev. 12:12.

If the administration of God's kingdom is begun, why does Satan the Devil continue to exercise this evil power over the nations of earth? Because Satan will not willingly relinquish that power and therefore there must be a great fight in the earth between the Lord of righteousness and the Devil, and this is called the "battle of Armageddon". That great conflict will result in the complete overthrow of Satan's organization, and Satan himself will be forcibly restrained that he may deceive the nations no more.–Rev. 17:14; 20:1-3.

More than twenty years have elapsed since the end of the world in 1914, and the wicked conditions on the earth continue to grow worse. If God purposes to destroy Satan and his wicked organization, and supplant it with a righteous rule or government, why does he not do it now, without further delay? It was in 1918 that the Lord Jesus came to his temple, having gathered together those faithfully devoted to him. Before the final overthrow of the great evil organization it is God's purpose to serve notice upon the rulers and peoples of earth. That is the reason why God has caused a great witness to be given in the earth concerning his purpose and government. The prophet represents Jehovah as saying to his exalted King: "I will 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. 2:8, 9, *R.V.*

But before the execution of his indignation against the evil systems Jehovah gives notice and warning. In giving this notice he has used a great number of books and other pieces of literature, which have been widely distributed amongst the people, and has used the radio and other means to give public proclamation to the people. In this connection the Lord says to the rulers of earth: "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Ps. 2:10-12.

The administration of God's righteous government is going forward; "of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. 9:7) His next great act, as shown by the Scriptures, is his judgment upon the nations of the earth. Before this judgment falls it is God's expressed purpose to give the people a chance to know about it. Hence it is written: "But the Lord is in his holy temple: let all the earth keep silence before him."—Hab. 2:20.

JUSTIFICATION, BEGETTING AND CALL

THE man who repents of his sins and becomes converted and comes to Christ as his Savior is, nevertheless, still imperfect; and God cannot receive an imperfect thing. God can, however, justify the man. "Justification" means to be made right with God. The process of justification may be properly defined as the judicial act of Jehovah God whereby he determines that the man is right and at peace with him. Three things are vitally essential to the justification of the man thus seeking the Lord, to wit: first, faith in God and in Christ Jesus' sacrifice; second, the blood of Jesus, representing his life applied for such a converted man who consecrates himself to do God's will; and, third, the judicial act of Jehovah justifying the man. The man desires life and is seeking the way to it, and he knows that that way is through Christ Jesus back to God. "Faith" means to have a knowledge of these things and then to confidently rely upon that knowledge, which comes from the Word of God.

The patriarch Abraham believed God, and his faith was counted unto him for righteousness. The Scriptural statement of this was written, not for Abraham's sake alone, so says the apostle Paul, "but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." (Rom. 4:20-25) The way was not open to Abraham to get life, for the reason that the blood of Jesus had not been shed as the ransom price nor presented as a sin-offering. The blood of Jesus is the basis for justification. The one who, exercising faith therein, consecrates himself unto God by agreeing to do his will thereby exercises faith in the blood of Christ. Then God is the one who justifies him.

Now mark the scriptures showing the three things essential; namely, faith; the blood of Jesus; and the judicial determination by Jehovah. Romans 5:1 reads: "Therefore being justified by *faith*, we have peace with God through our Lord Jesus Christ." The ninth verse reads: "Much more then, being now justified by *his blood*, we shall be saved from wrath through him." Romans 3:26 reads: "To declare, I say, at this time, his righteousness: that he might be just, and the *justifier* of him which believeth in Jesus."

Justification results in the right to life, for the reason that all righteous creatures are entitled to life. The man thus justified is granted the right to live as a human creature, by virtue of his faith exercised in making a consecration to God. Why would God justify a man? Would it be for the purpose of enabling him to live as a human creature for ever on earth? The will of God concerning all those justified in the Christian era, or day of sacrifice, which was foreshadowed by the Jews' yearly day of atonement, is that such shall be made a part of the sacrifice of Jesus Christ. The justification during that period is for no other purpose. God accepts such a one and justifies him; and thereby is the covenant between man and God made through Christ Jesus, which is a covenant by sacrifice. (Ps. 50:5) The man having agreed to do God's will, and God having accepted that agreement, and it being the will of God that the man shall die as a part of the sacrifice of our Lord Jesus, this constitutes a covenant by sacrifice as Psalm 50:5 calls it.

The question then is, What does the man sacrifice? The answer is, He sacrifices his right to live as a human creature on the earth. Being born a sinner, where did he get that right to live? It resulted to him by reason of God's justifying him. The sacrifice of his life, specially as a part of the sacrifice of Christ, was pictured by the slaying of the Lord's goat in the court of the sacred tabernacle on the Jews' atonement day. It was the Jewish priest who did the sacrificing, foreshadowing that in the reality Christ Jesus the great High Priest sacrifices his devoted followers as a part of his sacrifice. Hence the man consecrating does not sacrifice anything himself, but the High Priest sacrifices him, and the man agrees thereto by agreeing to do God's will at the time of consecration. Then and there such a one is begotten as a new creature in Christ, as 2 Corinthians 5:17 uses that expression, saying: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Some have understood and taught that the new creature in Christ is the "seed" of God, or immortality, planted within him; and that such seed goes about in the human creature on the earth until it is taken either to heaven or to hell. That doctrine is unscriptural and therefore untrue. An immortal creature cannot die. If the above doctrine were true, and one should become a new creature and then repudiate Christ and God, he could continue to live notwithstanding his repudiation of the Lord. On the contrary, the Scriptures show that if one is begotten as a new creature in Christ, and thereby has tasted the good Word of God and the powers of the world to come, if he then repudiates the Lord he dies and there is no resurrection for him. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy [spirit], and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. 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. 6:4-6; 10:26-29.

Others have taught and teach that the begetting and birth of an animal creature illustrates the beginning and birth of the new creation in Christ; that is to say, that there is a begetting and then the gestation and quickening into life and growth, and then the birth. Such a doctrine is likewise erroneous, because it finds no support in the Scriptures. If such a theory were true, then there would be no responsibility on the part of the new creature during the period of gestation, quickening and growth until birth. On the contrary, the Scriptures show that the new creature is responsible from the very beginning when one becomes such. —Rom. 8:1-13.

The Scriptural teaching is that the new creature is begun and completed by and according to the terms of a covenant. The begetting is an act of Jehovah and therefore is his part of the covenant with the one who is consecrated. The apostle James (1:18) says: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." This means that it is the will of God that the one thus justified shall be begotten, and this he does by his Word of truth and the exercise of his holy spirit or invisible power.

Upon this point again it is written: "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 (*Greek*)], having escaped the corruption that is in the world through lust." The apostle Peter is here addressing the new creature who has responded to the call to enter the covenant for the divine kingdom; and his argument is that God in the exercise of his divine power and will has given to this creature the exceeding great and precious promises whereby God promises that he shall be partaker of the divine growth, and the condition is that the one who is a new creature and in the covenant for the kingdom must fulfil his part of the covenant.

The begetting, according to the Scriptural use of the term, means the beginning of a creature, with a hope set before him of seeing the completion of that which is promised. To what, then, is the new creature begotten? The apostle Peter (1:1:3, 4) answers: "God . . . according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

There is nothing in these scriptures to indicate that the new creature in Christ, while on this earth, is a fetus and that there is a period of gestation and then quickening. On the contrary, such a one is begotten or born and becomes a new creature from the very moment that God begets him, and his responsibility begins from that moment. The one thus begotten is spoken of as being made a member of the family of God by adoption. The apostle Paul says: "For ye 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.

Concerning the new creation it is written: "For the gifts and calling of God are without repentance." (Rom. 11:29) The gift of God is life, and to the one whom God justifies he gives life. The call of God is an invitation to enter the covenant for the divine kingdom or royal family of Jehovah, to share immortality with Jesus, and to reign with him on his throne as part of the promised "seed" in whom all the families of the earth are to be blessed. (Luke 22:29, 30; Gen. 12:3) Henceforth the man begotten of God's spirit must live as a spirit creature or not live at all. This call, says the apostle, is irrevocable, not subject to change. The question, then, is, What constitutes the call? Can it be said that God has been promiscuously issuing a call for men to come to heaven? The answer is, No. God calls no one except those whom he justifies and begets, or brings forth as new creatures, such justification and begetting being for the purpose that one may have the opportunity and privilege of becoming a part of the sacrifice of his beloved Son for the vindication of Jehovah's name.

God predestinated the new creation; not the individuals, but the company who should compose the body. As it is written: "Moreover, whom he [God] did predestinate, them he also called: and whom he called, them he also justified [or, approved]." (Rom. 8:30) This proves that those who respond to the call must meet the divine requirements before they are justified in this higher sense, namely, approved as worthy and eligible to be accepted into the covenant for the heavenly kingdom. To what, then, are the justified called? The answer is, They are called to a heavenly calling. Those who respond and are chosen the apostle Paul addresses as "holy brethren, partakers of the heavenly calling". (Heb. 3:1) It is God who calls with a holy calling, as it is written: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. 1:9.

This scripture cannot be construed to mean that the call was before the world began, but it was his purpose before the world began to provide for and call this company. The apostle's argument is that we are saved and then called with a holy calling. As the apostle puts it concerning himself: He was "called to be an apostle of Jesus Christ through the will of God, . . . even as the testimony of Christ was confirmed in you". (1 Cor. 1:1, 6) Ephesians 4:1 says such are called to a heavenly vocation; and those responding are all called in one hope, which hope is to attain unto the resurrection of Christ, the prize of the high call-

ing of God in Christ Jesus, according to Philippians 3:11-14.

It is manifest from these scriptures that it is the new creation that is called. It follows, then, that justification from sin is followed by begetting with God's spirit, and then comes the call or invitation to a position in the body of Christ as a member of God's royal family. The call comes after one is brought forth as a new creature.

Recall now the tabernacle picture made on the Jewish day of atonement in ancient times, and that two goats were brought into the court round about the tabernacle, and the high priest took the Lord's goat and killed it beside the altar in the court, and then with its blood made the journey into the tabernacle's "holiest of all", as he had done with the blood of the bullock previously slain and which bullock pictured the perfect sacrifice of Jesus slain on this earth. The court where the two goats were presented before the Lord represented the condition of those on this earth who have been justified from sin and begotten or brought forth as the spiritual sons of God. Hence the two goats represented all such justified, spirit-begotten ones. Lots were cast upon the two goats, and the goat upon which the lot fell to be "the Lord's goat" was slain and its blood sprinkled on the mercy seat. The one chosen as the Lord's goat pictures those spirit-begotten ones who respond to God's kingdom call and who qualify and who are chosen and brought into the covenant for the kingdom. The other goat, which was called "the scapegoat", pictures the class who are not chosen, and who therefore have a destiny different from membership in Jehovah's royal house or family.

SERVICE APPOINTMENTS

T. E. BANKS

Mound Bayou, Miss.	Feb.	5, 6	Lawrence, Miss.	Feb	19, 20
Longwood, Miss.	"	7, 8	Newton, Miss.	"	21, 22
Natchez, Miss.	"	9, 10	Tuscaloosa, Ala.	"	23, 24
McComb, Miss.	"	12, 13	Bessemer, Ala.	"	26, 27
Osyka, Miss.	"	14, 15	Jasper, Ala.	Feb. 28,	Mar. 1
Laurel, Miss.	"	16, 17	Birmingham, Ala.	Mar.	2, 3

G. H. DRAPER

Brownfield, Tex.	Feb.	1	Pampa, Tex.	Feb.	14
Lubbock, Tex.	"	2	Thalia, Tex.	"	16
Abernathy, Tex.	"	3	Wichita Falls, Tex.	"	17, 18
Littlefield, Tex.	"	5	Bowie, Tex.	"	20
Plainview, Tex.	"	6	Mineral Wells, Tex.	"	21
Lockney, Tex.	"	7	Breckenridge, Tex.	"	22
Quitaque, Tex.	"	8	Rochester, Tex.	"	23
Farwell, Tex.	"	9	Abilene, Tex.	"	24, 25
Amarillo, Tex.	"	10	Clyde, Tex.	"	27
Texline, Tex.	"	12	Coleman, Tex.	"	28
Borger, Tex.	"	13	Brownwood, Tex.	Mar.	1

M. L. HERR

Greenfield, Ohio	Feb.	2	Salem, Ind.	Feb.	15
Hillsboro, Ohio	"	3	Bedford, Ind.	"	16, 17
Middletown, Ohio	"	5, 6	Bloomington, Ind.	"	19, 20
Hamilton, Ohio	"	7, 8	Jasonville, Ind.	"	21, 22
Sunman, Ind.	"	9	Dugger, Ind.	"	23
Greensburg, Ind.	"	10	Linton, Ind.	"	24, 25
Vevay, Ind.	"	12	Washington, Ind.	"	27
Madison, Ind.	"	13, 14	Vincennes, Ind.	Feb. 28,	Mar. 1

A. H. MACMILLAN

Passaic, N. J.	Feb.	1, 2	Lakewood, N. J.	Feb.	14, 15
Paterson, N. J.	"	3	Atlantic City, N. J.	"	16, 17
Park Ridge, N. J.	"	5, 6	Vineland, N. J.	"	19, 20
Elizabeth, N. J.	"	7, 8	Wilmington, Del.	"	21, 22
Plainfield, N. J.	"	9, 10	Baltimore, Md.	"	23, 24
Asbury Park, N. J.	"	12, 13	Washington, D. C.	"	26, 27

E. D. ORRELL

Oakland, Calif.	Feb.	2, 3	Lincoln, Calif.	Feb.	16
Vallejo, Calif.	"	5	Grass Valley, Calif.	"	17
Santa Rosa, Calif.	"	6	Live Oak, Calif.	"	19
Clear Lake, Calif.	"	7	Orland, Calif.	"	20
Lakeport, Calif.	"	8	Paynes Creek, Calif.	"	21
Upper Lake, Calif.	"	9	Redding, Calif.	"	22
Fort Bragg, Calif.	"	10	Eureka, Calif.	"	23 24
Sacramento, Calif.	"	12, 13	Crescent City, Calif.	"	26
Rocklin, Calif.	"	14	Harbor, Oreg.	"	27
Placerville, Calif.	"	15	Grants P., Oreg.	Feb. 28,	Mar. 1

J. C. RAINBOW

Crider, Mo.	Feb.	2	Flat River, Mo.	Feb.	15
Hocomo, Mo.	"	3	St. Louis, Mo.	"	16, 17
Thayer, Mo.	"	5, 6	Hannibal, Mo.	"	19
Harviell, Mo.	"	7	Wyaconda, Mo.	"	20
Poplar Bluff, Mo.	"	8	Keokuk, Iowa	"	21
Ellsinore, Mo.	"	9	Fort Madison, Iowa	"	22, 23
Dexter, Mo.	"	10	Burlington, Iowa	"	24, 25
La Valle, Mo.	"	12	Keosauqua, Iowa	"	27
Kennett, Mo.	"	13	Albia, Iowa	"	28
Cape Girardeau, Mo.	"	14	Oskaloosa, Iowa	Mar.	1

W. J. THORN

Easton, Pa.	Feb.	3, 4	Pottsville, Pa.	Feb.	15, 16
Roseto, Pa.	"	6	Shenandoah, Pa.	"	17, 18
Stroudsburg, Pa.	"	7	Kulpmont, Pa.	"	20
Saylorsburg, Pa.	"	8	Shamokin, Pa.	"	21
Palmerton, Pa.	"	9	Danville, Pa.	"	22
Lehighton, Pa.	"	10	Wilkes-Barre, Pa.	"	23, 24
Andreas, Pa.	"	12	Scranton, Pa.	"	26
Tamaqua, Pa.	"	13	Pittston, Pa.	"	27
Maryd, Pa.	"	14	Nanticoke, Pa.	"	28

S. H. TOUTJIAN

Memphis, Tenn.	Jan 31,	Feb. 1	Mendenhall, Miss.	Feb.	16
Sardis, Miss.	Feb.	2	Foxworth, Miss.	"	17
Sledge, Miss.	"	3	McComb, Miss.	"	19
Marks, Miss.	"	5	Collins, Miss.	"	20
Clarksdale, Miss.	"	6	Hattiesburg, Miss.	"	21
Tutwiler, Miss.	"	7	Richton, Miss.	"	22
Shelby, Miss.	"	8	Lucedale, Miss.	"	23
Shaw, Miss.	"	9, 10	Waynesboro, Miss.	"	24
Longwood, Miss.	"	12	Ellisville, Miss.	"	26
Vicksburg, Miss.	"	13	Heidelberg, Miss.	"	27
Church Hill, Miss.	"	14	Enterprise, Miss.	"	28
Braxton, Miss.	"	15	Meridian, Miss.	Mar.	1

J. C. WATT

Ravenna, Ohio	Feb.	2	Warren, Ohio	Feb.	17, 18
Alliance, Ohio	"	3, 4	Newton Falls, Ohio	"	20
Lisbon, Ohio	"	6, 7	Jefferson, Ohio	"	21, 22
East Liverpool, Ohio	"	8, 9	Ashtabula, Ohio	"	23, 24
East Palestine, Ohio	"	10	Perry, Ohio	"	26
Youngstown, Ohio	"	12-15	Painesville, Ohio	"	27
Niles, Ohio	"	16	Cleveland, Ohio	"	28

SOUND CAR NO. 1—T. E. KLEIN

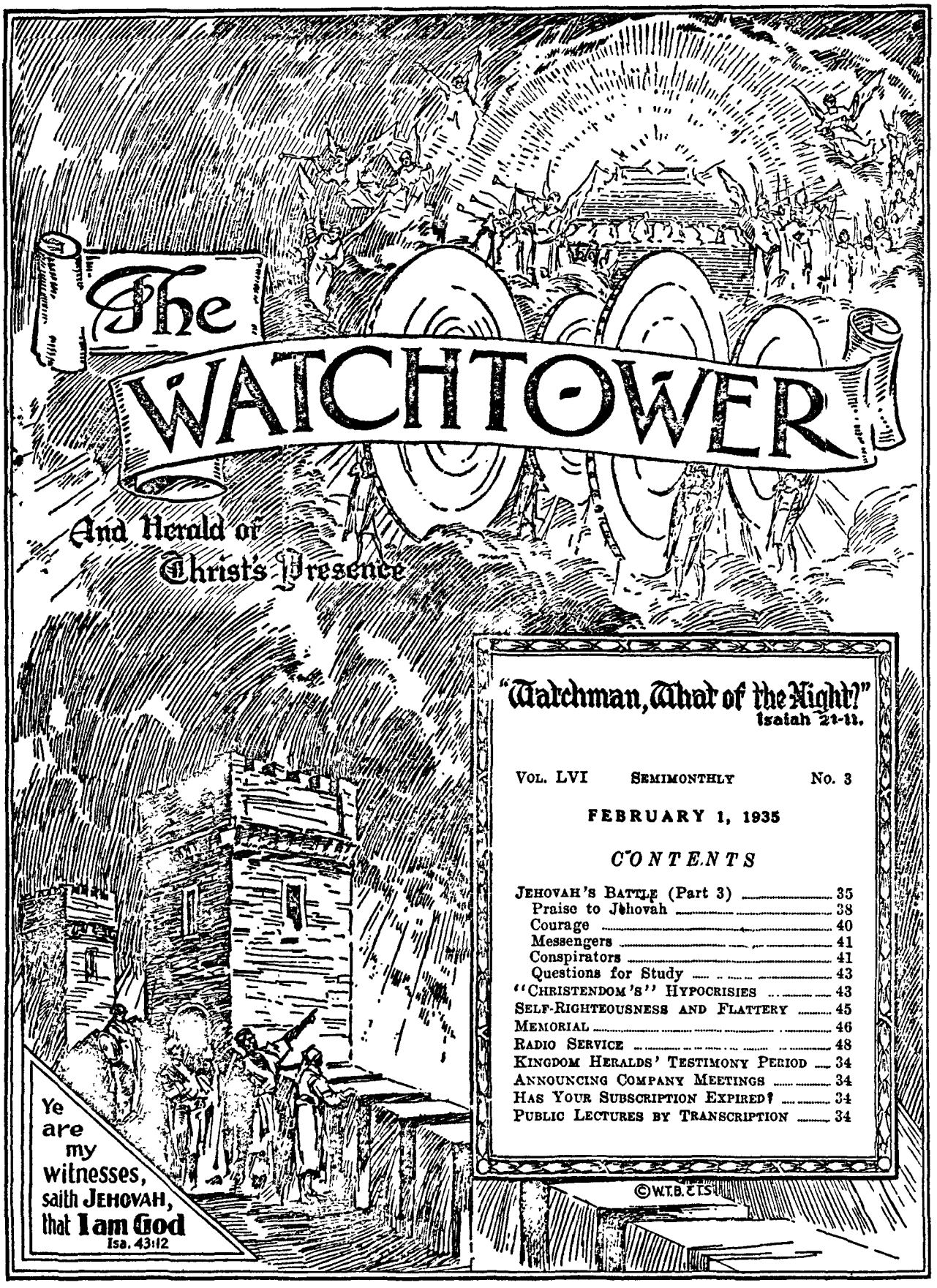
Lyons, Ga.	Feb.	5-7	Baxley, Ga.	Feb.	19-21
Glennville, Ga.	"	8-10	Alma, Ga.	"	22-24
Claxton, Ga.	"	12-14	Hazlehurst, Ga.	"	26-28
Jesup, Ga.	"	15-17	Ocilla, Ga.	Mar.	1-3

SOUND CAR NO. 2—H. P. WOODWORTH

Richton, Miss.	Feb.	5-7	Braxton, Miss.	Feb.	19-21
Hattiesburg, Miss.	"	8-10	Utica, Miss.	"	22-24
Ellisville, Miss.	"	12-14	Vicksburg, Miss.	"	26-28
Collins, Miss.	"	15-17	Hamburg, Ark.	Mar.	1-3

SOUND CAR NO. 3—H. G. HENSCHEL

Shellman, Ga.	Feb.	5-7	Bibb City, Ga.	Feb.	19-21
Lumpkin, Ga.	"	8-10	Talbotton, Ga.	"	22-24
Richland, Ga.	"	12-14	Hogansville, Ga.	"	26-28
Buena Vista, Ga.	"	15-17	West Point, Ga.	Mar.	1-3



"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 wilfully 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 be restored and 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. It arranges systematic Bible study for its readers and 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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KINGDOM HERALDS' TESTIMONY PERIOD

This designates the nine days, February 2-10, in which the publishers of Jehovah's kingdom will unite their forces and put forth concentrated effort in getting a particular message into the hands of the people. In this case the message is that contained in the new book *Jehovah;* and with this testimony period this book is released to the public. It goes without question that every one who has taken the new name "Jehovah's witness" will want to have a full part in distributing this book, and every Jonadab who has taken his stand on the side of Jehovah will want to have as full a share therein as possible. Such appreciative ones will begin at once to consider the matter and to make all due preparations, as ordering supplies, arranging time and territory.

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Jehovah's blessing has been markedly upon the use of the portable transcription machine. He has plainly manifested that this machine meets the need of the hour, when the enemy, under Gog, is seeking to curtail the use of the radio by God's anointed and when the people's ears are eager to hear, not man's message, but God's. The transcription machine has increased the power of Jehovah's witnesses afield to preach His truth manyfold, so that the desire for the literature is stimulated and study classes of many interested hearers are being formed. Besides more than 600 such machines in the United States alone, great numbers are now being effectively used in countries near and afar. For more information, write the Society.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI FEBRUARY 1, 1935 No 3

JEHOVAH'S BATTLE

"For Jehovah and for Gideon."—Judg. 7:18, A.R.V.

PART 3

JEHOVAH prepared Gideon and his army for battle against the enemies of Israel. That preparation foreshadowed what God does for his covenant people in these latter days. The record concerning Gideon's preparation God made for the benefit of the remnant. Concerning the Israelites the record is: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10:11) A knowledge and understanding of these prophetic truths proclaimed long ago and now revealed by the Lord to his people is for their learning and brings great comfort to the anointed and makes them strong in their hope. The faithful know that they are on the right side and that they are backed by the Lord, and therefore with courage they move forward in obedience to his commandments.

[2] Gideon acted with caution and deliberation, and when he was sure that he was doing God's will he became strong in the Lord and in the power of his might. "Jehovah will give strength to his people; Jehovah will bless his people with prosperity." (Ps. 29:11, *Roth.*) Jehovah prospered Gideon, and He will prosper his faithful people now. "Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley."—Judg. 7:1.

[3] Gideon was a challenger of Baal and hence the witness against the Devil in the great controversy as to who is supreme. Gideon, whose name means "the feller" or "hewer down", pictured Christ Jesus the mighty challenger of Satan, the feller or hewer-down of Satan's great "tree", that is, his organization, as described by the prophet Ezekiel. (Ezek. 31:1-18) Having fully assured Gideon that he was in the right way, Jehovah then sent him forth to make preparation for the battle shortly to follow. Now the Greater Gideon, Christ Jesus, is sent forth with full authority and complete power to make final preparation for the battle of the great day of God Almighty, which will shortly follow and which will result in the annihilation of Satan's organization.

[4] Not all the people were with Gideon, but "all the people that were with him rose up early". This corresponds with the statement of the psalmist: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." (Ps. 110:3) Among the people who flocked to Gideon were a lot of "suckers" or "hangers-on", who went along with the faithful ones. Likewise today there is a faithful remnant that willingly and energetically respond to the call of the Lord and there is a company of hangers-on that march for a time near the faithful. When these hangers-on sense a fight is near, they tremble with great fear and are ready to flee or to hide themselves. Gideon and his little army pitched by the spring of Harod, meaning "palpitation, trembling". This is the only place in the Scriptures that mention is made of the spring of Harod, and it seems quite reasonable that it was so named because of the trembling on the part of many of Gideon's army. It was not the water that gave trembling, but the number and strength of the enemy near by, that caused many to tremble with fear. Likewise since 1922 God has brought his people in contact with the pure waters of truth, and such as are perfect in love, and who receive the truth into pure and honest and unselfish hearts, have no fear in the presence of the enemy. (1 John 4:17, 18) But there have been many who have assembled with God's faithful remnant for the purpose of hearing the truth, and when the message of truth is made strong against the enemy and pointedly for Jehovah, making it eminently to appear that a fight is near, the hangers-on tremble with fear, and with soft speech and honeyed words plead that a more conservative course be taken. Such conservative course is a course of compromise and could not be pleasing to the Lord.

[5] The assembled army of Gideon numbered only 32,000 as against four times that number of the enemy. "And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." (Judg. 7:2) Had the 32,000 gone into action and won the

battle, they would have been little disposed to give credit therefor to Jehovah God their Deliverer and Savior. This shows that anyone's having a part merely in the service is not the chief and important thing, but that the vindication of Jehovah's name is of paramount importance. Jehovah will get the victory for himself, and that to his own honor and glory. His witnesses must do their work in the strength of and to the glory of God. Jehovah did not need the men who were with Gideon to go into the battle, but he gave the faithful ones an opportunity to prove their integrity toward him and to act as his witnesses in proclaiming his name; so likewise now Jehovah does not need men to fight on his side, but he gives his faithful remnant an opportunity to be his witnesses and to maintain their integrity toward him and to have a part in the battle of the great day.

6 The message of the truth must be declared within the hearing of the faithful and also within the hearing of the hangers-on and others, that the test may be had. This was foreshadowed by the proclamation which God directed Gideon to make. This is exactly in conformity to God's commandment given by the mouth of Moses on another occasion. "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt. And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart." (Deut. 20:1, 8) The fearful and "weak-kneed" ones will not be faithful and true witnesses for the Lord; hence he will not send them into battle. God commanded that the fearful should "depart early from mount Gilead". Just why the Lord mentioned Mount Gilead there is not certain, but, applying the name to the present time, it is very impressive and significant. *Gilead* means "heap of witness", or "much testimony". Jehu was fighting at Mount Gilead when he was anointed and sent forth to perform his complete work. (2 Ki. 9:1-3) So now, when the Greater Jehu is sent forth to battle, it is at a time when the testimony to the name of Jehovah God is at the height, and the fearful shrink or slink back and turn away therefrom.

7 When the army under Gideon saw the enemy hosts down in the valley and heard the proclamation made by Gideon that the fearful should depart, many of them were frightened, and 22,000 of that number withdrew and turned back from the camp. These must picture the suckers or hangers-on, who are not in line for the kingdom but merely "meeting attenders" who hope to absorb some benefit without rendering any service, and for this reason they attend the assembly of God's people and sit amongst them with solemn countenance. They do not bear any fruits of the kingdom and do not have any part in the vindication of Jehovah's name. (For further discussion see *The Watchtower* of 1931, page 343.)

8 Since Jehovah has revealed to his people a knowledge of his own organization on earth and of the vast earthly organization of the enemy Satan, many who have seen this much of the truth, observing the two great opposing organizations, have become fearful because of the disparity in the numbers, and being weak in faith, they have turned back. The dividing point between the Elijah and the Elisha work of the church the Lord caused to be marked by the publication in *The Watchtower* of the articles entitled "Blessed Are the Fearless". (*The Watchtower*, August 1 and 15, 1919) At the time of the publication thereof God's people did not understand just the reason why, but now they are enabled to see the reason. From that time onward *The Watchtower* has repeatedly called attention to 1 John 4:17, 18, concerning boldness in declaring the truth and the great need of fearlessness in going about God's work and making mention of the kingdom. In *The Watchtower* of 1927, page 246, the Scriptural proof is submitted that fear is a pestilence or destructive plague.

9 When the 22,000 withdrew from camp and turned back, there remained only 10,000 of Gideon's army, and manifestly that number pictured those who have been branches in the true vine since 1922. Not all of that 10,000 stood the test, and this foreshadows that not all of those who receive the anointing prove themselves to be faithful in the bearing of Jehovah's fruits, that is, carriers of the waters of truth to the thirsty ones. As Jesus declared, the vine must be pruned some more. Likewise Jehovah gave Gideon instructions concerning a further test. "And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go." (Judg. 7:4) The enemy host now outnumbered the Israelites twelve to one, but the vindication of Jehovah's name was not to be overshadowed by any earthly numbers. To be sure, God could have gained the victory with ten thousand as well as with any other number, but there might have been some room for boasting on the part of some of the ten thousand had the victory been gained by the Lord with that number. Above all, the picture there being made must be true in order to foreshadow what would take place in the modern fulfilment thereof; hence God put Gideon's army to a further test. Not all who respond to the call to the kingdom, and who get in line for the kingdom, are "chosen and faithful" ones. Only those who have received "the love of the truth", and who continue therein, will stand the final test and receive the approval of the Lord. (2 Thess. 2:10) "Not many . . . are called: . . . that no flesh should glory in his presence." (1 Cor. 1:26-29) The stream of water

from the well or spring of Harod pictured God's message of "present truth", which sets forth in unmistakable language the real issue between Satan and Jehovah and between the two great organizations. The "man of sin" or Judas class, who were once in line for the kingdom, have since scoffed and continue to scoff at the truth that God has any organization on earth at all, and still insist that the "higher powers" (Rom. 13:1) are made up of the governments of this earth and its officers, which are a part of Satan's great organization. They scoff at the truth that the "higher powers" mentioned by the Scriptures are Jehovah God and his anointed King. These conditions, which have developed in modern times, prove that it was necessary to apply the water test made by Gideon and foreshadowing the greater test of modern times.

[10] Those who give heed now to the opposing words and who are influenced by the efforts of the "man of sin" class will not stand the test in this day, but are certain to fail. (2 Thess. 2:10-12) In Gideon's time the test was applied, not by any creature, but by the Lord himself; as he stated to Gideon: "And I will try them for thee." This foreshadowed that in the modern times the test upon the consecrated is not applied by any creature or earthly organization, but that Jehovah God himself applies the test for the Greater Gideon, that is, Christ Jesus, who leads his army ultimately into victory.

[11] Following the Cedar Point convention in 1922 there began a clarifying of the truth, and since then there has been an unusual clarifying of the message of truth, and this particularly began with the publication in *The Watchtower* of the article on the "Birth of The Nation". (See *The Watchtower*, March 1, 1925.) The clarified truth has proved to be a great tester and has caused much controversy amongst those who profess to be God's children. The words of Jehovah to Gideon show that he put the test upon the ten thousand to determine who should go with Gideon into battle. This foreshadows that Jehovah puts the test upon his consecrated people in these last days and he determines who shall go with the Greater Gideon, Christ Jesus; and this is shown by the words of Jehovah: "I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee." No man can claim the honor to himself, that he is chosen because of his inherent qualifications. "No man taketh this honour unto himself, but he that is called of God, as was Aaron."—Heb. 5:4.

[12] The ones that stand today with the Greater Gideon, Christ Jesus, are they that are "called and chosen". (Rev. 17:14) It is the 'remnant whom Jehovah shall call'. (Joel 2:32) This proves that the remnant are not "the reapers" but are merely witnesses. They have not reaped each other, but God has taken them out of the world to be witnesses to his name. It is these sons of God's woman or organization that are taught of him and that learn and obey his commandments. (John 6:44, 45) This is further proof that no individual holds another in the truth or drives another out of the truth, but that God holds in whosoever proves faithful under the test. The Lord's angels at the temple gates keep out and refuse to let pass those who are not approved, and gather out and cast out those who become unfaithful and are disapproved, that only the faithful and approved shall be with the Greater Gideon in the fight and in the victory. Therefore Christ Jesus, the Greater Gideon, said concerning his faithful disciples: "Thine they were, and thou gavest them me; and they have kept thy word." —John 17:6, 9.

[13] Every one of the remaining ten thousand was required to undergo the test which God had named to Gideon. "So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water." —Judg. 7:5, 6.

[14] The manner in which each one of the ten thousand met and received the test ultimately determined in which class he would be put, whether in the one that went to war or the one that remained behind. Out of the ten thousand that were thus put to the test 9,700 bowed down upon their knees to drink water. In order to do that they necessarily had to cease marching and to get off their feet and bow themselves down while drinking water. They did not keep their feet on the ground, where they belonged. Their chief thought was to get the water into themselves. They foreshadowed a class of consecrated ones that seek personal comfort and that have a large measure of self-confidence and self-reliance, and hence a lack of watchfulness and alertness, and are therefore indifferent to the enemy and would be disposed to boast in themselves if anything in which they were participating prospered. Being off-guard they were unlike those who 'work out their own salvation with fear [of God] and trembling'. (Phil. 2:12) Such rely more upon "character development" or inherent worth than on faith, which faith is proved by works done in obedience to God's commandment. 'They feed themselves without fear.' (Jude 12) They think it unmanly to publicly read before a company of God's people an explanation of a *Watchtower* article, which the Lord has provided as food for his people, but insist that a speaker should exhibit his own learning by extemporaneous speech. They get more honor from men in that way. They do not drink water, that is, receive the truth for the purpose of absorbing the truth and using it to the glory of God, but receive it to glorify self. Such fail to realize that a real fight is just at hand and that it will be the greatest fight ever, and that they need and must receive all strength from Je-

hovah God and the Lord Jesus Christ. If they appreciated the real meaning of the battle of the great day of God Almighty they would know that they must at all times be on the alert to hear, to learn, and to obey God's commandments, and to never rely on self or upon another creature on earth for their safety and for their prosperity and success. The Lord clearly marked out this class by the 9,700 who by their own actions automatically placed themselves in one class.

15 The other class, which was made up of the three hundred, was entirely different. Jehovah was making a picture here to foreshadow Armageddon, and in this connection had in mind the dogs; and hence the use of dogs as an illustration. "That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same." (Ps. 68:23) The little company of three hundred lapped the water as dogs do, "putting their hand to their mouth," and hence used their arms, illustrating their God-given power to convey the refreshing waters of truth to themselves, and are otherwise described by the prophet as those who "with joy . . . draw water out of the wells of salvation". (Isa. 12:3) They appreciate that all the truth comes from Jehovah as a gracious gift from him, and they are on the alert to receive and profit thereby. That little company of three hundred keep on the march as they scoop up the water in the hollow of the hand and transmit it to the mouth. This foreshadowed alertness and watchfulness on the part of Jehovah's remnant, who clearly discern the enemy and who are not at all in ignorance of his devices. (2 Cor. 2:11) By nature the three hundred may have trembled like others when they saw the enemy, but they were of good courage, because they relied on the Lord God. Likewise in the modern fulfilment of the prophetic picture, probably most of God's people are by nature cowards, that is to say, they are fearful to engage in mortal combat, and shrink therefrom; but they receiving a commandment of Jehovah God and his great Field Marshal, Christ Jesus, and knowing that they are right and that Jehovah and his King are back of them, their faith is strong and they go forward. They know that their strength is in the Lord. They know that the battle is Jehovah God's battle and that the victory is certain and that the faithful and obedient ones will receive full protection and refuge from the Lord, and hence they are strong in the Lord and in the power of his might. They know only one thing, and that is full obedience to the Lord's commandments. If they relied on any human strength they could not withstand the test.

16 As Jesus, the Greater Gideon, said to his faithful disciples, so now he can say and does say to the faithful ones: "Now ye are clean through the word [water] which I have spoken unto you." And again: "Every branch that beareth fruit, he purgeth it [by the water-of-truth tests]."—John 15:2, 3.

17 The faithful three hundred kept active, moving or marching on. They did not get off their feet by stopping and inclining to drink, but kept their eye on the enemy and realized that a fight was just ahead. They did not become negligent and indifferent, but kept their feet on the ground in order that they might think clearly and be very watchful, that they might hear and obey the commandments of Gideon. Likewise now God's faithful ones keep their feet on the ground and their eye on the enemy and are eager to hear and to obey the commandments of the great Field Marshal, Christ Jesus. They receive the truth in the manner that calls for praise of Jehovah. Their choice by the Lord shows that they drink water for the fight. Jehovah bestows upon them his name and constitutes them his witnesses. They appreciate the fact that the great fight is near. They are always on the alert and on the trek and rejoice to have a part in exalting the name of the Most High.

18 Jehovah has gathered his people unto himself by the hand of his angels, who are the reapers working under the direction and command of the Lord Jesus Christ. Jehovah knoweth them that are his. (Matt. 13:39; 2 Tim. 2:19) It is these faithful ones that are with the Greater Gideon and that will be with him at the battle of Armageddon. Concerning those who receive God's approval at the test it is written: "And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place."—Judg. 7:7.

19 From this point on the 9,700 had no part in the activities which led up to the rout of the Midianites. They no more show in the picture as a distinct company. Having played their part in the picture they disappear therefrom. The five tribes of the Israelites which afterwards took part in the pursuit of the enemy picture something different from what the 9,700 here picture. The little company of three hundred that remained stood by, ready to obey the commandments received, just as the faithful remnant today are ready and willing to obey the commandments which Jehovah gives through the Greater Gideon, Christ Jesus.

PRAISE TO JEHOVAH

20 The fight that was about to take place was for the honor and praise of Jehovah and the vindication of his name, and God had fully equipped his people to perform that service of praise. "So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him in the valley." (Judg. 7:8) It seems reasonable to conclude that all of the 10,000 were equipped with trumpets, because they were selected for the praise of Jehovah's name. The trumpet is an instrument of praise; as it is written: "Praise him with the sound of the trumpet." (Ps. 150:3) The trumpet is also used to announce the approach of Jehovah's conquering army. "God is gone up [to the

battle against the enemy, foreshadowing Armageddon] with a shout, the Lord with the sound of a trumpet." (Ps. 47:5) Assuming that the entire 10,000 were equipped with trumpets, the greater number thereof, namely 9,700, missed the opportunity of blowing their trumpets to the praise of Jehovah just preceding the battle.

21 In the antitype all but the remnant likewise fail to avail themselves of the opportunity to blow the trumpet of praise to Jehovah announcing his purpose, the greatness of his name, his war, his King and his kingdom. The company of 9,700 failing in the water test would return to the general camping grounds. They were dismissed from the group by which Jehovah would save Israel. Being once in line for the privileges which they had now missed, they must foreshadow those who were once in line for the kingdom but whom the Lord has gathered out by the hand of his angels, particularly since 1922. Those who have thus been set aside since that time miss all participation in the vindication of Jehovah's name because of their attitude toward the water, that is, toward present truth. They are rejected from membership in the Lord's "faithful servant" class, to whom alone he gives the honor of participating with Christ Jesus in the vindication of his glorious name.—Isa. 42:8.

22 The present-day evidence is not lacking to locate such a class. Some who have been favored with the spiritual food from the Lord's table, foreshadowed by the victuals provided in the picture, and who have been supplied with a trumpet, foreshadowing their equipment to proclaim the praises of Jehovah, have clearly showed themselves out of harmony with the Lord and his provision for them. This they have manifested by such statements as follow: "The Society is building up an intricate system of belief"; "the Society is engaged in a book-selling scheme"; "*The Watchtower* continues to repeat what has been formerly said and gives us no food"; "there is too much said about the vindication of Jehovah's name"; "there is not enough said about spirituality"; "we are becoming slaves to service"; "why should we take what *The Watchtower* says when the Lord can use us as well as others? why not anyone in the church give his explanation of prophecy?" These are samples of remarks of criticism of the Lord's way of conducting his own work and of and concerning the spiritual victuals or food that he provides for them. Such have an opportunity to use their trumpets for praise of Jehovah, but they fail to do so. They fail to see that it is the Lord that provides the victuals or food upon which his people feed and that the Lord furnishes them opportunity to sing his praises. Certainly too much could not be said about the vindication of Jehovah's name, because that is the real and paramount question to be settled once and for ever. It pleased Jehovah to cause his prophet Ezekiel to state sixty-four times that 'they shall know that I am God'. True spirituality does not consist of a sanctimonious appearance, oily words and fair speech, but does consist of absolute and complete devotion to Jehovah God and his kingdom. The faithful ones delight to be the bond servants or slaves of Jehovah God, and they delight to continue to sing forth his praises, because they appreciate that he has brought them out from Satan's organization of darkness and has given them a place in God's glorious organization and provided them with means of singing his praises. The ears of these bond servants are deaf to every sound save that of the commandment of Jehovah God and of his great Field Marshal, Christ Jesus.—Ex. 21:6; Isa. 42:19.

23 Let it be borne in mind at all times that the modern-day testing by the water of truth, and the eliminating of the disapproved ones from God's organization, applies to those on the earth who are called to a place in the kingdom. Such a test could not apply to the heavenly or invisible army of the Greater Gideon. There would be no occasion to put to the test those who are already in a spirit organism and in the spirit realm. Furthermore, such invisible ones are not the remnant. That invisible spiritual army, led by the Lord Jesus Christ, is a mighty host, as it is written: "The [war] chariots of God are twenty thousand [not three hundred], even thousands of angels: the Lord is among them, as in Sinai, in the holy place." (Ps. 68:17) "And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them." (Rev. 9:16) "Behold, the Lord cometh with ten thousands of his saints," meaning all of his hosts invisible to human eyes. (Jude 14) It is therefore quite certain that the elect three hundred which formed Gideon's final and approved army pictured the earthly remnant, who are made members of Jehovah's army under Christ and the assigned duty of which remnant is to sing the praises of Jehovah and his King, and to continually shout: 'The sword of Jehovah and of his Vindicator,' that is, "For Jehovah and for Gideon."

24 At the command of Jehovah Gideon retained the three hundred that had successfully passed the test. This shows that Gideon was with his men. This assembly of his little army was on the side of mount Gilboa, which name means "the bubbling fountain". As the waters of that mountain bubbled forth, so now God's mountain of truth abundantly bubbles forth or flows for the instruction and comfort of those who are wholly devoted to him. Gideon and his little army there assembled may be compared to Christ Jesus, the great Vindicator, with his faithful ones now at Mount Zion. "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."—Rev. 14:1.

25 The Midianites encamped along the valley pictured the hosts or multitudes of Satan now gathered in the "valley of decision", where the great issue will be finally and completely determined. "Multitudes, multitudes in the valley of decision: for the day of the

Lord is near in the valley of decision [*margin*, valley of concision or threshing]." (Joel 3:14) In another place the Hebrew word here rendered (in the margin) "threshing" is rendered "threshing instrument". (Isa. 28:27; Amos 1:3) In this valley the enemy Satan and his organization will be threshed and completely destroyed, to the glory of Jehovah's name. The prophet of God speaks of the "multitudes in the valley of decision" or threshing and applies the same immediately preceding the time of the battle. The fact that the Lord God is bringing these prophecies to the understanding of his people at the present time is a strong indication that the day for the decision or final settling of the great issue is near, therefore the battle of the great day of God Almighty shall shortly be fought.

COURAGE

26 Gideon's little band of three hundred was about to begin the attack, and the forward movement of this little army required great courage on the part of Gideon and of his men. Courage does not mean foolhardiness. It means that a courageous man is one who unhesitatingly goes forward in the face of great danger and relies not upon his own strength but confidently relies upon the power that is backing him up in his forward movement. Gideon and his men were entirely unequal to the enemy in numbers and in actual strength, hence they must rely and did rely upon the supreme strength of Jehovah God, and they showed complete faith in God when obeying his commandments. Jehovah supplies all of the necessary encouragement and assurance and strength to his people now. His little band of witnesses on the earth know that their strength is nothing as compared to the strength of the enemy's forces, and yet they go forward and continue to sound their trumpets to the praise of Jehovah God; and this they do in the face of the enemy, confidently relying upon the supreme power that backs them up. It is Jehovah God through Christ Jesus that supplies the necessary encouragement and assurance and strength to the remnant. It is for their benefit that it is written: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. 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. 33:26, 27) These faithful ones enjoy the unspeakable privilege of being bond slaves of the Almighty God, and they are under the leadership of Christ Jesus, the great Vindicator of Jehovah's name, and they are absolutely confident that the Lord will gain the victory.

27 When darkness surrounds men they need courage to go forward in the face of the enemy. It was nighttime, and therefore very dark, when God commanded Gideon to begin his forward movement. We are now "in the last days", the 'time of peril', and it is a time when there is great darkness. "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." (Isa. 60:2) Jehovah God causes his light to shine upon his people, and in his strength they go forward. The presumption must be indulged that Gideon was reclining on his bed in his tent when the Lord gave him commandment to arise and make ready for the fight. "And it came to pass the same night, that the Lord said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand." (Judg. 7:9) It is Jehovah who decides the time and place of battle and when the enemy shall be destroyed. That is a time of darkness on the enemy. The outposts would report to the commander of the Midianites the smallness of Gideon's army, and hence the enemy would look with contempt upon the little army of Gideon and the Midianites would lie down to sleep when darkness came, and even the outposts or night watchmen would be careless.

28 Comparing the conditions that existed at the time of the picture with the present-day events, it is to be seen that the multitudes which go to make up Satan s organization look with contempt upon Jehovah's little band of witnesses and hence the enemy is comparatively at ease, resting and off-guard. Although the enemy has had full notice from Jehovah, they continue to regard with contempt Jehovah's witnesses and continue to rely upon their own strength. They may be disturbed somewhat when hearing the message, but quickly reassure themselves that because of their great numbers and power no evil can come to them. Jehovah had permitted the Midianites to invade the land of Israel that he might destroy them in his own due time. Now he permits Satan and his forces, under the immediate leadership of Gog, to invade the land of his covenant people and to commit overt acts against the faithful ones, that the enemy may be taken and destroyed at the time and place which Jehovah God selects. (Ezek. 39:1-5) To be sure, Jehovah God could have destroyed the enemy in the daytime just as well as at nighttime, but we must bear in mind that there at Mount Gilboa he was making a picture to foreshadow, to instruct, to aid and comfort his anointed people in this time of peril, just preceding the battle of Armageddon.

29 Human creatures, being weak by nature, have fear of a powerful foe, and for that reason must have courage in order to face the enemy in battle. Having commanded Gideon to arise and go down to the enemy hosts, God further said to Gideon: "But if thou fear to go down, go thou with Phurah thy servant down to the host." (Judg. 7:10) That statement to Gideon does not mean that the Greater Gideon, Christ Jesus, fears the enemy, but this part of the prophetic picture is particularly for the benefit of the faithful remnant, who are members of the Christ. The tendency on the part of the remnant to fear has been largely cast out since 1922, and they are less fearful today than they were ten years ago. The casting out of such fear has been due to the goodness of the Lord in continually

giving assurance to the faithful by telling them of the things that were written long ago and now made clear for their comfort, aid and hope. (Rom. 15:4) The facts show that when Gideon did begin the attack on the enemy he was entirely fearless, and this condition of fearlessness and the complete courage picture the boldness, courage and complete confidence of the remnant of Jehovah under Christ Jesus, and show that they rely wholly and confidently upon the Lord to gain the victory at Armageddon. There is no doubt in the mind of the remnant as to result of that fight, and hence they boldly march on, shouting the praises of Jehovah and his Vindicator. To be sure, the Greater Gideon knows that he is going to win the fight, and those who are with him, being called, chosen and faithful, are also certain of the victory.

30 When Gideon went down near the enemy to reconnoiter he was accompanied by Phurah his servant. The servant's name means "foliage", being bright green like the new growth in the early spring. Phurah was undoubtedly one of the three hundred, and therefore in the picture he represents members of the remnant, some of whom first learn or hear the interpretation of the prophecies and then report the same to the others. That reconnoitering by two men in the nighttime required courage on their part, just as now the faithful remnant must be courageous in going about their work of locating the enemy and learning what God would have them to do and then doing it.

MESSENGERS

31 Jehovah in his own good way and in his own time conveys his message to his servants. He even uses members of the enemy organization at times to speak words for the benefit of the anointed servant class. It would be an easy matter for Jehovah to cause his angel to put in the mind of a member of the enemy organization the words that he would have him to speak, and then cause him to utter those words to the intent that God's faithful ones might hear them. In harmony with this conclusion God told Gideon to go down and listen in on the enemy outposts. "And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host." (Judg. 7:11) What our enemies have to say is not material to us, but what Jehovah God says is of vital importance to us; and when he causes the enemy to utter a message that we might hear, it should be heeded because the message is from the Lord. The message which Gideon and Phurah were to hear certainly was from Jehovah, even though it was spoken by the mouth of a member of the enemy organization. The angels are God's messengers, whom he uses to carry out his purpose. He had sent one of his angels to Gideon, and now he would use an angel to cause Gideon to hear another message spoken by a man.

32 The question has been foolishly propounded: "Does *The Watchtower* serve as a medium of instruction for the angels?" Certainly not. Without a doubt the Lord uses his angels to cause the truth to be published in *The Watchtower*, and the faithful followers of Christ Jesus who hear and give heed to the message of truth from the Lord and render obedience thereto are thus a spectacle or theater to others, both men and angels, who observe that these faithful ones are maintaining their integrity toward God. (1 Cor. 4:9) This does not at all mean that the witnesses of Jehovah on earth are instructing the angels, but surely the angels would look with pleasure upon men on earth who are maintaining their integrity towards Jehovah and thereby proving Satan to be a liar. Certainly God guides his covenant people by using the holy angels to convey his message to them. "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye." (Ps. 32:8) "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34:7.

33 Seeing that Gideon had previously asked Jehovah for more knowledge and understanding, his prayer must have been like this: 'Lord, increase my faith.' (Luke 17:5) Jehovah surely answered that prayer and gave Gideon full assurance before he sent him into the battle, and thereby Gideon's hands were "strengthened to go down unto the host". It is even so today with God's faithful remnant on earth. Jehovah is not rushing his remnant to the battle before they are made strong and courageous in the Lord. For some time prior to the battle God causes his remnant to be instructed as to the meaning of his prophetic pictures long ago made and which he caused to be made for that very purpose. He has builded up his people in faith, love and unity, and they are "strengthened . . . by his spirit in the inner man". (Eph. 3:16) The faithful, courageous ones do not rely upon themselves, nor upon any other creature, but wholly rely upon the Lord. "Blessed is the man whose strength is in thee; in whose heart are the highways to Zion. They go from strength to strength; every one of them appeareth before God in Zion." (Ps. 84:5, 7, *A.R.V.*) Now we are in the "day of Jehovah" and he is instructing the faithful remnant preparatory to the battle of his great day, and he is holding them in his hand and using them for his purposes. "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him [Judge Gideon, the Greater] that sitteth in judgment, and for strength to them [Gideon's three hundred] that turn the battle to the gate."—Isa. 28:5, 6.

CONSPIRATORS

34 The Midianites and their allies had formed a conspiracy to destroy God's covenant people, the Israelites, and they were about ready to strike the Israelites down. That his covenant people might be properly

informed and assured of the result, God sent Gideon and his servant to hear the message from Him that would be spoken by another whom God would use, and which message would disclose to Gideon and his men the exact situation. That motley crowd had been gathered and brought to the land of the Israelites by Satan and his officers, and now they were sleeping in unclean beds prepared for them by God's great adversary. Likewise Satan at the present time, operating through his unclean spirits, has gathered all the nations against God's anointed for the purpose of carrying out his conspiracy to destroy the anointed of the Lord. This conspiracy has been formed and is carried forward against the anointed of Jehovah for the purpose of preventing them from becoming a nation, that Satan may have everything his own way. (Ps. 83:1-11) It is well known that the visible ones in this wicked conspiracy hypocritically claim before men to be God's chosen ones and to have been delegated by him to rule the world. Now the wicked conspirators say, as stated by the psalmist: "Let us take to ourselves the houses of God in possession." (Ps. 83:12) The Gideon picture exactly represents the conditions which exist at the present time, and this is further proof that that picture was made and recorded for the special benefit of the remnant, that they might be courageous and strong in hope at the present time. Especially the religious element of the Devil's organization now shows its boldness in announcing its determination to take charge of the affairs of the world and to destroy God's anointed people. The boldness of the Roman hierarchy in the land that has long been known as "the land of the free and the home of the brave" is further proof that the day of battle draws near.

[35] Looking now again at the picture, we see that the Midianites and their coconspirators outnumbered Gideon's band by 400 to 1. Likewise today the enemy forces arrayed against God's anointed ones on earth constitute a mighty multitude as against the small number of Jehovah's witnesses. The enemy fully intends to attack and completely destroy all of Jehovah's witnesses on the earth. By oppressive and coercive means the combined elements of Satan's tools expect to take complete possession of the earth, and their assault upon God's people will be like the onrushing of a mighty storm.

[36] Concerning Gog, who leads the forces of Satan, Jehovah's prophet wrote: "Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." (Ezek. 38:9, 12) The camels of the Midianites, described to Gideon as being without number, picture the numberless instruments and appliances made ready in these last days to battle against the forces of the Lord. Men of all nations of "Christendom" agitate the manufacture of great quantities of arms and munitions and other instruments of destruction in order to be prepared against the assault of their enemies. This whole matter is engineered by Satan, and the real purpose of which is to bring all people into complete subjection to a few, that these, under the immediate direction and command of Satan, may control all things and destroy everything that is for God and his kingdom and thus gain the victory for Satan and determine the issue in his behalf. Without a vision of these truths all the people would be turned away from God and go into destruction. Truly it is written in the Scriptures: "Where there is no vision [of the truth], the people perish." (Prov. 29:18) God has given his anointed people a vision of his truth and has made and constituted them his witnesses to declare the truth to others, and such witnesses he gives as a light to the people of good will, that those who have made a covenant with him to do his will might know what course to take. For that very reason he discloses the meaning of his prophetic pictures today and sends forth his witnesses to proclaim his message of truth that others may hear and know.—Isa. 42:6, 7; 43:10, 12.

[37] The fact that Jehovah disclosed to Gideon the great host of the enemy and their camels, representing their instruments of warfare, foreshadows that he will disclose to his anointed people at this time the truths that they need to know concerning the enemy and his purpose. Therefore there is now laid upon the shoulders of the remnant the great responsibility to hear and to obey the commandments of the Greater Gideon and to go forth and with boldness give instruction to the people concerning God and his kingdom. They have no alternative. They must be Jehovah's witnesses, and hence they must hear and obey Jehovah's great prophet, Christ Jesus, the Greater Gideon; and their failure or refusal to so obey his commandments in proclaiming the message of truth before the great battle comes would result in the destruction of God's anointed ones. This is plainly set forth as the position of God's people at the present time.—Matt. 24:14; Acts 3:20-23.

[38] The hour of battle was approaching, and Gideon and his men must be informed before going into action. For this purpose Gideon and his servant approached the enemy camp to reconnoiter and find out the facts. Likewise today, the battle of Armageddon draws near and God's anointed people must be informed before that fight takes place, and they must pass this information on to others, and particularly to those of good will, who desire to know and to do the will of God. For this purpose the faithful ones of the remnant are now directed by the Lord to carefully consider the position of the enemy and to hear the message from the Lord as to what they may expect to take place and what the Lord will have them to do. Gideon and his servant drew near the camp of the enemy. They heard a message spoken. What was the meaning

of that message then, and what is the application and what the meaning thereof now as applied to God's people?

(To be continued)

QUESTIONS FOR STUDY

¶ 1. Jehovah's preparation of Gideon and his army for battle against the enemies of Israel foreshadowed what? For whom and for what purpose was the record thereof provided?

¶ 2, 3. Describe the situation as then favoring the procedure recorded in Judges 7: 1. As indicated by the meaning of his name, what was the position of Gideon (a) there? (b) In the event as a prophetic picture?

¶ 4. Explain and apply the statement that 'Gideon, and all the people that were with Gideon, rose early'. What is the significance of their having "pitched beside the well of Harod"?

¶ 5-8. What was the purpose of the first test to which 'the people that were with Gideon' were put? The outcome? The fulfilment thereof (together with Deuteronomy 20: 1, 8) with 'the people with Gideon' today?

¶ 9-11. Show that the test described in verse 4 was necessary then; also that it was necessary as a part of the prophetic picture there being made.

¶ 12. Who there prescribed the form of test and predetermined as to who should be "called and chosen"? What important facts are proved thereby?

¶ 13-16. How was this second test conducted? What was the outcome of this test? Show how fitting was this test for the purpose then as well as to serve as a prophecy.

¶ 17-19. Show that the procedure there of those who were chosen by the Lord to go with Gideon was clearly a pictorial prophecy. From this point forth in the picture, what becomes of the 9,700?

¶ 20-23. What is the significance of the fact that in the first part of verse 8 no distinction is made between the 9,700 and the 300? What, in the fulfilment (as also in the latter part of this verse of prophecy), is seen as clearly distinguishing or definitely identifying the two classes?

¶ 24, 25. Point out the significance, then and now, of the statement (a) that "[Gideon] retained those three hundred men". (b) That "the host of Midian was beneath him in the valley".

¶ 26, 27. Just what is meant by *courage?* Show that the true definition of this word fits the situation in the Gideon picture as well as in the fulfilment of that prophecy.

¶ 28. The Midianites and their allies, though forewarned, were permitted to invade, and did confidently invade, the land of God's covenant people. Account for this, and apply the prophetic fact.

¶ 29, 30. Explain the occasion, then and now, for that part of the picture presented in verse 10.

¶ 31-33. What is seen in verse 11 as illustrating how Jehovah answers the prayer of the faithful remnant for further or fuller assurance from him and for increase of their faith?

¶ 34-36. Describe the present situation foreshown (a) in the fact and the purpose of the conspiracy formed by the Midianites and their allies to destroy God's covenant people. (b) In their so greatly outnumbering Gideon's band and in their numberless "camels".

¶ 37, 38. Jehovah's disclosing to Gideon the great host of the enemy and their many "camels" was for what purpose (a) then? (b) As a part of the prophetic picture? What does this mean (as to privilege and responsibility) to God's anointed people of today?

"CHRISTENDOM'S" HYPOCRISIES

SOMEONE will say, 'Was not the Christian church organized by Jesus and his apostles, and are not these clergymen of "Christendom" still holding to the Christian church?' The reply to this must be that Jesus and his apostles did organize the Christian church on earth, and for some time thereafter that organized body of men called Christians followed the teachings of Jesus. The church was then pure, and the apostle refers to the same as a pure virgin, espoused to Christ. Writing to the church the apostle Paul said: "Bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11: 1-3) Later that organization of the church was overreached by Satan through his organization.

It is also true that the Israelites took the name of Jehovah God, and were his covenant people and agreed to do his will. They were a prophetic people foretelling the Christian people of God. Because of the unfaithfulness of the Israelites God withdrew his favor from them, and they became the captives to the great world power Babylon. What happened to that people was prophetic, and foretold what would happen, and what did come to pass, with those who control the organization called the "Christian Church".

Many centuries ago the religion named the "Christian religion", and which was organized, ceased to be the true religion because the leaders and principal ones in the flock thereof fell away and became captive to Babylon, which is the Devil's organization. Their unfaithfulness to God and to Christ was the reason therefor. Satan therefore overreached and corrupted the organization and in due time controlled it. Satan blinded the people and drew them away from the truth of God's Word and from the study thereof, and since that time the organization has been Christian in name only, having within its fold some good, honest people, and many hypocrites.

'But,' asks another, 'surely it cannot be denied that the religion of "Christendom" holds to the name of Christ and of God, and publicly calls upon the name of God and of Christ and prays to God in public, and is not their religion therefore still the true Christian religion?' To such the answer is that Satan's method is always fraudulent. He induced men in the very dawn of man's history to hypocritically call themselves by the name of the Lord, and he has been doing that time and again since. In the earliest records of the book Genesis, chapter four, verse twenty-six, according to the reading of the note in the margin, it

says: "And to Seth [the son of Adam], to him also there was born a son; and he called his name Enos: then began men to call themselves by the name of the Lord [Jehovah]." The Israelites were God's chosen and covenant people and they called themselves by the name of the Lord, and because of their unfaithfulness God said to them: "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart [devotion] far from me." (Isa. 29:13) To the same effect Paul wrote a prophecy concerning the very time in which we are now living, in which he said: "This know also, that in the last days perilous times shall come. For men shall be . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."—2 Tim. 3:1-5.

As men in the days of Enos were hypocrites and called themselves by the name of God; as the Pharisees and other religious leaders of the Jews called themselves by the name of God and were hypocritical (Matt. 23:12-35); even so the religionists of "Christendom" are hypocritical, because they claim to be God's people and take the name of Christ and call themselves Christians but by their very words and course of action deny that they serve God and follow Christ. Thus the old "whore", as the Scriptures call "Babylon", which is Satan's organization, has defiled and debauched that which is called "organized Christianity". Satan accomplished this wicked result by his fraud and deception, and by turning the people away from Jehovah.

Before the Lord came to his spiritual temple (which event occurred in the year 1918) many students of the Scriptures believed and taught that the Catholic system is "Babylon" and "the mother of harlots". In that they were in error. Babylon is Satan's organization and gives birth to every wicked organization. Babylon, being the harlot and mother of harlots, is the one that causes other organizations to commit harlotry. When the early church fell away from God and was seduced by the Devil and became a part of his organization, that organization then called the church took the name of the "mother", that is, Babylon, as well as the name of the father, who is the Devil. The Catholic church became a part of the Devil's organization; and also the Protestant church, when it fell away and joined hands with Satan's organization and made an alliance therewith and thereby became guilty of adultery. Leaders of both the Catholic and Protestant systems were blinded and led away into wickedness by Satan's fraud and deception. In both Catholic and Protestant church organizations there have been and are now honest and sincere persons; but they have failed to walk in the light of Christ, and therefore Satan has blinded them to the truth. Many of these are crying for relief because they are, as the Scriptures designate them, "prisoners" in the Babylonish or devilish organization, and the Lord has given his promise that in due time these shall be delivered.—Ps. 146:7; Isa. 61:1; Ps. 102:19, 20.

The clergy leaders of "Christendom" now bring into their pulpits politicians and financiers to teach the people, well knowing that such would-be teachers have no understanding of or faith in God and Christ Jesus. They also welcome in their pulpits the Jewish rabbis, who deny the blood of Christ. They also have in their pulpits the teachers of Hinduism, Buddhists, and "Christian Scientists", so called, and all manner of religious leaders; and they tell the people to 'believe anything they like, because they can be saved by one religion as well as by another'. Because of their attempt to follow a way of salvation contrary to the Lord God's provision, there has resulted confusion in all the organized systems of so-called "Christendom".

It has been Babylon, the Devil's organization, working by and through the Devil religion, that has brought the politicians and the rulers of the world into the fold of so-called "organized religion" and caused these rulers to commit fornication with that unholy system. (Rev. 18:9) It has been this same Devil's organization called Babylon that has opened her foul arms and received the commercial giants and profiteers and merchants of the earth into her fold, and has bidden them to partake of her illicit delicacies. These have been made the principal ones in the religious flock. (Rev. 18:3; Jer. 25:34) The history of ancient Babylon therefore clearly and prophetically foretold the present religious condition of so-called "Christendom" or "organized Christianity".

In the Word of God Satan's organization is called "the world" because it consists of an invisible and a visible part, and the nations and peoples have for centuries been under Satan's control and therefore form a part of the world. For this reason it is designated in the Scriptures as the "evil world". (Gal. 1:4) Satan is the prince or "god of this world". (John 14:30; 2 Cor. 4:3, 4) God caused the record of ancient Egypt to be made as a prophecy foretelling the conditions that would obtain on earth at the time of the coming of Christ and his kingdom. Therefore ancient Egypt more particularly magnified the commercial and military part of the modern satanic organization. Jesus Christ was crucified in the world, and the place is therefore mentioned as "Egypt" in the symbolical scriptures of the book of Revelation (11:8). There it says: "And their dead bodies [the bodies of God's witnesses] shall lie in the street of the great city, which spiritually is called . . . Egypt, where also our Lord was crucified." This is another proof that ancient Egypt was Satan's organization and that his organization still persists on earth.

Egypt was noted for her wealth and for her military power. The wealth of the world was never so great as it is today, particularly in the nations called "Christendom". There are a few millionaires and billionaires, but there are hundreds of millions of paupers in

"Christendom". The latter are oppressed by the ultrarich, even as the poor of ancient Egypt were oppressed. It is the commercial power that makes wars, and this in turn opens the way for them to greatly increase their material wealth. All the great transportation systems; all the great banks and financial institutions; all the light and power corporations; all the great buildings in the cities; and almost all the food-producing lands, and nearly all the material wealth of the world today, are owned and controlled by the great commercial giants of "Christendom". All the great battleships, submarines, aircraft, explosives, guns, and other weapons of war, are held and owned by the rich governmental powers of "Christendom". Does this great material wealth, and do these instruments of destruction, form a part of God's organization? Does Jehovah God's organization, of which Christ is the Head, have any need of such weapons and instruments of destruction? It is so manifest that all these are owned by Satan's organization that no one should doubt it.

The commercial giants of earth today accept the so-called "Christian religion" because they can pay the purchase price thereof, and they hope to be saved thereby from dire penalties that might be brought upon them for wrongdoing. By reason of the Devil's fraudulent religion the merchants of earth have waxed rich and enjoyed many delicacies. They have paid for religious protection and consolation, but the time rapidly approaches when they will awake to the fact that they have been duped by the Devil's arrangement or organization named Babylon, and particularly by the religious part thereof. Then woe to hypocritical religion in "Christendom"!

SELF-RIGHTEOUSNESS AND FLATTERY: A SNARE

AMONG the characters that appear in the picture found in the book of Job is a man whose name was Elihu. He was related to Abraham. (Gen. 22:20, 21) He had faith in God like unto Abraham. He was the son of Barachel, which name means "who bends the knee before God". The name Elihu means "God of him; my God is he; he is my God himself". He was a young man. He was one of the silent audience that sat by and listened to the speech of the three professed friends of Job as well as that of Job. Throughout that discussion he said not a word until the three professed wise men had ceased their babble. "So these three men ceased to answer Job, because he was righteous in his own eyes."—Job 32:1.

As Elihu listened to the discussion between Job and the three men, he became indignant against Job because Job justified himself rather than extolling Jehovah God. Elihu's indignation boiled against the professed friends of Job because they had condemned Job and had not answered Job's arguments. They exalted themselves and made their own self-righteousness appear. Elihu did not condemn Job as the three professed friends did. While he did not approve the action of Job in speaking of his own righteousness, yet the words of Elihu offered, as an extenuation, that Job was ignorant of the real situation. He said: "Job hath spoken without knowledge, and his words were without wisdom."—Job 34:35.

In this Job pictures many men of honesty of purpose who have never been able to understand that their sufferings were due to their own willful wrongdoing, because of being conscious of the fact that they had tried to do right. Likewise they have never been able to harmonize the claims of "Christendom", so called, with a God of justice and love. They have been willing to submit their case to God, having faith that he would do to them that which was best. They have therefore rejected the doctrines of ecclesiasticism, and properly so, because as honest men they could see that such doctrines were not in harmony with the all-wise, just and loving Creator.

Elihu magnified Jehovah. As a young man he manifested respect for the gray-haired savants who had spoken before him, but he used no words of flattery because of their high standing. He began his speech in this manner: "I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man; and the inspiration of the Almighty giveth them understanding. Great men are not always wise; neither do the aged understand judgment. Therefore I said, Hearken to me; I also will shew mine opinion. Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say. Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words: lest ye should say, We have found out wisdom: God thrusteth him down, not man. I will speak, that I may be refreshed: I will open my lips, and answer. Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away."—Job 32:6-13, 20-22.

The praise and exaltation of men is never pleasing to God. In this connection the reader is reminded that the prominent men of the Devil's visible organization have always been men who exalted themselves and their fellow men. The whole period of "Christendom" has been an age of hero worship. Visit any of the art galleries of Europe or America and you will see the tangible evidence of this statement. In every celebrated painting where the power of a nation or government is shown, there stands forth prominently in

the picture the great warrior; by his side the great statesman; and with the two the clergyman, indicated by his garb and his sanctimonious face. The manifest purpose is to overawe the populace and impress them with the greatness of these men, and to cause the people to pay homage to the great leaders of "Christendom".

Let it be understood also that such celebrated paintings are further proof of the close union between the financial power, the warrior, the statesmen and the clergy. It is another tangible proof that these are the visible agencies of Satan's organization. It should be expected, therefore, that they would laud and praise men of their own organization. Why should they do this? The answer is that it has always been the purpose of the Devil to cause men to worship any creature, that man might be turned away from Jehovah God and his devotion be given to others than Jehovah God. Let it be set down as a rule to which there is no exception, that where there is adulation and praise and worship heaped upon men, such is the result of the subtle influence of the Devil to turn men away from Jehovah.

The religionists have fallen into this trap at all times. The Jews have magnified the names of their rabbis and exalted them. The members of the Catholic church have exalted their clergy and even called them "saints". The members of the Protestant ecclesiastical systems have exalted their clergy and hailed them as great and mighty men. It is true that this has been due largely to ignorance on the part of the people. It is also true that that ignorance has been induced by Satan the enemy. Many Christians who have allied themselves with neither Catholics nor Protestants have also exalted men to their own injury. It may be laid down as a safe rule that where a person professes to be devoted to God and at the same time is exalting any man or men he will have great difficulty in standing the test and proving his complete faithfulness to God. The majority of such fall away.

Elihu assigned the reason for the disastrous results to those who worship men. He said: "Let me not . . . give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away." (Job 32:21, 22) His words are really prophetic. Many have been taken away from the Lord because of flattering words. Many have fallen because they have been willing to receive words of flattery heaped upon them. But one might ask, Why would God take away one who flatters men? The answer is quite apparent when we understand the great controversy that has long existed between Jehovah and the Devil. Let it be kept in mind at all times that Satan the Devil has tried and is trying to alienate all creation from God. Let it also be kept in mind that Jehovah has said, 'There is no other God besides me.' Remember that no creature can get life except by and through Jehovah. Therefore if a man who claims to be a servant of the Lord would give flattering titles to men, and laud and magnify men and make heroes of men, he would be following the lead and the instruction of Satan the Devil, and not following the Lord and being obedient to the Word of God.

MEMORIAL

THE date for the celebration of the memorial to the name of Jehovah God and to the sacrifice of Christ Jesus is determined in this manner: From the rising of the new moon nearest to the vernal equinox, which marks the first day of the first month, count fourteen days. (Exodus 12:1-6) According to astronomical calculations the moon rises at least 16 hours before it can be seen with the natural eye of man. In the time of Moses the calculation was made from the hour he could see the moon with the naked eye, and that is the proper manner for us to count the time. This year (called A.D. 1935) begins on the 4th day of April, and the fourteenth day, to wit, after 6 p.m. of April 17, is the proper time for the celebration of the Memorial. Jerusalem time is used.

All of Jehovah's witnesses on earth, therefore, will assemble after 6 p.m. (according to the time where each company is assembled) and celebrate the Memorial. For many years it has been the custom for *The Watchtower* to publish the Scriptural reason for celebrating the Memorial in order to afford its readers opportunity to study the same before the date of celebration. This year *The Watchtower* will not publish such an article, for the following reasons:

The book entitled *Jehovah* contains a more detailed explanation of the Memorial than *The Watchtower* could carry at one issue. All who are devoted to Jehovah God and his King should carefully and prayerfully study chapters two and three of that book, entitled *Jehovah,* beginning at page 26 and ending at page 120. Each company should arrange for such study to be had once each week, and the study should begin in time to thoroughly go over the pages above mentioned before the date of the Memorial. Such careful study will require approximately eight weeks, and where it is possible it should begin eight weeks before the 17th of April and continue each week. One person should be selected to preside as chairman and conduct the entire series of studies. One person who can read well should be appointed to do the reading at such studies. The study should be conducted in the following manner, to wit: The chairman should call on the reader to read one paragraph at a time, and then entertain questions on that paragraph. Appro-

priate scriptures may be read and considered with each paragraph. The chairman should not talk too much.

At these studies questions may be propounded by anyone in the company, and all answers should be brief and should be confined strictly to the question under consideration. Avoid side issues which may lead to confusion. Each study meeting should be opened and closed with prayer, and everyone present should be diligent to ascertain the true meaning of the subject matter under consideration. If the studies are conducted in this manner by all the companies throughout the earth, every one of the anointed will have the same matter in mind and may expect the blessings of the Lord on his efforts. All of the anointed should attend these studies, and all others of good will are privileged to attend and participate in the studies.

Then on the 17th day of April, after 6 p.m., let each company of the anointed assemble and celebrate the Memorial. In doing so, use unleavened bread and real red wine. Unfermented grape juice or raisin juice will not meet the requirements. The Lord and the apostles used real wine, and we should follow their lead.

JEHOVAH

sitteth as king for ever: he hath prepared his throne for judgment; and he will judge the world in righteousness, he will minister to the people in uprightness. 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. Sing praises to JEHOVAH, who dwelleth in Zion: declare among the people his doings. For he that maketh inquisition for blood remembereth them.—DAVID.

(*Continued from page 48*)

NEW YORK

Auburn	WMBO	Su	6:30pm
		Sa	2:15pm
Bing'mton	WNBF	Su	7:15pm
Brooklyn	WBBR	Su	10:15am
Su 6:30pm		Mo	10:30am
Tu 10:30am		Tu	6:30pm
We 10:30am		We	6:30pm
Th 10:30am		Th	6:30pm
Fr 10:30am		Fr	6:30pm
Buffalo	WGR	Su	10:00am
Elmira	WESG	Su	10:15am
Freeport	WGBB	Su	9:00am
Tu 7:00pm		Th	7:00pm
Jamestown	WOCL	Su	9:30am
New York	WBNX	Su	2:30pm
New York	WOV	Su	4:30pm
Saranac L.	WNBZ	Su	10:15am
Tu 4:15pm		Th	4:15pm
Syracuse	WSYR	Fr	5:15pm
Wh. Pl'ns	WFAS	Su	6:00pm
Mo 1:00pm		Sa	9:00am

NORTH CAROLINA

Asheville	WWNC	Th	5:30pm
Charlotte	WSOC	Su	9:45am
Greensboro	WBIG	Su	9:45am
Raleigh	WPTF	Su	9:45am

NORTH DAKOTA

G'd Forks	KFJM	Su	2:30pm

OHIO

Akron	WADC	Su	1:45pm
		We	11:15am
Akron	WJW	Su	5:30pm
		We	2:00pm
Cleveland	WHK	Su	10:30pm
Tu 11:30am		Th	2:30pm
		Fr	7:30pm
Cleveland	WJAY	Su	9:45am
Columbus	WAIU	Su	10:00am
		Th	7:15pm
Columbus	WBNS	Su	8:45am
Mo 2:15pm		We	2:15pm
		Fr	2:15pm
Dayton	WSMK	Su	1:30pm
Mt. Orab	WIIBD	Su	4:30pm
We 4:30pm		Fr	4:30pm
Toledo	WSPD	Su	9:30am
		Sa	8:30am
Youngst'n	WKBN	Su	10:00am
		We	4:30pm
Zanesville	WALR	Su	10:00am
		We	4:15pm

OKLAHOMA

Elk City	KASA	Su	1:15pm
Okl'a City	KOMA	Su	12:45pm
Ponca City	WBBZ	Su	10:00am
		We	9:00pm
Shawnee	KGFF	Mo	8:45pm
We 8:45pm		Fr	8:45pm
Tulsa	KVOO	Su	10:15am

OREGON

Klamath F.	KFJI	Mo	8:15pm
Marshfield	KOOS	Mo	1:30pm
Medford	KMED	Tu	1:30pm
Portland	KWJJ	Su	4:15pm

PENNSYLVANIA

Erie	WLBW	Su	10:45am
Glenside	WIBG	Su	1:15pm
Johnstown	WJAC	Su	4:30pm
Phil'a	WCAU	Su	12:00 nn
Philadelphia	WIP	Su	7:00pm
Pittsb'gh	KQV	Su	12:30pm
We 1:45pm		Fr	1:45pm
Reading	WEEU	Su	3:45pm
		We	3:45pm
Wash'ton	WNBO	Su	9:45am
W'msport	WRAK	Su	5:30pm
York	WORK	Su	3:00pm

PHILIPPINE ISLANDS

Manila	KZEG	Su	7:00pm
		Th	7:00pm

SOUTH CAROLINA

Greenville	WFBC	Su	10:00am
Spart'b'g	WSPA	Su	6:30pm

SOUTH DAKOTA

Pierre	KGFX	Su	1:00pm
Tu 4:00pm		Th	4:00pm
Watertown	KWTN	Su	9:15am
We 8:45pm		Fr	8:45pm

TENNESSEE

Cha'nooga	WDOD	Su	1:15pm
		Th	8:00am
Jackson	WTJS	Su	1:30pm
We 5:30pm		Fr	5:30pm
Knoxville	WROL	Su	7:00pm
Memphis	WMC	Su	3:45pm
Memphis	WREC	Su	9:45am

TEXAS

Amarillo	KGRS	Su	9:00am
Austin	KNOW	Su	10:00am
Corpus Chr.	KGFI	Su	9:00am
We 6:45pm		Fr	6:45pm
Dallas	KRLD	Su	10:30am
Dublin	KFPL	Th	8:00pm
		Fr	8:45am
El Paso	KTSM	Su	1:15pm
Ft. Worth	KTAT	Mo	5:15pm
We 5:15pm		Fr	5:15pm
Galveston	KLUF	Mo	8:00pm
		We	8:00pm
Houston	KXYZ	Su	10:00am
S. Angelo	KGKL	Su	1:45pm
		Th	8:45am
S. Antonio	KTSA	Su	10:45am
Tyler	KGKB	Su	9:15am
We 9:30am		Fr	9:30am
Wichita F.	KGKO	Su	12:30pm
		Th	5:15pm

UTAH

Ogden	KLO	Su	3:15pm
		We	5:00pm
Salt L. City	KSL	Su	10:45am

VERMONT

Rutland	WSYB	Su	10:00am
		Th	5:30pm
St. Albans	WQDM	Su	1:00pm

VIRGINIA

Ch'lottesv.	WEHC	Su	10:45am
Danville	WBTM	Su	10:15pm
Lynchb'g	WLVA	Su	12:45pm
Norfolk	WTAR	Su	12:30pm
Richmond	WRVA	Su	12:15pm
Roanoke	WDBJ	Su	12:30pm
		We	5:00pm

WASHINGTON

Aberdeen	KXRO	Su	1:15pm
Bell'ham	KVOS	Su	10:00am
		Th	5:15pm
Seattle	KJR	Su	10:30am
Seattle	KVL	Mo	4:15pm
Tu 4:15pm		We	4:15pm
Spokane	KFIO	Su	9:15am
Spokane	KGA	Su	5:45pm
Tacoma	KVI	Su	2:45pm
Walla Walla	KUJ	Su	7:45am
		Su	1:30pm
Wenatchee	KPQ	Su	1:00pm
Yakima	KIT		10:00am
			7:00am

WEST VIRGINIA

Bluefield	WHIS	Su	9:00am
		Fr	8:00am
Cha'ston	WCHS	Su	4:00pm
Fairmont	WMMN	Su	12:45pm
Hunt'ton	WSAZ	Th	4:00pm
Wheeling	WWVA	Su	10:00am

WISCONSIN

La Crosse	WKBH	Su	12:00 nn
Madison	WIBA	Su	10:00am
Mani'woc	WOMT	Mo	7:00pm
		Th	1:00pm

WYOMING

Casper	KDFN	Su	10:30am
		Th	8:45pm

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 8:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 9:30pm Su 11:40pm
We 6:30pm
Sydney 2-UE Su 9:00am
W'ga W'ga 2-WG Su 9:30am
We 7:45pm

QUEENSLAND

Brisbane 4-BC Su 10:15am
Mackay 4-MK Su 10:15am
Marybor'gh 4-MB We 9:45pm
Rockh'pton 4-RO We 10:00pm
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Su 4:45pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 8:45pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 7:15pm
Melbourne 3-AK Su 2:15pm
Melbourne 3-AW Su 10:15am
Sale 3-TR Su 6:30pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

WALLONIA-BONNE (201.7m) ESPERANCE We 8:45pm

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm

CHINA

Shanghai XMHA Su 7:30pm

CUBA

Caibarien CMHD Spanish Su 7:00pm
Havana CMHI Su 11:15am (1st and 3d Sundays) Spanish Su 11:00am Spanish Th 11:00am (1st and 3d Thursdays)
Havana CMK Su 11:30am Spanish Su 9:00pm

ESTHONIA

Reval RADIO Su 4:30pm (296.1m) TALLINN

FRANCE

Paris RADIO L L PARIS We 8:15pm
Paris RADIO NATAN-VITUS Su 12:00 nn Tu 7:45pm Th 7:45pm Sa 7:45pm
Toulouse RADIO TOULOUSE We 7:50pm Sa 7:50pm

MEXICO

Mexico XECW Spanish Th 10:00pm

UNITED STATES

ALABAMA

Birm'ham WAPI Su 12:45pm
Birm'ham WBRC Su 10:00am
Dothan WAGF Su 1:30pm
M'tgomery WSFA Su 3:45pm
Muscle S. WNRA Su 6:00pm
We 8:00pm Fr 8:00pm

ALASKA

Anchorage KFQD We 9:30pm
Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Bisbee KSUN Su 4:00pm
We 4:00pm Fr 4:00pm
Jerome KCRJ Mo 5:15pm
We 5:15pm Fr 5:15pm
Spanish Th 4:30pm
Prescott KPJM Su 5:45pm
We 5:45pm Fr 5:45pm
Tucson KGAR Su 5:45pm
We 7:00pm Fr 7:00pm
Yuma KUMA Su 6:15pm
Spanish Su 6:00pm

ARKANSAS

Fay'ville KUOA Su 12:45pm
We 11:30am Fr 4:30pm
Hot Sp'gs KTHS Su 1:00pm
Little R'k KARK Su 9:00am
Little R'k KGHI Su 7:00pm
We 5:30pm Fr 5:30pm
Little R'k KLRA Su 10:30am
Paragould KBTM Su 10:00am We 11:30am
Texarkana KCMC Su 6:45pm

CALIFORNIA

El Centro KXO Su 10:00am
Eureka KIEM Su 10:30am
Fresno KMJ Su 3:45pm
Hollywood KNX Su 7:45pm
Long B'ch KGER Su 10:45am
Los Angeles KTM Su 9:30am
Su 8:00pm Th 8:00pm
Oakland KLS Su 11:15am
We 2:45pm Fr 2:45pm
Oakland KROW Su 10:15am
Su 7:30pm We 8:15pm
Fr 9:30pm Sa 10:45pm
Sa'mento KFBK Su 9:30am
S. F'cisco KTAB Su 9:30am
Stockton KGDM Su 9:30am
We 7:15am Fr 1:15pm

COLORADO

Col'o Spr. KVOR Su 10:30am
We 5:30pm Sa 4:30pm
Denver KFEL Su 7:15pm
Grand J'n KFXJ Su 1:15pm
Greeley KFKA Su 6:45pm
Lamar KIDW Su 3:00pm
Tu 1:00pm Fr 3:00pm
Yuma KGEK Mo 12:45pm
We 12:45pm Fr 12:45pm

CONNECTICUT

Bridgeport WICC Su 10:30am

DELAWARE

Wilm'ton WDEL Su 6:15pm

DISTRICT OF COLUMBIA

Washington WOL Su 6:00pm

FLORIDA

Jacksonv. WMBR Su 10:00am
Miami WIOD Su 5:30pm
Miami WQAM Su 5:15pm
Orlando WDBO Su 12:45pm
Pensacola WCOA Su 1:00pm
We 6:45pm

GEORGIA

Albany WGPC Su 10:30am
Athens WTFI Su 9:45am
Atlanta WGST Su 5:45pm
Atlanta WJTL Su 2:15pm
Augusta WRDW Su 3:00pm
Th 8:00pm
Columbus WRBL Su 9:30am
La Grange WKEU Su 3:00pm
We 3:00pm Fr 10:00am
Macon WMAZ Su 4:00pm
Rome WRGA Su 12:30pm
We 8:45pm Fr 8:45pm
Savannah WTOC Su 1:00pm
Tho'sville WPAX Mo 5:00pm
Th 5:00pm

HAWAII

Honolulu KGMB We 11:45am
Fr 7:15pm

IDAHO

Boise KIDO Su 10:45am
Idaho Falls KID Su 10:00am
Nampa KFXD Su 11:00am
Mo 7:45pm
Twin Falls KTFI Su 10:45am
Su 4:45pm

ILLINOIS

Bloom'ton WJBC Su 9:45am
Decatur WJBL Su 10:00am
Fr 6:30am
Harrisb'g WEBQ Su 6:00pm
Quincy WTAD Su 12:30pm
We 1:00pm
Rockford WROK Su 10:15am
Su 9:30pm We 9:30pm
Sp'field WCBS Su 12:30pm
Sa 11:15am
Tuscola WDZ Su 12:45pm

INDIANA

Ind'apolis WKBF Su 10:00am
Th 1:00pm
Muncie WLBC Su 4:15pm
Fr 4:30pm

KANSAS

Coffeyville KGGF Su 1:45pm
Th 8:45pm

KENTUCKY

Louisville WAVE Su 2:45pm

LOUISIANA

Shrevep't KWKH Su 10:15am

MAINE

Bangor WLBZ Su 10:45am

MARYLAND

Baltimore WBAL Su 11:30am
Cumberl'd WTBO Mo 1:15pm
We 1:15pm Fr 1:15pm
Hagerst'n WJEJ Su 10:15am

MASSACHUSETTS

Babson P. WBSO Su 12:30pm
Boston WHDH Su 12:30pm
Boston WNAC Su 10:00am
Sp'gfield WMAS Su 10:30am
Worcester WORC Su 10:30am

MICHIGAN

Calumet WHDF Tu 5:45pm
Detroit WJR Su 10:00am
Jackson WIBM Su 6:30pm
Kalamazoo WKZO Su 9:45am
We 1:15pm

MINNESOTA

F'gus Falls KGDE Su 10:00am
Min'apolis WDGY Su 2:00pm
Moorhead KGFK Su 7:30pm
We 5:15pm Fr 5:15pm

MISSISSIPPI

Gulfport WGCM Su 9:45am
We 8:45pm
Hattiesb'g WPFB Su 1:30pm
We 7:45pm
Laurel WAML Su 1:00pm
Meridian WCOC Su 10:00am
We 6:45pm

MISSOURI

Columbia KFRU Su 12:00 nn
We 7:15am
Kans. C'y KWKC Su 2:00pm
Tu 7:00am

MONTANA

Kalispell KGEZ Su 9:00am

NEBRASKA

Kearney KGFW Su 10:00am
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:15am
Scottsbl'f KGKY Su 10:15am
We 5:45pm Fr 5:45pm

NEVADA

Reno KOH Su 10:30am

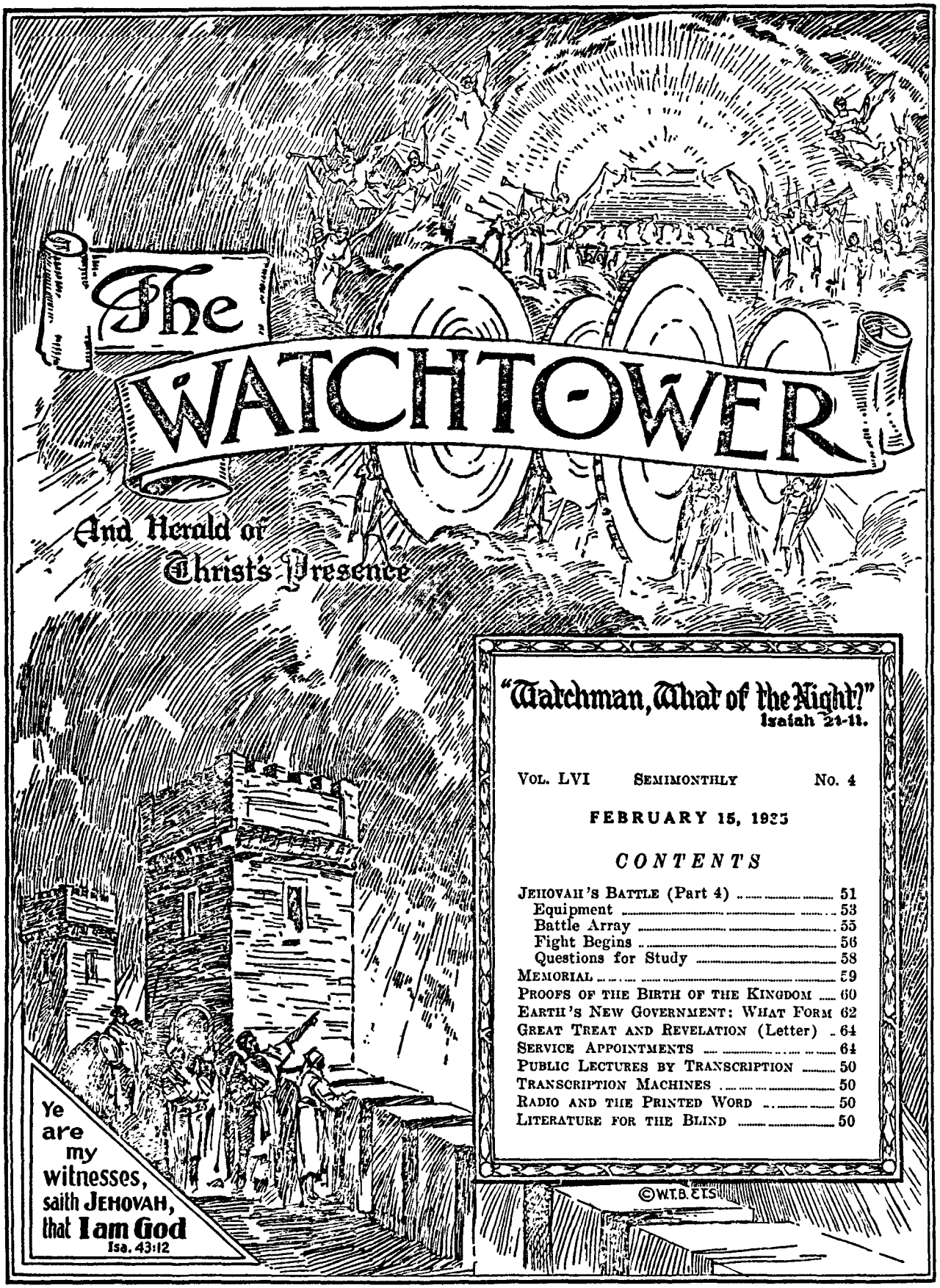
NEW JERSEY

Newark WHBI Su 9:00pm
Newark WNEW Su 10:00am

NEW MEXICO

Albuq'que KOB We 5:45pm
Roswell KGFL Su 5:15pm
We 4:30pm Fr 4:30pm

(*Continued on page 47*)



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

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FEBRUARY 15, 1925

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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 wilfully 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 be restored and 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. It arranges systematic Bible study for its readers and 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 WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

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JEHOVAH'S BATTLE

"For Jehovah and for Gideon."—Judg. 7:18, A.R.V.

PART 4

JEHOVAH causes men to have dreams or visions and in this way speaks to men and causes them to understand. Jehovah's devoted people now having his expression of will set forth in the Scriptures do not need to be informed by means of dreams, but that is no reason to say that God cannot do so if such should be his will. In the earlier days of men Jehovah did speak to those devoted to him by way of dreams or visions and thus instructed them. To Aaron and Miriam God thus spoke: "And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." (Num. 12:6) God spoke also to Abimelech in a dream. (Gen. 20:6) Dreams, therefore, are one of the means employed by Jehovah to inject thoughts into the minds of his creatures. There is no limitation to the power of Jehovah, and hence he can use any means according to his will. He has used for his purpose men who are in no wise devoted to him, and this is proved by many scriptures.

[2] Gideon, at the direction of the Lord, approached the camp of the enemy by night, and he would, of course, come first to the very outposts of the enemy camp. God's purpose in sending him there was to transmit to Gideon some information that Gideon needed to know. "And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along."—Judg. 7:13.

[3] Without a doubt Jehovah had caused the man here mentioned, and whose name is not even revealed, to have the dream, and then caused him to tell it in the hearing of Gideon to the end that Gideon might be informed from God as to what to expect would shortly take place. That was not an idle dream in the night, such as one might have who has improperly loaded his stomach with food. The dream of that man was similar to the dream that Nebuchadnezzar had and which God caused him to have for His own purposes. (Dan. 2:31-43) Doubtless Satan and other wicked angels have power to cause men to dream and have visions. This man, however, who dreamed and told his dream in the hearing of Gideon, did not receive that dream from Satan. He was there as the instrument and messenger of Jehovah. This proves that it is the message from God, and not the messenger, that is important. That man was a member of the enemy's army, and the fact that he should have a dream of such importance and relate it within the hearing of Gideon strongly supports the conclusion that the Lord would give his anointed witnesses an understanding of this dream and its significance at the time that the anointed witnesses are very close to the enemy's camp, shortly before the beginning of the battle of the great day of God Almighty. This increases the intensity of the interest of this matter to Jehovah's remnant at the present time.

[4] In recent years God's people have come near to the camp of the enemy, and they have approached in the nighttime. They first learned that the enemy had a mighty organization pitted against the organization of the Most High. It seems to be pleasing to the Lord to reveal his purpose, not all at one time, but gradually, to his devoted people. On July 22, 1927, at Toronto convention, a public lecture was delivered on the subject "Passing of the World Powers", which lecture was delivered to a visible audience and by radio to an invisible audience. The speaker devoted a portion of the speech to Nebuchadnezzar's dream related concerning the terrible image and "The Stone". At that time the meaning of the "Stone" was correctly understood, but the significance of the terrible image was not then understood, thus showing that the Lord gradually unfolds the meaning of his prophecy to his people.

[5] Relating his dream, the man stated that 'a cake [a round cake, *Roth;* a baked cake, *Leeser*] of barley bread tumbled [without the use of hands] into the camp'. This well corresponds with Nebuchadnezzar's dream, in which is related that he saw a 'stone cut out [that is, cut out of the mountain] without hands'. (Dan. 2:34) A small stone cut out of a great mountain would appear to be a very insignificant thing at first sight. Likewise a pancake or a round loaf of bread made of barley and tumbling into a great camp would appear to be an

insignificant thing. Picturing Jehovah's witnesses, it would appear to the enemy as a very insignificant thing. The apparently insignificant "stone" cut out from the mountain later becomes Jehovah's great instrument to rule the world, and that will be a great surprise to the enemy. Jehovah's witnesses now appear to be very insignificant and unimportant, but these faithful ones are a part of Jehovah's great organization and are on the side of the Greater Gideon, and almighty power is bearing them up. "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33:27) In fact, the use of Jehovah's witnesses under the Greater Gideon will be a great surprise to the enemy. To know these facts now gives courage, strength and comfort to the remnant. Jehovah is pleased to picture his great things by that which is very small. At the beginning of the Jewish grain harvest, immediately after the passover, a sheaf or measure of barley was offered unto the Lord as picturing Christ Jesus, the firstfruits from the dead. (Lev. 23:10, 11; 1 Cor. 15:20) Thus Jehovah uses small things to foreshadow great things.

6 The cake of barley described in the dream "tumbled into the host [camp] . . . and came unto a tent". Here the tent corresponds to the iron legs and feet and toes of mixed iron and clay, as described in Nebuchadnezzar's dream. The tent was undoubtedly the tent of the sheik or chief commander of the enemy forces and would, in this picture, represent the whole of Satan's visible organization under the leadership of Gog. That small pancake, as described by the dream, smote the tent, overturned it, and flattened it out so that it lay along on the ground; and this shows that it would be of no more use when thus flattened out. It thus pictures that the quarters of Satan's organization, particularly his war lords, will find no way of escape and no place of refuge in the time of the great battle of the day of God Almighty. (Jer. 25:35) Thus Jehovah now discloses to the faithful remnant, who are with the Greater Gideon, what first must come to pass in the great day of God Almighty, and this he does for their encouragement and comfort and that their hope might be strengthened.

7 Then the Lord used a second man to speak prophetic words there in the hearing of Gideon. "And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host." (Judg. 7:14) That man described as the "fellow" of the other man, being also of the enemy's army, would not be speaking willingly as the mouthpiece of Jehovah God, hence his words show that he was merely an automaton to give utterance to what God had caused to be injected into his mind and which God would have Gideon now to hear. That "fellow" had no ability to interpret prophecy, but Jehovah's angel moved his lips to speak the interpretation. Is *The Watchtower* a means or channel employed by God to transmit information to his people? If God could use and did use one a stranger to Him, and one in the enemy's camp, then with stronger reasoning he could and would transmit information to his people by that which is devoted to his service. In 1927 God began to reveal to his people the meaning of the dream had by Nebuchadnezzar. Thereafter, in August 1930, by and through the columns of *The Watchtower* God caused to be published the proper understanding of the dream of Nebuchadnezzar. As stepping stones gradually leading up to the understanding of the great image was the publication of the articles in *The Watchtower*, to wit, "The Winepress," September 1, 1926; "The Stone in Zion," October 15, 1926. No man can properly interpret prophecy, and the Lord sends his angels to transmit correct information to his people, and when these truths come to his people and the facts fit the prophecy, then they should take it as from the Lord and receive it with rejoicing.

8 God used the "fellow" of the dreamer merely as a channel or means to get the message to Gideon and his men, and that message then and there delivered and recorded was for the special benefit of the remnant of the present time. The Greater Gideon does not begin the Armageddon battle until the message of truth from Jehovah God concerning the same is transmitted by his angels to the faithful remnant on the earth. The fact that we are privileged to have this message and understanding at the present time would seem strongly to indicate that the day of battle is near at hand. The "fellow" said to the dreamer: "This is nothing else save the sword of Gideon." That information was doubtless transmitted by Gideon to the three hundred men in camp. Now the meaning thereof is understood by the remnant, and they know that the sword of battle is not their own, but that it is the sword of Jehovah and his power, given by Jehovah to the great Field Marshal, the Greater Gideon, Christ Jesus, that will execute divine judgment against the enemy.—John 5:27; Rev. 19:15.

9 Now the Lord God has enthroned his King, which he once described as a small stone. At the asking Jehovah has delivered into the hands of his King, Christ Jesus, the powerful organization of Satan, which wicked organization shall soon be dashed to pieces like unto a potter's vessel. (Ps. 2:8, 9) In 1918 Christ Jesus ascended on high, that is to say, took his high and exalted position at the head of the capital organization of Jehovah at the temple; as it is written: "Thou hast ascended on high, thou hast led in procession a body of captives, thou hast received gifts consisting of men, yea even the [stubborn] rebellious [to be destroyed]." (Ps. 68:18, *Roth.*) This prophetic statement will be completely fulfilled at Armageddon. (See further explanation, *The Watchtower*, April 15, 1932, page 118.)

10 The two outpostmen, the Midianite watchmen, did not know that Gideon was listening in on their broadcast. Today Satan's representatives cannot understand by what means Jehovah's witnesses find out

what is being done by them. There is nothing in the record to show that those two Midianites told of the dream and their conversation to others in the camp of Midian, nor is that at all material. The truth when now told to or in the presence of Satan's visible representatives is spurned with contempt. The leaders in the visible organization of Satan, and particularly the selfish clergymen, give no heed to the message of truth. They think it beneath their "greatness and dignity" to even listen to the same. Probably, if the two Midianites had told their dream, nobody in the camp would have given any heed to it. The message on that occasion was for Gideon and his little company, and the message today is for the special benefit of God's faithful people now on earth.—Rom. 15:4.

[11] Today the truth thrills the faithful remnant when they hear it; and when Gideon heard what those men had to say, his heart was thrilled and he worshiped God. "And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian." (Judg. 7:15) Under the circumstances we may be sure that Gideon worshiped Jehovah in silence and did not sing out or shout the words of praise at that time. Likewise God's people, as they learn the truth, now silently give thanks unto Jehovah for all his benefits unto them. Gideon gave thanks and worshiped Jehovah God, and not men. Likewise the faithful followers of Christ Jesus today give thanks to and worship Jehovah God and his King and have no desire to bestow honor and praise upon men.

[12] On Sunday, August 5, 1928, God's anointed people of modern times raised for the first time the battle cry: "The sword of Jehovah and of his Anointed." That marked the beginning of some understanding of the Gideon picture, but since then Jehovah has gradually revealed to his people more about it and other prophecies, and now the understanding is much clearer. It was in 1931 that Jehovah revealed that he had bestowed his name upon his faithful witnesses, and now the battle cry is: "The sword of Jehovah and of Gideon," or, "For Jehovah and for Gideon," and clearly means to the anointed remnant that every one that is now of the faithful must be a witness for Jehovah God and boldly proclaim that he is God and that Christ is King. The timid, the fearful and the indifferent ones will not be in the Armageddon battle. Those who say, 'I will let others do the work, and if I don't have a part in the service, surely God in his mercy and goodness will have something for me,' such likely will come to great sorrow and to bitter disappointment. The day of battle is at hand, and those pictured by the three hundred are eager to perform the part which the Lord has assigned to them to perform. What a happy lot is that of the faithful bond slaves of the Most High and of his King!

[13] The faith of Gideon pleased God, and he caused a record of his approval to be written concerning the same. (Heb. 11:32) Gideon's faith was shown before the fight began. It required real courage to begin the attack on an enemy when the odds were four hundred to one, and real courage is born of full faith and confidence in the power that backs up those who are moving forward. Gideon, hurrying back to the rendezvous of his little army, gave the command: "Arise; for the Lord hath delivered into your hand the host of Midian." That was a bold expression of faith in God. With stronger reasoning should the remnant today say to each other: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident."—Ps. 27:1, 3.

[14] Full confidence and enthusiasm does not mean to be foolish and to rush in where angels fear to tread. This is proved by what Gideon did. He knew that he was about to begin the attack upon a mighty host, and he used sagacity and strategy in making ready for the attack. "And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers." (Judg. 7:16) Gideon strategically planned how to use with greatest effect his little band to outwit the enemy hordes. Without a question of doubt God caused Gideon to make such arrangement, and he would remember what God had said to his people on a former occasion, to wit: "And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword."—Lev. 26:8.

[15] Today God's remnant who bear testimony to his name against the enemy should be of sober mind and be guided by the Word of the Lord. If we believe that the Lord is giving instructions and directing the work of his people now on the earth, and that such instructions come from him through the visible part of his organization, then every soldier should eagerly and thoughtfully consider the organization's instructions and with sobriety of mind endeavor to follow the same, at all times praying to the Lord that he will send his angel before his people to guide and direct them in whatsoever may be done. God's anointed people are moving up to the greatest conflict of all time. It behooves them to be cautious and use sagacity and the wisdom that is given to them from on high.

EQUIPMENT

[16] Gideon divided his men into three companies. To be sure, Jehovah's angel put that strategy into Gideon's mind, and he was quick to hear and to obey. In this is given the correct picture of the order of the attack at the present time. The three companies of Gideon's army did not picture three branches of the Lord's service, because the three companies constituted one body. The fact that there were three, and not four

companies, did not mean that God's arrangement is not foursquare. Later the picture shows that there are three sections of Satan's visible organization which must be attacked, to wit, religion, commerce, and politicians. Relative to this matter it is written, in Revelation 16:19; "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." If the witness work were directed only against the religious crowd, the strongest part of Satan's visible organization would go unnoticed. God put it into the minds of his people to boldly declare what constitutes Satan's organization, and to serve notice upon each branch thereof and to make public declaration of the same in order that those people of good will who desire to hear may hear and learn and then take an intelligent course. The campaigns of bearing testimony to the people are not man's arrangement, but the Lord is directing his own work, even though we hear no audible voices directing it. The battle that soon will be fought is Jehovah's battle, and in that fight he uses Christ Jesus as his chief officer, and what he is directing his people to do now is done according to his will.

17 It was the custom in ancient times for the leader of an attack to blow a trumpet to rally his troops. (Judg. 3:27; 6:34; 1 Sam. 13:3) Gideon put a trumpet in the hand of each one of the three hundred, thus indicating that each one was a leader or commander. This pictures that the Lord's anointed ones must be brought into complete unity in Christ Jesus, and hence all must be elders in fact, or mature ones in Christ, and must be no more babes led and nourished by wet nurses or others on the earth. (Eph. 4:14) That does not mean at all that in God's visible organization there are to be any bosses, but it does mean that all will march on in complete harmony and act as one man. Let those who now attempt to cause divisions or confusion in the ranks of the Lord's remnant take fair warning. Those who remain in the army of the Lord must be not only willing, but anxious to march in complete harmony and unity. There is now no great nor small, but all are one, sounding the message as commanded by the Greater Gideon. In preparing the faithful remnant for the final march on the enemy Jehovah has given them through Christ Jesus the message of the "seven trumpets", caused by the Lord to be sounded from 1922 to 1928; and in sounding such they have now had practice.—Revelation 8; 9; 11:15-19.

18 It is manifestly the will of God that some part of his work is to be done in secret until the due time to make it known. This is shown by the fact that Gideon provided his men with empty pitchers with which to cover the torches or lamps carried by them. It pleases the Lord now to keep some of his work under cover until his due time to let it be known. The coming of Christ Jesus and his movements into position for the battle of Armageddon are quietly done; as it is written, that he comes as "a thief in the night". Likewise his remnant are moving into action quietly and not boastfully. Nor are the remnant to ask the enemy in advance if they may come against them. They are to go on in their work without asking any permission. The light of torches held in the pitchers would glow under cover, but would flare up when the pitchers were removed. "But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light." (Eph. 5:13) The light or torch covered by the inverted pitcher illuminated the pathway of the men of the three hundred that carried them, and this is in harmony with God's gracious provision for the little remnant now. "Thy word is a lamp unto my feet, and a light unto my path."—Ps. 119:105.

19 Gideon did not say to his men that they should look at each other and compare one with another to determine which one among them was the greater. It was Gideon who gave the instructions, and he directed the others to follow him. "And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be, that as I do, so shall ye do." (Judg. 7:17) Today we are able to look on our invisible Leader, the Greater Gideon, the Lord Jesus Christ, and do as he did, as described by the prophets in the Scriptures; and our work must be done as he directs. He instructs the remnant what they must do. This instruction he gives them in the place where the light is shielded, that is, in the temple, which lights those on the inside of the temple, but which light those on the outside cannot see; and then the Lord commands his faithful ones to go forth and to declare these great truths they received and to do it boldly. The faithful must and will follow the lead and example given by the Lord God and his Chief Officer, Christ Jesus, who constitute the higher powers. (Rom. 13:1) The action of the remnant must be entirely in unison. This cannot be overstressed. Let the Lord's remnant now definitely understand that it is not the prerogative of anyone to browbeat others and attempt to make them obey instructions. Each one by faithfully following the example of Christ Jesus, and openly and willingly obeying his instructions, will thereby aid the others to understand what they must now do. It seems that *The Watchtower* should waste no more time and effort in trying to settle disputes amongst those who claim to be witnesses for Jehovah. Let each one look well to his own course and see to it that he is obeying instructions given to him by the Greater Gideon. If the other fellow fails to obey, that is his great misfortune. Render all the help possible when help is desired, but do not try to keep someone else in line who does not wish to stay in line. Final preparation for the marching must now be quickly made.

20 Gideon told his men what they must do. Likewise Christ Jesus, the Greater Gideon, now tells his faithful followers what they must do, and the faithful obey

his commandments. "When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon." (Judg. 7:18) When the seven angels under the command of Christ Jesus blew in succession the seven trumpets, then the faithful remnant also blew. The sounding of the trumpets was done to serve notice and warning upon the enemy that they were surrounded and that the fight was about to begin. This shows that it is the will of God that notice and warning must be served on the enemy forces that Armageddon is at hand and that the fearless company of God's little army is all about them, and that certain destruction will follow upon the enemy. Even before the remnant understood this matter, the Lord sent them forth to serve notice and warning upon the elements of Satan's organization, and that work has now been done.

[21] Gideon further instructed his men that they should blow the trumpets, thus sounding the alarm, and this would strike terror in the mind of the enemy; and that they should also at the same time shout, "The sword of the Lord, and of Gideon." According to another translator: "Say, For Jehovah and for Gideon." (*Roth.*) That battle cry raised by Gideon's men was an open confession and declaration that the battle was the Lord God's fight and was for the exaltation and vindication of his name and to his honor and glory. It made the name of the Almighty God the issue, and victory must result, otherwise the name of Jehovah would suffer further reproach. That name was a strong tower for the refuge of the little army of three hundred, and likewise today the name of Jehovah is a strong tower for his people. "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe."—Prov. 18:10, *A.R.V.*

[22] The time has come when the name of Jehovah must be proclaimed throughout the earth, and that just before he makes an exhibition of his almighty power against the enemy organization. The faithful remnant must tell this message, because God has set this time for it to be done; as it is written: "But for this cause have I allowed thee [the enemy] to remain, in order to show thee my power; and in order that they [my witnesses] may proclaim my name throughout all the earth." (Ex. 9:16, *Leeser*) Likewise the name of Christ Jesus, the Executive Officer of Jehovah, must now be made known; hence the battle cry "for Gideon".

[23] The Midianites had become somewhat acquainted with the name of Gideon as the one who had dared to champion the cause of the people of Israel and in the name of their God. Gideon was in full harmony with Jehovah. He was now leading the forces against the enemy, and since it was nighttime and he was concealed from the view of the enemy, it was necessary for the name of Gideon to be shouted out that the enemy might know that the fight by Gideon was carried on in the name of Jehovah God. That was not taking any of the glory away from Jehovah, but was merely showing by what authority Gideon was acting. Likewise today the name of Christ Jesus must be published as Jehovah's King. He is invisible to the enemy, because he is a spirit and because the enemy cannot discern spiritual things. The shout must now be given that Christ Jesus is at one with the Most High and that he is the Executive Officer of the great Jehovah God, that he is the One whose name the hypocritical religious organizations have taken, and yet whom when he comes they have rejected; and that thereafter he will, as the Chief Officer of Jehovah, bring about the complete destruction of the enemy. He is Jehovah's chosen warrior to bring victory in the name of Jehovah God and to establish righteousness.—1 Pet. 2:4-8; Pss. 118:22-26; 2:6-10.

[24] "For Jehovah and for Gideon" is the selected text for the year 1935. Not only is it appropriate for this year, but henceforth it is an appropriate text, and the battle cry of God's anointed people until the battle of Armageddon is fought and until the victory is completely won. It will be shouted by God's people, and his praises will continue to be sounded by the mouth of every one that survives. Not only should the faithful remnant, pictured by the three hundred, continue this battle cry as they move forward, but every one who takes his stand firmly on the side of Jehovah God and his King should properly take up that battle cry. In harmony with the words of Jesus, 'let all who hear likewise say, Come.' (Rev. 22:17) The day of battle is at hand. Soon the forces of wickedness shall fall and perish and only the righteous shall triumph, and then prosperity shall come to earth to stay. The shout of victory has begun, because the battle is Jehovah's and Jehovah always wins.

BATTLE ARRAY

[25] The position of the contending armies seems to clearly indicate that Gideon placed his men in a single line on the north, and on the west, and on the south, the enemy being on the east, that is, the side of the open field between the two armies. The placing of his men in this position would at the proper moment cause the enemy to believe that they were being attacked by a very large force. Gideon put himself in the lead of one company of one hundred men and took his position nearest to the enemy's outposts, and the other two companies moved to their respective positions. All this was done without noise. This well foreshadows how the Greater Gideon prepares for the fight against the entrenched enemy at Armageddon. "So Gideon, and the hundred men that were with him, came unto the outside of the camp, in the beginning of the middle watch; and they had but newly set the watch; and they blew the trumpets, and brake the pitchers that were in their hands." (Judg. 7:19) Gideon's little army were in their respective positions at the beginning of the middle watch. It appears that the enemy divided the night into three watches, and hence the

middle watch would begin about midnight, when the guard would be changed, and such watch would continue until about the time of cockcrowing, near daybreak, when the third watch would begin and continue until sun-up. The Midianites may have expected to have a little brushing or guerrilla warfare with Gideon, but, of course, that would amount to little or nothing with them. The changing of the guard would be merely a formal thing and they would be careless at the time, little anticipating that a mere handful of Israelites would attack the great host in the nighttime. The Midianites did not appreciate the fact that Jehovah God was directing the attack on them.

[26] How well that fits the present-day conditions! The forces of Satan's organization are great in number and mighty in power. Even the religious hierarchy of Rome boasts of having many millions of men in its ranks and an abundance of equipment. It appears to them and their allies that it is only a handful of men and women composing Jehovah's witnesses that are arrayed against Satan's organization, and that such handful is of very small importance, and hardly worthy of consideration. The earthly representatives of Satan therefore boast of their own greatness and arrogantly strut about expecting to bluff all men into obedience to their commandments, and to turn all against Jehovah's faithful representatives. They do not realize that Jehovah God is backing his little company of witnesses on earth and that Jehovah has an all-powerful, invisible host, under the leadership of Christ Jesus, that will engage the enemy in combat in due time. The present time is really a thrilling time to those who are devoted to the Lord, because they can see the forces getting into battle array and they know that the great fight must be very near.

[27] Shortly after midnight Gideon's three companies of men were in their respective positions, awaiting orders. They had come there quietly and unobserved. That exactly fits the manner of the coming of the Lord Jesus and the placing of his forces in position for the great conflict. "Behold, I come as a thief [in the dead of night]." (Rev. 16:15) "But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." (2 Pet. 3:10, *R.V.*) "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." —1 Thess. 5:2.

[28] Gideon's men stood in their assigned positions until the signal was given to them by their commander. Immediately following the command from Gideon there was a tremendous noise, three hundred trumpets splitting the still midnight atmosphere. Added to that noise there quickly followed the crashing of 300 pitchers or vessels, the breaking of which at once released the hidden torches, which now shed light upon the open part of the field toward the enemy's position. The sudden and terrific noise and the light struck terror in the minds of the Midianites. Even so today, the sound of the message of truth, and the release of light accompanying the same, foretell the doom of Satan's organization and cause the faces of many of his representatives to grow red and their knees to tremble, because they sense some danger is nigh. Heretofore it has been said that the breaking of the pitchers signifies that God's anointed people must break their bodies, as an earthen vessel, in order to let the light shine out to others. That conclusion, however, is wholly unsupported by the Scriptures. A picture of the conditions immediately preceding Armageddon was there being made, and the act of Gideon's men in blowing their trumpets and shouting was to alarm and frighten the enemy. When the Lord Jesus Christ begins his attack by the use of his 'iron rod' against the nations at Armageddon, there will be a terrific sound like the mighty crashing of potters' vessels. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2:9) "And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father."—Rev. 2:27.

FIGHT BEGINS

[29] After the breaking of the vessels the blowing of the trumpets continued; and this shows that Gideon and his men did not at once proceed to attack the Midianites but "stood every man in his place round about the camp" until the command was given for them to move up; "and the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal; and they cried, The sword of the Lord and of Gideon."—Judg. 7:20.

[30] It seems quite sure that Jehovah God made this trumpet sounding the signal for the host of his invisible army to begin to take action against the Midianites. Gideon's army would have been wholly unequal to the Midianites in mortal combat, and hence Jehovah, by his invisible army, did what Gideon and his men could not have done. The blowing of the trumpets was a signal of united action, showing that God's invisible host would go into action immediately for the protection of the visible part of his men. This was in accord with the instructions Jehovah had previously given to his covenant people. "And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies." (Num. 10:9) Certainly the same will be true at Armageddon, when Christ Jesus, as God's great Field Marshal, begins the fight. "God is gone up with a shout, the Lord with the sound of a trumpet."—Ps. 47:5.

[31] The blaring of the three hundred trumpets would indicate to the Midianites that they were being attacked by that many leaders of as many companies, because each leader of a company was used to having a

trumpet. The actual fact was that the invisible host of Jehovah was there moving into action against the Midianites, and that was a force far worse for the Midianites than three hundred companies of humans. That picture illustrated what Jehovah afterwards caused his prophet to say, and which proves that when Jehovah backs up his people nothing can prevail against them; as it is written: "Fear not; for they that be with us are more than they that be with them." (2 Ki. 6:16) Let the people who now take their stand on Jehovah's side hear and have full faith and confidence and know that victory will crown the efforts of the Lord in the great battle that is just approaching. "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." —Isa. 18:3.

[32] Today it is the expressed will of Jehovah God that his faithful witnesses in the land sound the trumpet of alarm, that this people of good will may know that the time is at hand when the great fight must begin and when Satan's organization must go down. This was pictured on another occasion, when the kings of the east led the Medes and Persians in an attack upon Babylon, picturing Satan's organization. (Jer. 51:27-29) "And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant." (29th verse) Jehovah is over all of his great war organization, and he is informing his little remnant now on earth of what to expect, that these may be very courageous and fully obey his commandments. "And the Lord shall be seen over them [sons of God's organization], and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar."—Zech. 9:14, 15; see *Preparation*, pages 169, 170.

[33] Having smashed their pitchers, Gideon's men held their torch lights in their left hands and their trumpets in their right hands, and continued to blow, ceasing only at intervals to shout: "The sword of the Lord and of Gideon." The time is now here to brandish the light of Jehovah's Word announcing his purpose. This Jehovah's witnesses must do when they are brought before the enemy organization, into the courts, before commissions and the lawmaking bodies of the land, and to ever let the light of truth shine forth. Such is notice to the agents of Satan as to what will soon come to pass, and is also notice to the people of good will that they may now learn the truth and understandingly take their stand. Jehovah's witnesses could not now be quiet and at the same time be faithful to the Lord God. They must continue to vigorously sound the trumpet and wave their torchlights. "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not; say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." (Jer. 50:2) The peoples and nations of the earth shall now hear the sound of alarm and see some light and behold that God is with his anointed people. (Isa. 62:1, 2) As Gideon's men waved their torches they continued to sound the trumpet, thus giving notice of Jehovah's vengeance upon the enemy. Even so now Jehovah's witnesses must continue to proclaim the truth, thus giving notice of the expression of Jehovah's vengeance of judgment upon the nations of the earth. The battle cry, "The sword of the Lord and of Gideon," is notice to all that it is God's battle and that he is at the right hand of the Greater Gideon, Christ Jesus, and will give to him the complete victory. "The Lord at thy [Jesus'] right hand shall strike through kings in the day of his wrath."—Ps. 110:5.

[34] The action of Gideon's men on that occasion is further evidence that the fight there foreshadowed the battle of the great day of God Almighty, in this, that "they stood every man in his place round about the camp: and all the host ran, and cried, and fled". (Judg. 7:21) Each one stood at his assigned post and did not retreat, thus foreshadowing complete confidence of God's anointed ones at the beginning of the battle of Armageddon. It shows these faithful ones standing in the strength of the Lord and refusing to retreat, well knowing that the fight is Jehovah's. To them God's commandment is as it was to his people in former days: "Stand ye still, and see the salvation of the Lord with you. . . . Ye shall not need to fight in this battle; set yourselves." (2 Chron. 20:17) There is nothing in the record to show that Gideon's men had any swords or other deadly weapons. Likewise the remnant do not fight with carnal weapons. Armed with torches and trumpets, Gideon's men foreshadowed that God's anointed people are armed with the sword (message) of truth and the light thereof. (Eph. 6:12-18) They do not need to fight with carnal weapons. The Lord is their strength and shield.

[35] By standing at their posts Gideon's men foreshadowed the faithful and obedient ones of Jehovah's witnesses now rendering themselves in full obedience to God's commandments, their work being to continue to publish the truth. The Midianites cried and fled, but it is certain that Gideon's three hundred played only a very small part in the causing of the enemy to flee. It was Jehovah's fight for the vindication of his name, and hence we must be sure that it was Jehovah's invisible host that caused the Midianites to become so greatly alarmed and to flee. This is supported by the prophecy of Zechariah, who wrote as directed by the Lord Jehovah: "In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes

upon the house of Judah, and will smite every horse of the people with blindness."—Zech. 12:4.

[36] When the Midianites began to flee, Gideon's men continued to sound the trumpets, and immediately the Midianites began to fight each other. "And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host; and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath." This proves beyond all doubt that the fight was Jehovah's fight and that it foreshadows Armageddon, which will be fought by Jehovah's invisible hosts, and that Jehovah will cause the enemy to destroy one another. It was Jehovah that there caused the Midianites to turn their weapons on each other. In like manner the Lord will smite the enemy at Armageddon; as it is written: "And this shall be the plague wherewith the Lord will smite all the people [the enemy] that have fought against Jerusalem [those of his organization]; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them [the enemy]; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour."—Zech. 14:12, 13.

[37] That the remnant may now have full assurance and complete courage in this day of great distress Jehovah unfolds the meaning of his prophecies, which he caused to be recorded centuries ago. He now discloses to them, beyond all question of doubt, that Armageddon is his fight and that he will overthrow the enemy for his own vindication and glory. "Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the [nations]; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Hag. 2:21, 22) As he has foretold by his prophet, in that battle Gog and all of Satan's forces, both visible and invisible, shall go down. "And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord."—Ezek. 38:21-23.

[38] The Amalekites were the allies of the Midianites, and their discomfiture was also a vindication of Jehovah's name and in harmony with his prophecy previously uttered by the mouth of Moses: "And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it JEHOVAH-nissi." —Ex. 17:13-15.

[39] No part of Satan's allied forces can possibly escape at Armageddon. The entire host of the Midianites and allies fled in the darkness, but when morning came they doubtless saw that they had been slaying one another and they halted to reorganize and to try to recover themselves from their disastrous retreat. At this point in the picture we find the survivors of that disastrous flight and slaughter on the east side of the Jordan, attempting to rally their forces for further combat. Would they be able to gather reinforcements and attack and destroy the Israelites? Will Satan's forces be able to fully carry out the conspiracy that is today formed looking to the destruction of Jehovah's covenant people? The Gideon picture up to this point foreshadows the events leading up to the beginning of the battle of Armageddon. The prophecy recorded by God's prophet as the prayer of his anointed people at the present time is proof that the fight of Gideon against the Midianites was typical, and that the purpose thereof is to picture the slaughter of Satan's organization and the vindication of Jehovah's name. To this end God's anointed people now pray: "Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison. O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire, so persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O Lord. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth." (Ps. 83:9, 13-18) Gideon pursued the Midianites eastward, where they halted near the Jordan river. Did the enemy there find a means of escape, and what does the remainder of this picture foreshadow?

(To be continued)

QUESTIONS FOR STUDY

¶ 1. When, with whom, for what purpose, has Jehovah employed dreams and visions as recorded in his Word?

¶ 2, 3. Account for Gideon's being down by the camp of the enemy, and for the significant dream related and interpreted in his hearing. What was the dream? What important lesson lies in the fact that for the dream, also for the interpretation thereof, Jehovah used a member of the enemy's army?

¶ 4. Show that Jehovah's revelation of his purpose is gradual.

¶ 5, 6. Point out how in prophetic pictures Jehovah uses small things to foreshadow greater things. What is seen pictured in the dream related, as recorded in verse 13?

¶ 7, 8. Explain whether the "fellow" mentioned in verse 14 was a prophet, to account for his expressing the true interpretation of the dream. What is seen therein as to God's employing a means or channel to transmit information to

his people? Of what significance is the fact that they are privileged to have this message and an understanding thereof at the present time?

¶ 9. Point out the relationship here of Psalms 2:8, 9 and 68:18 and Daniel's prophecy (2:35) concerning "the stone". How and when will these prophecies have fulfilment?

¶ 10. What situation today was pictured in the telling and interpreting of the dream by those outpostmen without their knowing of Gideon's hearing it?

¶ 11, 12. How did Gideon regard this occasion (verses 13, 14), and what action did he take? Apply the prophetic picture.

¶ 13. Account for Gideon's courage and prompt action. What does this mean to the remnant today?

¶ 14, 15. What important lesson for the remnant is seen in verse 16?

¶ 16-18. Point out the purpose then of the arrangement and equipment of Gideon's men. What is now seen to be shown therein?

¶ 19. Apply the simple but adequate instructions given by Gideon to his men, as recorded in verse 17.

¶ 20-24. Explain the purpose then, and the effect, of blowing the trumpets "on every side of all the camp". Of shouting "The sword of the Lord, and of Gideon". Why was it appropriate and important to include the name of Gideon in the battle cry? How does this part of the prophetic picture have fulfilment?

¶ 25-28. Describe and justify the alignment of Gideon's men; also the time and manner of attacking the enemy. Show whether that fits the present-day conditions.

¶ 29-31. Just how could this simple procedure on the part of Gideon's small army lead to the complete discomfiture and the great slaughter among the host of the Midianites?

¶ 32, 33. How does the blowing of the trumpets by Gideon's army, with their letting their light shine forth, find fulfilment as a prophecy?

¶ 34, 35. Apply verse 21.

¶ 36-38. Explain the connection between the blowing of the trumpets (verse 22) and the procedure of the Midianites immediately thereafter. Quote other scriptures pictorial or descriptive of how the Lord will smite the enemy at Armageddon.

¶ 39. Describe the situation of the Midianites at this point in the Gideon picture. What is foreshown therein? Prove that the fight of Gideon against the Midianites was typical, and what was pictured thereby.

MEMORIAL

THE date for the celebration of the memorial to the name of Jehovah God and to the sacrifice of Christ Jesus is determined in this manner: From the rising of the new moon nearest to the vernal equinox, which marks the first day of the first month, count fourteen days. (Exodus 12:1-6) According to astronomical calculations the moon rises at least 16 hours before it can be seen with the natural eye of man. In the time of Moses the calculation was made from the hour he could see the moon with the naked eye, and that is the proper manner for us to count the time. This year (called A.D. 1935) begins on the 4th day of April, and the fourteenth day, to wit, after 6 p.m. of April 17, is the proper time for the celebration of the Memorial. Jerusalem time is used.

All of Jehovah's witnesses on earth, therefore, will assemble after 6 p.m. (according to the time where each company is assembled) and celebrate the Memorial. For many years it has been the custom for *The Watchtower* to publish the Scriptural reason for celebrating the Memorial in order to afford its readers opportunity to study the same before the date of celebration. This year *The Watchtower* will not publish such an article, for the following reasons:

The book entitled *Jehovah* contains a more detailed explanation of the Memorial than *The Watchtower* could carry at one issue. All who are devoted to Jehovah God and his King should carefully and prayerfully study chapters two and three of that book, entitled *Jehovah*, beginning at page 26 and ending at page 120. Each company should arrange for such study to be had once each week, and the study should begin in time to thoroughly go over the pages above mentioned before the date of the Memorial. Such careful study will require approximately eight weeks, and where it is possible it should begin eight weeks before the 17th of April and continue each week. One person should be selected to preside as chairman and conduct the entire series of studies. One person who can read well should be appointed to do the reading at such studies. The study should be conducted in the following manner, to wit: The chairman should call on the reader to read one paragraph at a time, and then entertain questions on that paragraph. Appropriate scriptures may be read and considered with each paragraph. The chairman should not talk too much.

At these studies questions may be propounded by anyone in the company, and all answers should be brief and should be confined strictly to the question under consideration. Avoid side issues which may lead to confusion. Each study meeting should be opened and closed with prayer, and everyone present should be diligent to ascertain the true meaning of the subject matter under consideration. If the studies are conducted in this manner by all the companies throughout the earth, every one of the anointed will have the same matter in mind and may expect the blessings of the Lord on his efforts. All of the anointed should attend these studies, and all others of good will are privileged to attend and participate in the studies.

Then on the 17th day of April, after 6 p.m., let each company of the anointed assemble and celebrate the Memorial. In doing so, use unleavened bread and real red wine. Unfermented grape juice or raisin juice will not meet the requirements. The Lord and the apostles used real wine, and we should follow their lead.

PROOFS OF THE BIRTH OF THE KINGDOM

CALL to mind that since the year 1914 there have been more disastrous earthquakes than in any other time of the world's history. These, coming together with and also closely following upon the great World War, are physical facts which any man except a religious preacher can understand. The clergy have literally closed their eyes to all this array of evidence that we have reached the end of the age and the end of the world, that is, the end of Satan's organization which still misrules the earth and its peoples. When asked the question, "What shall be the sign [or, proof] of thy coming, and of the end of the world [the age]?" Jesus replied: "Nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows." (Mark 13:8) The Lord has made it so plain as to where we are in point of time and world developments, but a great number of the clergymen will not understand.—Ps. 82:5; Dan. 12:10.

Then said Jesus: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (Matt. 24:9) During this world war there was a small company of Christians who were putting forth their best efforts to tell the people that the world war was a proof of the end of the world and of the coming of Christ the Messiah's kingdom. These, of course, must be classed in as disciples of Christ because they testified to what he said; and for this reason this little company of Christians was hated and persecuted in every nation where its members happened to reside. The *Golden Age* magazine, No. 27 (Sept. 29, 1920), and a 1930 issue containing a reprint of that number, gave an extensive account of this persecution, which reached a climax in the year 1918, just before the World War ended.

Jesus said further: "And then shall many be offended, and shall betray one another, and shall hate one another." (Matt. 24:10) This scripture was literally fulfilled from 1914 to 1918 by the fact that some who professed to be followers of Christ Jesus betrayed into the hands of the governing factors of "Christendom" those who were trying to faithfully represent the Lord.

On November 11, 1918, with the signing of the armistice, the war suddenly came to an end. No one could give a good reason why it there ended, because no side had won a victory. The real reason why the fighting there ceased is clearly indicated by the Scriptures. The Lord desired that the world war, the famine, the pestilence, the earthquakes, persecution of Christians, and so forth, should serve as a testimony to those who should come to know that Christ is present, that his kingdom is at hand, and that the old world had reached its end. But this testimony could not be freely declared unto the nations and peoples while war was in progress and while many of the Lord's witnesses were languishing in prison.

The Lord caused the war to come suddenly to an end in order that his declaration contained in Matthew's gospel, chapter twenty-four, verse fourteen, might be fulfilled, 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." Beginning in 1918, and up to the present time, this little company of Christians have proclaimed the good news of the presence of the Lord, of the end of the world, and of the beginning of Christ the Messiah's kingdom, in all the nations where the name of Christ is named; and without doubt this witness has been given in fulfilment of the prophetic words of the Master, as another proof of the time in which man is now on the earth.

Other further testimony was given by Jesus, corroborating what he had previously said and further showing that the world has ended and that his kingdom has come. For instance, these prophetic words: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24) All peoples or nations aside from the true Judeans (praisers of Jehovah) are designated in the Scriptures as Gentile or heathen. The fleshly Jews, or "Israel after the flesh", were once God's people and over them he was the Ruler. When God permitted the Gentiles to overthrow Zedekiah, Israel's last king at Jerusalem (in Palestine), there the Gentiles or non-Jews began world-wide reign, and from that time the "times of the Gentiles" began to count. The date of the overthrow of King Zedekiah is positively fixed by the Scriptures and also by profane history as 606 B.C.

A "time", as used in the Scriptures, has reference to a year, whether it be used literally or symbolically. A symbolic time is reckoned according to the lunar year of 360 days. (Rev. 11:2, 3; 12:6, 14) Therefore a symbolic year or "time" would mean a period of 360 literal years, "each day for a year." (Ezek. 4:6) Leviticus 26:17, 18, 31, 33 gives Jehovah's warning to the Israelites that if they persisted in breaking their covenant he would punish them "seven times more", or seven times additional to what he had already punished them. "Seven times," if symbolic, would therefore be seven times 360 years, or a total of 2,520 literal years. The Scriptures clearly show that the "seven times" of punishment must be considered as symbolic and not as literal. Hence that period of "seven times", which began 606 B.C. and continued 2,520 literal years, would end in A.D. 1914. The year 1914 marked the turning point in the affairs of men. Suddenly, in 1914, the fires of war were lighted; and within a period of time, incredibly short, millions of men were upon the battlefields slaying one another. The "times of the Gentiles" had ended. "Jerusalem, which is above" and which is Jehovah God's organization, had given birth to the Kingdom of His dear

Son (Rev. 12: 1-5), and he must rule now in the midst of his enemies.—Ps. 110: 1, 2.

Furthermore, Jesus said concerning the end of the world: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, 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: for the powers of heaven shall be shaken." (Luke 21: 25, 26) The sun and the moon and the stars give light to men on the earth. So the light of God shines upon and about them that love and serve him. Those of God's organization on earth are sure of God's light and favor both day and night; and it is in the light which God gives from heaven that they are able to discern the two great "signs" in the heavens, namely, Jehovah's organization (as symbolized by his "woman") and Satan's organization (as symbolized by a "great red dragon"), and they also discern that Satan and the invisible part of his organization have been cast out of heaven since A.D. 1914.—Rev. 12: 1-10.

Although more than fifteen years have elapsed since the World War ceased, yet it is fully appreciated by all the people that "upon the earth distress of nations, with perplexity", continues. "Nations," in this scripture, clearly refers to the organized governments of the earth; and all these governments are now in perplexity and distress, not knowing what to do. They are in fear and trepidation of losing their power.

Continuing, the Lord said: "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 "sea" represents the ungodly peoples of earth, alienated from God, and that mother, nourish, bear up and support the visible part of Satan's organization. All these things further testify that the world reached its end and began to pass away in the year 1914; and that there, in the time of the Lord's unseen presence, the birth of The Nation (God's kingdom under Christ) occurred.

Jehovah God is the Father or Life-giver of the empire or kingdom, because he begets and gives life to each one of those who are to make up the reigning house. Zion "the city of God" is his organization, which is also described under the name "Jerusalem", and this organization is the mother of the new government as well as of the individuals who make up the government. It is written: "But Jerusalem which is above is free, which is the mother of us all."—Gal. 4: 26.

The prophet of God, in figurative phrase, describes the Messianic government, nation or kingdom as a man child born from Zion, Zion being figuratively represented by a woman; and says that this birth takes place before her labor-pains; or, otherwise stated, without labor-pains she brought forth. The prophet says: "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." —Isa. 66: 7, 8.

The kingdom or nation was not born with a great blare of trumpets and the rolling of drums and the firing of cannon. Jesus had said: "The kingdom of God cometh not with observation." (Luke 17: 20) The apostle Peter (2: 3: 10) said: "The day of the Lord will come as a thief in the night." Accordingly, Zion, God's organization, gave birth to the kingdom or nation quietly, unostentatiously, and without pain. The government in America, the United States, was born in tribulation or great pain, because those who composed the governing factors were put to much trouble and distress in the bringing forth of this nation. But the government of Christ the Messiah, the kingdom, the new Nation, was born without pain. When the due time came God set his beloved Son upon his holy throne.—Ps. 2: 6.

Then the prophet Isaiah propounded the question: "Who hath heard such a thing? . . . Shall a nation be born at once?" The man child which he mentioned represents the nation or government that is born. At the time of the birth of the government, who was Governor? The Lord Jesus Christ, in whom resides all power and authority in heaven and in earth. Those saints who had died prior to the birth of The Nation had not participated in the chief resurrection from the dead and were not then a part of the kingdom, because they were still asleep in death and in the grave; and surely the faithful followers of Christ then on the earth in the flesh could not be classed as a part of the man child or kingdom until the Lord came to his spiritual temple, as the prophet Malachi (3: 1) had foretold, and examined them and approved them. Therefore, as the prophet says, "as soon as Zion travailed she brought forth her children." She brought forth her other children, those who were granted the privilege of becoming a part of the kingdom or nation or government. Zion gave birth both to the government and to those creatures who form that government. Christ Jesus is the Head of the new creation, and he is the Head over the church, which is his body.—Col. 1: 18.

Christ Jesus the divine was born three days after his crucifixion, when he was raised from the dead. The other members of his body, the church, are born when they participate in the first resurrection. Concerning such 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) The natural order of birth of a child is first the head and afterwards the body. Even so with those who make up the body of Christ and who are the ones participating in the holy

government or nation. The government or nation was born when the Lord Jesus took his power and began his reign; and since that time other children of Zion are being born into the kingdom. The fulfilment of Jesus' prophetic words regarding the end of the age proves that all this is so.

EARTH'S NEW GOVERNMENT: WHAT FORM

MEN of today who are responsible for directing the affairs of the present government of each of the nations find the task a very difficult and trying one. From the least to the greatest of the nations of the world, there is not one in which the people are content, happy and thoroughly at ease. Some say that this is just history repeating itself; others blame the World War. What is the truth?

Jehovah has been compassionate, mercifully gracious, and long-suffering with man. Such is characteristic of him. He has permitted man to have a long period of time in which to put forth his best endeavors to build for himself a desirable government. In that period of many centuries man has not tried only one form of government; he has tried many forms. The history of each form of government has been recorded. No people can read that history with real satisfaction. Disappointment has marked every period of man's experience with these various forms of government. The time has now come for thoughtful persons to calmly consider the history of the nations during the past twenty-five centuries in particular and learn therefrom lessons of great benefit.

Amidst all the dreadful experiences of time the reverential mind can discern the gracious hand of God holding before man the truth, that he might have opportunity to learn and profit therefrom. For centuries there has been placed before the peoples of so-called "Christendom" the great truth: "Blessed is the nation whose God is Jehovah." (Ps. 33:12, *A.R.V.*) Even when all these nations have disregarded that great truth, God has continued to manifest his loving-kindness and long-suffering toward them, abiding his own good time when he will lift the people out of their mire. When the course of the people has been such as to warrant their destruction the great Jehovah God has shown compassion and mercy toward them. Now it is manifest that his due time has come when his purposes shall be more plainly put before the people, that they may understand how a righteous government is to be erected on the earth for them.

There are three primary classes into which may be divided all the governments which man has attempted to establish. Where the supreme political control is in the hand of a single individual, that form of government is called a monarchy. Where the supreme political power is vested in a few, that government is called an aristocracy. Where the supreme power of control is in the hands of the populace, that government is called a democracy. When a monarchy is corrupt, it is called a tyranny. When aristocracy is corrupt, that government is called an oligarchy. Where a democracy is corrupt, the government is designated as a mobocracy. Monarchies are either absolute or limited. The power of an absolute monarchy is vested in and exercised by one supreme ruler. A limited monarchy usually has a fundamental law or constitution which limits the power and authority of the chief ruler and grants a portion thereof to the citizens. A monarchy is either one of heredity or an elective government. A democracy is either direct or indirect. Where the people elect their representatives who form the governing power, such government is designated an indirect democracy or a republic. A direct democracy is a government in which all the people have some voice in the enactment and enforcement of the laws. Man has tried all these forms.

Looking over the history of the nations whose governments have been either that of a monarchy, an aristocracy or a democracy, not one has been found to be entirely satisfactory to the people. The history of every nation shows that it has been a struggle between the classes. It has been a few against the many. It has been a contest between the exploiting and the exploited. As a general rule, the class smaller in number has ruled and oppressed the class greater in number. These struggles have resulted in many revolutions, great suffering, and much bloodshed. Out of these struggles have developed the various theories or forms of government called radical, including communism, socialism, the soviet, and bolshevism. The birth of these has been due to the struggles of the oppressed.

Communism advocates a sharing of all things in common, aiming at the abolition of private ownership of property and at holding of all property for the benefit of the community.

Socialism holds that the means of production and distribution of the wealth of the nations are the collective property of the workers, who by their efforts produce that property, while the goods which are to be consumed become the private property of the individual workers. Such government would do away with the aristocratic class.

Out of the World War was born the soviet government of Russia. Peoples of that nation had long suffered under a monarchy that bordered closely upon a tyranny. The war furnished the opportunity to overthrow the monarchy. "Soviet" really means council or harmony. The soviet government, however, has been anything but harmonious. The government is made up

of councils of working men and soldiers called deputies. There are various councils and one supreme council. The soviet rule is called an organized form of dictatorship of the proletariat, but this government denies the right of suffrage to certain classes. The soviet government has not been a success, and never can be, and is far from being satisfactory to the people who have tried it. As in all other forms of government where the people are supposed to have a voice, the demagogues and party men dominate the various councils; and therefore the government has presented no advantages over any other government. In fact, bolshevism has resulted in great suffering of the people, and it is feared by many of the other nations and governments of the earth.

Every form of government man has tried, whether that be monarchy, aristocracy, democracy, republic or socialism, has been unsatisfactory. In all these forms of government there have been many men who have endeavored to establish a just and equitable rule, but have failed. Suppose the World War had made it possible to establish democracy in all the nations. Would that democracy have succeeded and been satisfactory to the people? It would have been impossible for it to succeed and be entirely satisfactory. The demagogue and the professional politicians would have done as they have always done: put party interests and private interests above the common welfare. No stronger proof is needed to support that conclusion than the present-day conditions prevailing in the government of the United States of America. That government is more nearly an ideal democracy than any other nation that has ever existed on earth; and yet it is plainly stated by many who are high in authority, and it is well known by the people in general, that selfish men dominate and control. The general welfare of all the people is secondary, while selfish and favored interests are given chief advantage. The United States of America has been the most favored, and has existed under the most favorable conditions, of any nation under the sun. Within the period of its existence there have been many really noble men who have given their best efforts to establish a desirable government. After more than one hundred fifty years' experience that government is found to be entirely unsatisfactory to the rank and file of the people.

Let it be conceded that honest men in every nation have done their best to erect a satisfactory government. It must also be admitted that they have failed. If, after twenty-five centuries of honest endeavor and strenuous effort on the part of the Gentile nations to establish a desirable government, dissatisfaction and failure are the result, is it not time for sober-minded persons to calmly and dispassionately seek to know the real reason why? Why are there discontent, distress and perplexity in every nation? Why has no people been able to establish an ideal and satisfactory government?

There are two reasons: (1) The invisible ruler of all the nations of the world is evil, and his influence over the visible rulers has been and is evil. (2) Man himself is imperfect and therefore susceptible to evil influences. Imperfect men under such conditions could not possibly establish a righteous government.

It follows therefore that before a righteous and ideal government can exist the supreme and unlimited power must be vested in and exercised by one who is just, wise, and wholly unselfish, and that power must be exercised for the general welfare of all and for the special interests of no class. This principle cannot be successfully gainsaid by any honest man. Such a government is what the people have desired for centuries. Such a righteous government is exactly the kind of government that God long ago promised to establish for man and which he is now beginning to establish for the benefit of man. He will remove all power from the invisible evil ruler so that evil cannot any more influence man while he is striving to reach an ideal condition. Both the invisible and the visible influence of God's government upon man will be for good.

What form of government will then control the peoples of earth? That government will be a pure theocracy. For centuries the whole creation has groaned and suffered in pain, waiting for the manifestation of that government. (Rom. 8:19) Now the time has come for its establishment, and both the rulers and the ruled of the earth should learn the truth and rejoice. What is said here against the various forms of government is not said with a view to provoking revolution, of course, but is said that thoughtful men and women might consider the only way that leads to a condition of righteousness, peace and happiness. Such a desirable condition of righteousness, peace and happiness could never have been enjoyed under a monarchy, aristocracy, democracy, communism, socialism, or sovietism, or any like form of government. The desire of the people can come only in God's provided way. "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."—Hag. 2:6, 7.

A theocracy is a government of which the chief ruler is Jehovah God. He is the Maker and Executor of its laws through his duly constituted agencies. While it is true that supreme power has always resided in Jehovah, yet with the overthrow of Israel's last king, in 606 B.C., he permitted man to take his own course and has not interfered until his time has come to set upon his throne him "whose right it is". (Ezek. 21:27) He it is whom God has appointed and anointed to rule under and in harmony with Jehovah. The prophecies uttered by the holy men whom God appointed to speak must come to pass sometime; and now the time has come when the prophecies are being fulfilled.

GREAT TREAT AND REVELATION

DEAR SIR:

From the "Second Tier" in the jail at Freehold, N. J., received and listened to two messages, from the *Escape to the Kingdom*, "The Way of Escape" and "Effect of Holy Year", as rendered by Judge J. F. Rutherford. They have been extremely interesting. I have wondered how the "powers [that] be" allowed the programs in. (I am not going to try and find out.) All I know, it has been a great treat and revelation for me. It is the first time I have heard anybody who somewhat agrees with ideas that have pondered in my mind for some time. My present confinement in jail is the result of prejudice and lying testimony. Psalm 35 in the Psalter is my daily condolence. It befits my situation. When listening to your "Effects of Holy Year", you quoted from Psalm 35. That deeply inspired me. My trial is set for November 30, 1934, so I may only hear one more lecture from Freehold jail.

I am leaving everything in the "hands of God" as to my whereabouts thereafter. This confinement I have not regarded as punishment, but merely one of God's blessings in disguise. In the *first blessing:* I needed rest from the world, on account of ravages from a disease contracted during World War (mustard-gas poisoning). The outside church and government wouldn't help me. So I am in a sick ward in prison, getting some attention I couldn't get otherwise. You can understand somewhat how inspiring your first message was, because it toucned me right to the spot. God bless your words. Therefore for the *second blessing:* Had it not been for this confinement, I might never have heard your words or else—too late.

I am not writing this for sympathy; for I believe as you state: God Jehovah is the only one to help me. After my trial I will let you know outcome, as I am anxious to hear more, or read more of your works.

Your effort here has been well received. Among other "prisoners", in talking they show you have created interest. Your representatives are so kind and humane in putting your work across. They are a credit; so different from the other, commercial type. Thank God and you for your messages.

Respectfully,

F. J. W.

SERVICE APPOINTMENTS

T. E. BANKS

Tuscaloosa, Ala.	Mar.	5, 6	Gresham ville, Ga.	Mar.	19, 20
Montgomery, Ala.	"	7, 8	Athens, Ga.	"	21, 22
Camp Hill, Ala.	"	9, 10	Thomson, Ga.	"	23, 24
Stroud, Ala.	"	12, 13	Summertown, Ga.	"	26, 27
Monticello, Ga.	"	14, 15	Uvalda, Ga.	"	28, 29
Carrs Station, Ga.	"	16, 17	Taylors Creek, Ga.	"	30, 31

G. H. DRAPER

Brownwood, Tex.	Mar.	1	Greenville, Tex.	Mar.	16
Lamkin, Tex.	"	2	Denison, Tex.	"	17, 18
Dublin, Tex.	"	3	McKinney, Tex.	"	20, 21
Tiffin, Tex.	"	4	Wolfe City, Tex.	"	22
Weatherford, Tex.	"	5	Bonham, Tex.	"	23
Fort Worth, Tex.	"	6, 7	Deport, Tex.	"	24
Ennis, Tex.	"	8	Bogata, Tex.	"	26
Dallas, Tex.	"	9, 10	Winnsboro, Tex.	"	27
Terrell, Tex.	"	12	Rhonesboro, Tex.	"	28
Wills Point, Tex.	"	13	Gilmer, Tex.	"	29
Van, Tex.	"	14	Pittsburg, Tex.	"	30
Mineola, Tex.	"	15	Texarkana, Tex.	"	31

M. L. HERR

Dugger, Ind.	Mar.	2	Kokomo, Ind.	Mar.	15, 16
Terre Haute, Ind.	"	3	Logansport, Ind.	"	17
Brazil, Ind.	"	5	Peru, Ind.	"	19
Rockville, Ind.	"	6	Wabash, Ind.	"	20
Perrysville, Ind.	"	7	Marion, Ind.	"	21, 22
Attica, Ind.	"	8	Elwood, Ind.	"	23, 24
Crawfordsville, Ind.	"	9	Anderson, Ind.	"	26, 27
La Fayette, Ind.	"	10	New Castle, Ind.	"	28
Buck Creek, Ind.	"	12	Richmond, Ind.	"	29
Colfax, Ind	"	13	Union City, Ind.	"	30
Frankfort, Ind.	"	14	Muncie, Ind.	Mar.	31, Apr. 1

A. H. MACMILLAN

Roanoke, Va.	Feb.	28, Mar. 1	Bradenton, Fla.	Mar.	17
Greensboro, N. C.	Mar.	2, 3	Wauchula, Fla.	"	18
Charlotte, N. C.	"	5	Sebring, Fla.	"	19
Columbia, S. C.	"	6, 7	Arcadia, Fla.	"	20
Savannah, Ga.	"	8	Pahokee, Fla.	"	21, 22
Jacksonville, Fla.	"	9, 10	Miami, Fla	"	23, 24
Orlando. Fla.	"	12, 13	Naranja, Fla.	"	26, 27
Tampa, Fla.	"	14, 15	Key West, Fla.	"	28, 29
St. Petersburg, Fla.	"	16	Fort Pierce, Fla.	"	30, 31

E. D. ORRELL

Grants Pass, Oreg.	Feb.	28, Mar. 1	Salem, Oreg.	Mar.	15, 16
Ashland, Oreg.	Mar.	2, 3	McMinnville, Oreg.	"	17
Klamath Falls, Oreg.	"	5	Newberg, Oreg.	"	19
Myrtle Creek, Oreg.	"	6	Portland, Oreg.	"	20-22
Roseburg, Oreg.	"	7	Hood River, Oreg.	"	23
Marshfield, Oreg.	"	8	Portland, Oreg	"	24
Eugene, Oreg.	"	9	Longview, Wash.	"	26
Bend, Oreg.	"	10	Chehalis, Wash.	"	27
Albany, Oreg.	"	12	Tenino, Wash	"	28
Siletz, Oreg.	"	13	Raymond, Wash.	"	29, 30
Dallas, Oreg.	"	14	Aberdeen, Wash.	"	31

J. C. RAINBOW

Charlton, Iowa	Mar.	2, 3	Waterloo, Iowa	Mar.	17, 18
Corydon, Iowa	"	5	Cedar Rapids, Iowa	"	20, 21
Kellerton, Iowa	"	6	Parnell, Iowa	"	22
Beech, Iowa	"	7	Barnes City, Iowa	"	23
Des Moines, Iowa	"	8-10	Iowa City, Iowa	"	24
Collins, Iowa	"	12	Tipton, Iowa	"	25
Boone, Iowa	"	13	Muscatine, Iowa	"	26, 27
Ellsworth, Iowa	"	14	Davenport, Iowa	"	28, 29
Albion, Iowa	"	15	Clinton, Iowa	"	30, 31
Conrad, Iowa	"	16	Dubuque, Iowa	Apr.	2, 3

W. J. THORN

Williamsport, Pa.	Mar.	2, 3	Black Lick, Pa.	Mar.	19, 20
McClure, Pa.	"	5	Vintondale, Pa.	"	21
Lewistown, Pa.	"	6, 7	Colver, Pa.	"	22
McCoysville, Pa.	"	8	Starford, Pa.	"	23
Huntingdon, Pa.	"	9	McGees Mills, Pa.	"	24, 25
Tyrone, Pa.	"	10	Du Bois, Pa.	"	27
Bellefonte, Pa.	"	12	Brockway, Pa.	"	28
Clarence, Pa.	"	13	Clarion, Pa.	"	29
Altoona, Pa.	"	14, 15	Kittanning, Pa.	"	30
Johnstown, Pa.	"	16, 17	Freeport, Pa.	"	31

S. H. TOUTJIAN

Meridian, Miss.	Mar.	1	New Orleans, La.	Mar.	17, 18
Philadelphia, Miss.	"	2	Marrero, La.	"	20
Vicksburg, Miss.	"	3	Lafayette, La.	"	21
Delhi, La.	"	5	Midland, La.	"	23
Monroe, La.	"	6	Lake Charles, La.	"	23
Bernice, La.	"	7	Glenmora, La.	"	24
Columbia, La.	"	8, 9	Leesville, La.	"	26
Parhams, La.	"	10	Shreveport, La.	"	27, 28
Baton Rouge, La.	"	12, 13	Camden, Ark	"	29
Amite, La.	"	14	Thornton, Ark.	"	30
Folsom, La.	"	15	Warren, Ark.	"	31
Bogalusa, La.	"	16	Hamburg, Ark.	Apr.	2

J. C. WATT

Cleveland, Ohio	Feb.	28-Mar. 3	Sidney, Ohio	Mar.	16
Mansfield, Ohio	Mar.	5, 6	Ansonia, Ohio	"	17, 18
Luna, Ohio	"	7, 8	Piqua, Ohio	"	20, 21
Latty, Ohio	"	9	Tippecanoe City, Ohio	"	22, 23
Cecil, Ohio	"	10	Dayton, Ohio	"	24, 25
Convoy, Ohio	"	12	Springfield, Ohio	"	27, 28
Wapakoneta, Ohio	"	13, 14	Middletown, Ohio	"	29, 30
Bellefontaine, Ohio	"	15	Hamilton, Ohio	Mar.	31, Apr. 1

SOUND CAR NO. 1—T. E. KLEIN

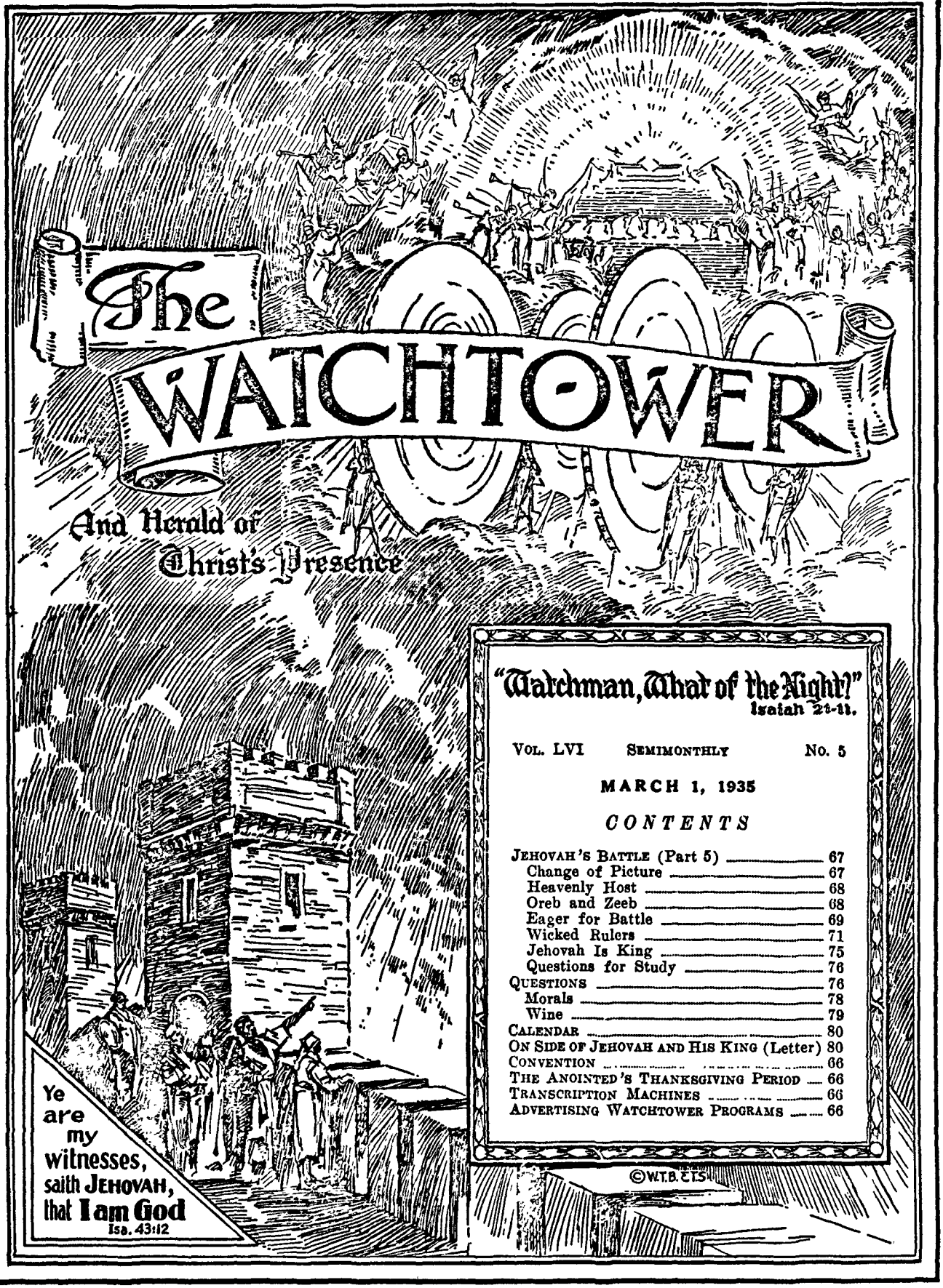
Madison, Fla.	Feb.	21, 22	Beaumont, Tex.	Mar.	14, 15
Havana, Fla.	"	23, 24	Houston, Tex.	"	16, 17
Bonifay, Fla.	"	26, 27	Schulenburg, Tex.	"	19, 20
Milton, Fla.	Feb.	28, Mar. 1	San Antonio, Tex.	"	21, 22
Mobile, Ala.	Mar.	2, 3	Uvalde, Tex.	"	23, 24
Ocean Springs, Miss.	"	5, 6	Del Rio, Tex.	"	26, 27
New Orleans, La.	"	7, 8	Sanderson, Tex.	"	28, 29
Lafayette, La.	"	9, 10	Alpine, Tex.	"	30, 31
Lake Charles, La.	"	12, 13	Van Horn, Tex.	Apr.	2, 3

SOUND CAR NO. 2—H. P. WOODWORTH

Warren, Ark.	Mar.	5-7	Little Rock, Ark.	Mar.	19-21
Camden, Ark.	"	8-10	Russellville, Ark.	"	22-24
Bismarck, Ark	"	12-14	Lamar, Ark.	"	26-28
Hot Springs, Ark.	"	15-17	Formosa, Ark.	"	29-31

SOUND CAR NO. 3—H. G. HENSCHEL

Grantsville, Ga.	Mar.	5-7	Tallapoosa, Ga.	Mar.	19-21
Bowden, Ga.	"	8-10	Dallas, Ga.	"	22-24
Villa Rica, Ga.	"	12-14	Smyrna, Ga.	"	26-28
Bremen, Ga.	"	15-17	Acworth, Ga.	"	29-31



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

VOL. LVI SEMIMONTHLY No. 5

MARCH 1, 1935

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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 wilfully 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 be restored and 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. It arranges systematic Bible study for its readers and 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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(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.

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CONVENTION

The general convention of Jehovah's witnesses for 1935, under the supervision of the Watch Tower Bible & Tract Society, will be at Washington, D.C., beginning May 30 and continuing until June 3 inclusive. Announcement is now made that those desiring to attend may arrange their affairs accordingly. Full details for the convention will appear in *The Watchtower* at a later date.

THE ANOINTED'S THANKSGIVING PERIOD

This period, April 13-21, inclusive, embraces the season memorializing the holy name of Jehovah as also our Lord's death, hence marks a special season of thanksgiving and praise to God. God's anointed ones everywhere, regardless of national boundaries drawn by men, will as one man in Christ Jesus work in unison these special days. Those not anointed by God's spirit, but nonetheless devoted people of good will, the Lord God invites to also take part in this world-wide expression of thanksgiving to Jehovah and his anointed King before all nations. Let attention be given immediately to your having a full share in the season's privileges, by making due preparation and arrangements as to time, territory, literature, etc. During this period an extraordinary offer of three booklets will be featured. All *Watchtower* readers not working under one of the Society's branch offices should communicate with our main office at Brooklyn both as to arrangements and as to reporting results of work.

TRANSCRIPTION MACHINES

The Society has made arrangements to construct and assemble portable transcription machines at our own factory at 117 Adams Street. These machines are somewhat different in construction from those previously furnished. They will be spring-wound, and operated from a 6-volt wet-cell battery. Every machine will be furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. We are pleased to announce that this machine can be offered at $100, complete, to brethren in the United States.

ADVERTISING WATCHTOWER PROGRAMS

Advertising the Kingdom helps also to advertise the radio stations which are broadcasting the kingdom message. Hence all witnessing parties and all individuals engaging in the field service should mention the radio station in their vicinity which carries the Watchtower programs. This magnifies to the people called upon the message which Jehovah's witnesses introduce, and often results in interest in the printed message on the part of the radio listener. This is one of the chief purposes of sending out the message over the radio, to encourage the people to read the literature. In this behalf the Society supplies radio folders, and all workers should make *constant* use of them in house-to-house calling, leaving one of them, if nothing else.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

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JEHOVAH'S BATTLE

"For Jehovah and for Gideon."—Judg. 7:18, A.R.V.

PART 5

JEHOVAH having begun to execute his judgment upon the enemy organization by the hand of his beloved Son, the Greater Gideon, he will not cease fighting until the enemy organization is completely cleaned out. Centuries ago Jehovah wrote his judgment against Satan and his allies in wickedness, and now in these "last days" it pleases him to make known to his faithful witnesses the meaning of his prophetic utterances and how his judgments will be executed. For centuries after his judgment of destruction of Satan and his organization was written God has permitted the enemy to remain until due time for the exhibition of the almighty power of Jehovah God and until his witnesses shall proclaim his name throughout all the earth. The day of recompense is at hand, when "his enemies shall lick the dust". (Ps. 72:9) That means that all of them shall perish. (Ps. 92:9) These prophetic utterances of Jehovah were recorded for the encouragement and comfort of the remnant at this time, when the enemies have become so bold and oppressive. "Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men. For they intended evil against thee; they imagined a mischievous device, which they are not able to perform." (Ps. 21:9-11) The "right hand" of Jehovah is his beloved Son, Christ Jesus, the Greater Gideon, and the One who executes Jehovah's judgments. "Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off."—Mic. 5:9.

2 Says Jehovah through his prophet Moses: "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. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy." (Deut. 32:41, 42) That will be the end of all the wicked. (Nah. 1:9) These plain statements of God's Word now illuminate the prophetic picture made by Gideon, and are further proof that Armageddon will mark the complete vindication of Jehovah's name.

CHANGE OF PICTURE

3 The Midianites had fled as far east as the "border of Abel-meholah, unto Tabbath". This latter point was the place of nativity of the prophet Elisha. Here the enemy seems to have halted, and while he was reorganizing his forces, Gideon was busy bringing up recruits. "And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites." (Judg. 7:23) Doubtless the 9,700 men that had been rejected at the water test, and the 22,000 that had been sent back because of fear, were now brought up to the front for further action. We must not here become confused, however, by reason of the fact of the bringing up of those men once rejected. Keep in mind always that Jehovah was making a picture to foreshadow and illustrate what he will do just preceding and at Armageddon. The Israelites were merely playing their assigned parts. The men themselves were of no real importance. As in many pictures recorded in the Bible, the man often is used to play a double role; so it is here. Gideon and his three hundred men had begun the fight against the enemy, but it was not completed. The three hundred in the picture, up to this point, particularly represented the true followers of Christ Jesus, the remnant, under the immediate command and leadership of Christ Jesus, the Greater Gideon. Now the picture changes, in this, that it shows or foreshadows that Jehovah's host of heaven, that is, the invisible army is brought into action and really pursues and destroys the enemy. All of the men that Gideon now gathered unto himself, aside from the three hundred, pictured or represented the invisible army of the Lord. The little company of three hundred had done the witness work and had frightened the enemy and caused them to begin the fight amongst themselves and to flee. This part of the picture corresponds to that which God caused to be made and recorded in the ninth chapter of Ezekiel's prophecy.

4 In this prophecy of Ezekiel there appears one man with the writer's inkhorn by his side, who goes through the city to mark those who sigh and cry, and which foreshadows the witness work being done by the remnant. Then follow in the Ezekiel picture "six men"

with slaughter weapons, which do the slaying, and these six men represent the invisible army of the Lord. It is even so in the Gideon picture, that is, the greater number now brought into action represents the heavenly host that accomplishes the destruction of the enemy. In this latter part of the prophetic picture of Gideon the "evil servant" class, the "man of sin", "the son of perdition" class, including the oppressive and cruel clergy, form a part of the enemy organization, and are pictured particularly by the Amalekites, who were the allies of Midian. Otherwise stated, all the enemies of God are on one side, and on the other side of the picture are those who make up the loyal and faithful ones devoted to Jehovah and Christ Jesus.

5 Jehovah's remnant now on earth are burdened by the oppressive yoke which the antitypical Midianites and allies representing Satan's organization now put upon them, and the Scriptures show that at the beginning of Armageddon the Lord will break that yoke. The one who breaks that oppressive yoke is the Greater Gideon, Christ Jesus, and this he does within a short time after he takes his power and begins his reign; as it is written: "For thou [Jehovah, by his right hand, Christ Jesus] hast broken the yoke of his burden [the remnant's burden], and the staff of his shoulder, the rod of his oppressor, as in the day of Midian [in Midian's time]. For every battle of the warrior is with confused noise, and garments rolled in blood; but this [battle of Armageddon, pictured in the slaughter of the Midianites] shall be with burning and fuel of fire." And why? "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder." (Isa. 9:4-6) In the battle of Armageddon, led by the Greater Gideon, Jehovah will make a complete end of all lawlessness. "But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time."—Nah. 1:8, 9.

HEAVENLY HOST

6 Christ Jesus, who is the Greater Gideon, at this point brings up all of his heavenly forces, and this is pictured by what Gideon did. "And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan." (Judg. 7:24) This shows that Christ Jesus now goes into action against the enemy and with Him is his angelic host. Ephraim here does not picture or have reference to the "great multitude" class, as has been suggested in connection with the prophecy of Hosea 7:8. Ephraim here pictures the host of heaven fighting under Christ Jesus. In obedience to Gideon's command the men of Ephraim were gathered together and "took the waters unto Beth-barah and Jordan", thus shutting off the way of escape at that point. The prophetic picture now shows that the enemy can find no way of escape; and this is exactly in harmony with another prophecy written by Jehovah's command. "And the shepherds shall have no way to flee, nor the principal of the flock to escape." (Jer. 25:35) As none of the Baal worshipers escaped the sword of Jehu, even so none of the enemy shall escape destruction at the hand of Christ Jesus and his forces at the battle of Armageddon.—2 Ki. 10:24, 25; Ezek. 9:5, 6.

OREB AND ZEEB

7 The record discloses that Midian had two kings whose names were Zebah and Zalmunna; also that there were two subordinate rulers or "princes of Midian", Oreb and Zeeb. The names of these two men, and the meaning thereof, help to illuminate the picture. The name "Oreb" means "raven", which is an unclean bird of black appearance. It is a subtle, cunning and sagacious bird. The following quotation is from a well-known author: 'The raven belongs to the family Corvidæ, of which there are numerous members in Palestine. It resembles the crow, but is larger; its black color is more iridescent, and it is gifted with greater sagacity. There is something weird and shrewd in the expression of the raven's countenance, a union of cunning and malignity; which may have contributed to give it among widely severed nations a reputation for preternatural knowledge. One writer says that the smell of death is so grateful to them that when, in passing over sheep, a tainted smell is perceptible, they cry and croak vehemently. It may be that in passing over a human habitation, if a sickly or cadaverous smell arises, they would make it known by their cries, and so has arisen the idea that the croaking of a raven is the premonition of death.'—Peloubet's *Bible Dictionary*, page 549.

8 The Scriptures show that at times Jehovah showed special favor to the raven (Luke 12:24; 1 Ki. 17:4-6); also that the raven was regarded as an unclean bird. (Lev. 11:15) For some good reason Jehovah permitted the names of Oreb (the Raven) and Zeeb to be specially mentioned in this prophetic picture. We are certain to find that they picture some specific part of Satan's organization.

9 Now compare the foregoing description with certain facts well known. There are men engaged in so-called "religious work" who profess to be the representatives of God on earth and who invariably appear in black garments. They at least assume to be in God's favor and do have special access to his Word, from which alone spiritual food is obtainable. These certain birds of the Roman Catholic hierarchy are very sagacious. They are cunning, shrewd, and there is something weird about their countenance or appearance. Among the nations they have the "reputation for preternatural knowledge" and by many persons are believed to be the sole custodians on earth of the mysteries in heaven. They have a keen sense of smell and

are quick to discern approaching death, and are always found near about to minister what is called "the last rites" and to collect a nice sum to serve at the bier, and a still larger sum from the living friends of the dead, upon the pretext of praying the dead out of purgatory. It is only by their cunning shrewdness and "reputation for preternatural knowledge" that they are able thus to hoodwink the people. They were once favored by the Lord, but by reason of their selfish greed they have become unclean. It is said of the ravens' carnivorous habits that they will pluck out the eyes of another creature. God's Word says that the ravens pluck out the eyes of understanding. (Prov. 30:17) The class of clergymen above described do that very thing by taking away the eyes of understanding concerning God's Word of truth and cause many to mock God and to despise his organization. They are the chief ones on earth carrying out the overt acts in the conspiracy against Jehovah's organization.

[10] The name "Zeeb" means "wolf"; which is a sly, cunning and blood-thirsty beast. (Jer. 5:6; Hab. 1:8, 9) The wolf slays ruthlessly and maliciously, merely for the wicked pleasure of killing, while the raven feeds upon the dead. The wolf well pictures the class of men that are members of the "strong-arm squad" and that do the bidding of the selfish clergy and that cruelly misuse Jehovah's witnesses. They go out and hunt up Jehovah's witnesses and frame false charges against them and cause them to suffer. This they do that they might hold on to their jobs by reason of the influence exercised in their behalf by the ultrareligious element. This unclean bird and this ferocious animal, described in the prophetic picture, disclose the beastly, cunning, sagacious, cruel and robber tendencies of certain sons of Satan operating in the earth. They are enemies of God, because they are instruments of the Devil, and the divine record shows them slain at the command of the Lord. "And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan."—Judg. 7:25.

[11] Oreb's being slain upon the rock suggests that these raven men who have professed to serve God, The Rock, and Christ Jesus, the Stone, have become unfaithful and have rejected the Stone Christ Jesus when laid as the chief foundation of God's organization. They claim that their own church organization is built upon Christ's apostle and his successors. (Matt. 16:18) Because of their unfaithfulness and rejecting Christ the King, the Stone becomes their undoing. "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." (Matt. 21:42-44) "O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones."—Ps. 137:8, 9.

[12] Zeeb was slain at the "winepress of Zeeb", suggesting that these wolves of human society will be slain when Christ treads the "winepress of the fierceness and wrath of Almighty God". (Rev. 19:15) The slaying of the two princes, and the bringing of their heads to Gideon, foreshadow the destruction of certain members of Satan's organization now operating in the earth. These truths are now recorded for the encouragement of the remnant. To them Jehovah God says: "Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian [Satan's chief of staff, Gog, and his lesser agents]: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt [in Moses' day]. For yet a very little while, and the indignation shall cease, and mine anger, in their destruction. And the Lord of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb; and as his rod was upon the sea [when Moses signaled for the sea to close in on the Egyptians], so shall he lift it up after the manner of Egypt [as when he destroys the conspirators made up of Gog and his crowd]."—Isa. 10:24-26.

EAGER FOR BATTLE

[13] Seeing that in this chapter Ephraim represents the invisible hosts of Christ Jesus, note that they address Gideon and disclose their eagerness to participate in the battle of Jehovah God against his enemies: "And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? and they did chide with him sharply." (Judg. 8:1) This does not mean that there will be fault-finding in the ranks of Christ Jesus' invisible army, but manifestly the record here is made for the purpose of emphasizing the picture and to show (1) that Jehovah God does not need to call out all the heavenly host in order to gain the victory; (2) that the witness work to be performed by the earthly remnant under Christ must precede the slaughter work performed by those of the invisible army; and (3) to show that those of the Lord's invisible army, because of their devotion to Jehovah, are eager to participate in the war against the enemy organization, that they may have a part in the vindication of Jehovah's name.

[14] The response of Gideon fully supports the foregoing conclusion: "And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?" (Judg. 8:2) "Abiezer" here stands for Gideon's house, and in the picture particularly represents the earthly part thereof, that is to say, the

remnant, which Gideon uses to give the proclamation of truth that starts the battle. The "men of Ephraim" and others coming into the picture here will be the invisible army of the Lord that comes in to finish up the fight. The figure of speech used by Gideon, "Is not the gleaning of the grapes . . . better than the vintage?" clearly shows that the enemy organization in this conflict is "the vine of the earth".—Rev. 14:18-20.

15 Continuing to answer the men of Ephraim Gideon said: "God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that." (Judg. 8:3) This part of the picture shows that the enemy host, including the Oreb and Zeeb class, will be slain by the hands of the invisible army of the Lord and that the remnant will have nothing to do with the slaying. Gideon pictured Christ Jesus, and his answer expresses the mind of Christ, that is to say, that there is no vainglory or strife in the ranks of the Lord's organization.—Phil. 2:3.

16 For the further encouragement of the faithful remnant in this day of peril Jehovah by this prophetic picture shows that the remnant are kept in some part of the service of the Lord even during the battle of Armageddon. "And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them." (Judg. 8:4) This shows that the faithful remnant "follow the Lamb whithersoever he goeth" and until the last one of the enemy is dispatched. The Lord graciously counts his followers in as sharing with him in his exploits against Satan's hosts. It appears that the Lord will not leave the remnant inactive during the battle of the great day of God Almighty. Without a doubt they will be singing the praises of Jehovah and of his Chief Officer while the fight is going on. It appears from the picture that the three hundred were "faint, yet pursuing" the enemy. That suggests that God's remnant will not give in to weariness of the flesh, but will follow on even though the bodily strength is greatly taxed. This is also supported by the picture of God's covenant people at Shushan in Persia engaging in the fight with the Amalekites. (Esther 9:13-16) It may appear that the earthly company of the Lord is weary or in a bad way, but Christ Jesus is leading the fight and he does not know defeat. "A bruised reed [he may appear to be, yet] shall he not break, and the smoking flax [though he seem to be, yet] shall he not quench: he shall bring forth judgment unto truth."—Isa. 42:3, 4.

17 The prophetic picture now shows Gideon and his men on the east side of the Jordan, at the town of Succoth, a place of sufficient importance to have seventy priests and elders. "And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian." (Judg. 8:5) The men of Succoth, name meaning "booths", that is, occupying positions or jobs, well picture the "evil servant" class; and include also the political, religious element of "Christendom", claiming to be on the side of the Lord but who are in fact aiding and supporting and serving the enemy. In August 1923, at the Los Angeles convention, the message "WARNING" was publicly proclaimed, and shortly thereafter millions of printed copies of the same were distributed in various languages throughout "Christendom". Since then the Greater Gideon, Christ Jesus, has continued to warn the people against Satan's agents and has counseled them to take their stand on the side of Jehovah and to render aid and comfort to Jehovah's witnesses. For this reason the professed political-religious ones, and particularly those informed of God's Word, have no excuse for their ill-treatment of and opposition to Jehovah's witnesses.

18 The official element at Succoth and their supporters are likened by the Lord Jesus to "goats", that ill-treat the people of the Lord. "And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?" (Judg. 8:6) Those princes of Succoth had no confidence in Gideon's ability to thresh the Midianites, and they feared reprisals from the Midianites, although the Midianites were then on the run. So likewise in this evil day the political-religious element, as well as the "man of sin" class, have no real faith in God and in Christ, and fear the power and influence of others of Satan's organization. They throw in their lot with the active persecutors of Jehovah's people and take their stand against the Lord. Not being for the Lord, they are against him.—Matt. 12:30.

19 Gideon and his men were tired and hungry but continued to manifest an abiding faith in Jehovah's purpose to deliver up the foe and to have them crushed, and this faith in God spurred them on and gave them courage and full assurance. "And Gideon said, Therefore, when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers." (Judg. 8:7) These words of Gideon addressed to the princes of Succoth correspond to what the Lord Jesus, the Greater Gideon, says to the "goat" class, to wit: "Then shall he say also unto them [the goats] on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: . . . And these shall go away into everlasting punishment." (Matt. 25:41-43, 46) At the present time there are those who see Jehovah's witnesses carrying forward his work of righteousness in proclaiming God and his kingdom and who could render aid to them; but instead of so doing they consult with their active persecutors and increase the burden of God's anointed.

[20] Fired with zeal for the name and honor of Jehovah God, although faint from hunger and fatigue, Gideon continued climbing the heights ahead of him in pursuit of the enemy. "And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him." (Judg. 8:8) Reaching Penuel, he here spoke in like manner as he had addressed the rulers at Succoth. Gideon here pictured the "avenger of blood", and hence he must pursue the enemy until he slays the killers of his brethren.—Judg. 8:18, 19; Num. 35:17-21.

[21] Penuel was large enough and important enough to support a tower, suggesting that they once had a fortress or place of refuge. Penuel means "face of God". If they had once seen the face of God, that is, his favor, their conduct and treatment of Gideon showed that they had lost that favor and hence the sight of his face. From their vantage point of their tower they could see that Gideon had the Midianites on the run and hence Gideon was in the favor of God, but, although they saw this, they showed no faith in God and certainly no brotherly love for their fellow Israelites. They were moved by fear of the enemy and showed no faith in God and in Christ. Those people of Penuel particularly pictured the "evil servant" class, who once enjoyed the favor of God but who were turned away from God when Christ Jesus, the Greater Gideon, appeared and put them upon examination. From that time forward the "evil servant" class continued to consort with the enemy and to give support to what they called the "higher powers", meaning the rulers of this present wicked world. They had the opportunity of serving God and the Greater Gideon, Christ Jesus, but their selfishness led them in an opposite course. Unlike the Jonadab company they show no appreciation of God's loving-kindness to them. They were like the people at Succoth, and hence Gideon spoke to them in the same manner.

[22] Gideon did not fail to remind the men of Penuel of what would come to pass in the future, and the faithful remnant have not failed to remind the "evil servant" class of what the Lord declares he will do concerning them: "And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower." (Judg. 8:9) Gideon knew that Jehovah was against Penuel and that in due time he would deliver them up for destruction. Likewise the faithful followers of Christ Jesus now know that God is against the "evil servant" class and that in due time Christ will destroy all such. The men of Penuel trying to be the friends of the Midianites further pictured those of the "evil servant" class trying to be friends of this wicked world, and particularly of the political-religious element ruling the same, and they thereby show themselves to be the enemies of God and of his Christ. Such will not be spared in the battle of Armageddon.

WICKED RULERS

[23] Over and above the princes aforementioned the Midianites had two kings, and these appear to picture the rulers in Satan's invisible as well as visible parts of his organization, that is, the power that rules the wicked organization and opposes and fights against the Lord and his anointed. The foundation of Satan's organization is commerce, or traffic in humankind. "By the multitude of thy merchandise have they filled the midst of thee with violence, . . . Thou hast defiled thy sanctuaries . . . by the iniquity of thy traffic." (Ezek. 28:16-18; see *Vindication*, Book Two, page 94) The ruling powers of both the visible and the invisible part of Satan's organization are bloodthirsty and stop at nothing to accomplish their wicked ends. After all, it is the greed for gain or power or fame that rules the world politically and otherwise. It is the love of money, that is, gain of wealth, power or influence, that is the root of all evil. (1 Tim. 6:10) These kings or ruling powers, Zebah and Zalmunna, were in command of the forces of the enemy. "Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword." (Judg. 8:10) The name "Zebah" means "slaughterer (of the victim)". The name "Zalmunna" means "defense has been denied". "Karkor," the name of the place of their habitation or stopping, means "foundation".

[24] The meaning of these names, and the description of their base, supports the conclusion that greedy commerce or traffic is the foundation of Satan's organization, both invisible and visible, and that the rulers thereof slaughter their victims ruthlessly and deny any defense offered by the workers of righteousness and those who desire to see better conditions. That wicked element has long ruled the earth, and concerning the visible part thereof it is written: "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." (Jas. 5:5, 6) The ruling powers or factors, in both the invisible and the visible part of Satan's organization, are gross violators of the everlasting covenant. (Gen. 9:1-6) Karkor, the base of operations of these kings and their hosts, seems to well picture the place of the enemy's last stand in the battle of Armageddon. The present-day conditions indicate that the battle of Armageddon is near at hand. Even now Jehovah's witnesses are denied defense, and these wicked rulers continue maliciously to slaughter all that get in their way.

[25] Gideon prepared his forces for the final assault on the enemy. Strategically he marched his forces through the country where there were no occupied cities. His manifest purpose was to get ahead of the fleeing enemy and attack them by surprise. The enemy confidently had halted and pitched their tents, form-

ing a base of operations in preparation for the continuing of battle. In the meantime Gideon had passed around Karkor, and now he attacked the enemy from the front instead of from the rear. "And Gideon went up by the way of them that dwelt in tents, on the east of Nobah and Jogbehah, and smote the host: for the host was secure." (Judg. 8:11) In this Gideon was following the tactics employed by Abraham at the time he pursued four kings who had carried off his nephew Lot. (Gen. 14:14-20) In this final assault upon the enemy Gideon and his army pictured Christ Jesus and his invisible host which will destroy the remnant of Satan's army at Armageddon. Mark how these facts compare with the description of the latter part of Armageddon given in Revelation 19:21: "And the remnant [of the enemy, Satan's organization] were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

[26] The Midianites evidently thought they were secure, as it is written: "For the host was secure." Again this corroborates the conclusion that Zebah and Zalmunna pictured the ruling elements of Satan's organization, as above stated. The prophet Ezekiel gives a description of the same final battle of Armageddon, in which, the record is, Jehovah sends a fire on the enemy forces in the land of Magog, where they were supposed to be in a secure condition. "And I will send a fire on Magog, and among them that dwell carelessly [*margin*, confidently; securely] in the isles; and they shall know that I am the Lord."—Ezek. 39:6.

[27] As the Midianite kings found no place of safety or security, even so none of Satan's organization will find a place of security. Jehovah sends his "right hand", Christ Jesus, after the enemy, and at Armageddon he will fight them and destroy them all. "Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee." (Ps. 21:8) This destruction will include the ruling powers of earth, both visible and invisible. "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." (Ps. 104:35) Now the little "stone" has become mighty and powerful, and shortly it will break in pieces all parts of Satan's organization. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44, 45.

[28] Christ Jesus, the mighty Field Marshal of Jehovah, will pursue the enemy to destruction, and, he having accomplished that end, the prophet indicates him reporting to Jehovah in the words uttered by King David, which manifestly are appropriate to that time: "I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. I have wounded them that they were not able to rise: they are fallen under my feet. For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me."—Ps. 18:37-40.

[29] Gideon captured or took alive the two kings, who fled when their host was cut down. "And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host." (Judg. 8:12) This part of the picture shows that the ruling powers, both visible and invisible, of the enemy organization will be taken and none will find a way of escape. Today the visible rulers of the world, under the guidance of their invisible head Satan, scoff at the truth and think themselves immune from the power of the hand of Almighty God, and they continue to oppress God's covenant people; but their end is near. Concerning such the Lord Jehovah says: "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem: because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge [of Armageddon] shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." (Isa. 28:14, 15) God here tells the enemy that he has laid in Zion (his capital organization) the Chief Stone, Christ Jesus, and then, further addressing the enemy, says: "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you [though fleeing to escape]: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." (Isa. 28:18, 19, 21) Among the ruling powers of Satan's organization Gog, his chief field officer, and Satan himself seem to be the last ones captured, and which are here pictured particularly by the two kings, Zebah and Zalmunna. This exactly corresponds to the vision of Revelation, showing Satan as being taken prisoner by the Lord Jesus Christ, bound with a chain, and cast into the bottomless pit.—Rev. 20:1-3.

[30] In complete triumph Gideon returns from the field of battle. "And Gideon, the son of Joash, returned from battle before the sun was up." (Judg. 8:13) Gideon comes from the east or from the point of sunrising, being the same direction from which Christ Jesus approaches. (Rev. 7:2, 3) Leading Zebah and Zalmunna alive, Gideon must now make good his word to the princes of Succoth and to the men of Penuel. (See verses 7 and 9.) Here Gideon pictured the "avenger of blood", and he must first make an investigation before killing these two kings. "And [he] caught a young man of the men of Succoth, and in-

quired of him: and he described unto him [writ unto him, *margin*] the princes of Succoth, and the elders thereof, even threescore and seventeen men." (Judg. 8:14) He obtained the evidence before he proceeded to carry out the execution of the aforesaid opposers. Likewise the Lord Jesus, the Greater Gideon, gets a line on those who have at one time undertaken to do the will of God and who have then out of respect to the enemy compromised their course and aided the enemy as against God's anointed people. No one can successfully mock the Lord. God does not interfere with creatures in exercising a free will in opposing him, but in his own due time he takes such to account and makes them fully account for their wrongful conduct.

31 Arriving at Succoth, Gideon forcibly reminded the men of that place that they had taunted him when he passed that way chasing the Midianites. "And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?" (Judg. 8:15) On that occasion Succoth had refused to furnish bread to Gideon and his men, at a time when they were in great need. Now these same men of Succoth no doubt tried to make it appear that they had no recollection of thus ill-treating Gideon and his men.

32 This corresponds to the course of action taken by the opposers of the true followers of Christ Jesus, called "goats", and to what they say to the Lord Jesus concerning the same, and his rejoinder to them, to wit: "Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." (Matt. 25:44, 45) The political-religious element that has consorted and now consorts with the more active enemy, and particularly the "evil servant" class, which has also connived at the downfall of God's people, have opportunity to render aid and comfort to Jehovah's witnesses, but in these last days they not only refuse to render them aid, but go further and consort with the enemy that are acting more openly, and for this wrongful conduct they must give an account before the Lord in due time.

33 Doubtless Gideon and his men, while pursuing the forces of the enemy, had been torn and scratched by the thorns and thistles that they encountered in and about the vicinity of Succoth. Gideon would make these Succoth men feel the effects of some of the same thorns. They must have trembled in their boots when they saw Gideon standing at their gate. "And he took the elders of the city, and thorns of the wilderness, and briers, and with them he taught the men of Succoth." (Judg. 8:16) The marginal reading of this text is that he "made them to know", that is, he made them painfully aware of the fact that Jehovah is supreme and that Jehovah gives victory to those whom he backs, and that no one can with impunity ill-treat the anointed of the Lord and ever expect to get away with it. Those men of Succoth pictured particularly the "evil servant" class and other professional religionists that had made themselves of the synagogue of Satan, and now they must bow before Gideon.—Rev. 3:9.

34 The men of Penuel manifestly represented the same general class as that represented by those of Succoth, and they receive the same treatment at Gideon's hands. He destroyed their strong tower and fulfilled his words to them previously spoken, and this makes certain that the Lord Jesus will fulfill his words in punishing those who have opposed him. "And he beat down the tower of Penuel, and slew the men of the city." (Judg. 8:17) All must know that Jehovah is supreme. God has made it emphatic throughout his Word that all enemies shall know that he is the Most High. "Consume them in wrath, consume them, that they may not be; and let them know that God ruleth in Jacob unto the ends of the earth. And at evening let them return, and let them make a noise like a dog, and go round about the city." (Ps. 59:13, 14) This "goat" class must meet their fate. "And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. 25:46.

35 Zebah and Zalmunna had committed murder and were, up to this point, preserved alive for the purpose of proper inquisition and for the balancing of justice. Those rebellious murderers picture Satan in particular and the chief officers of his organization also, all of whom have committed many foul murders. The Greater Gideon first captures these rebellious ones, taking them alive, and then puts them to death. "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."—Ps. 68:18.

36 Gideon would now have these guilty ones furnish the identification of the men whom they had slain. "Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king." (Judg. 8:18) The answer of these two kings of Midian was: "Each one resembled the children of a king"; according to the margin: "Each one according to the form of the children of a king." This suggests and is in full harmony with the scripture that each one of the brethren of the Lord Jesus Christ must be and is conformed to the image of God's beloved Son. (Rom. 8:29) Satan and his officers have murdered many of the brethren of the Lord Jesus. From the days of the apostles till now they have been guilty of these wicked deeds, and their cruel acts are pictured by the slaying of the brethren of Gideon. The faithful followers of Christ Jesus, pictured by Gideon's brethren, had been slain because of their devotion to Jehovah God and his

King, the Greater Gideon. (Rev. 6:9,10) In answer to the cry of his faithful brethren, Christ Jesus, the Greater Gideon, will avenge their blood.

37 Zebah and Zalmunna without objection bore testimony against themselves, and likewise Satan and his agents unhesitatingly admit that they have slain the brethren of the Lord Jesus. When these men told Gideon that the ones they had slain resembled himself, Gideon said unto them: "They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you." (Judg. 8:19) Antitypically these are all the sons of God's organization, that is, Jehovah's "woman", who is the mother of them all. (Isa. 54:13) Having wrongfully shed the blood of Jehovah's faithful sons, these agents and officers of Satan's organization, as well as Satan himself, shall be slain. They have violated the everlasting covenant and must pay the penalty.—Gen. 9:6; Isa. 24:4-6.

38 The firstborn of Gideon was named Jether, and his name means "residue, or, remnant". Prophetically it is written that Jesus says of and concerning his true followers: "Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." (Isa. 8:18; Heb. 2:11-13) All of these here described are the sons of the King of eternity. Gideon directs Jether to execute the two kings: "And he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth." (Judg. 8:20) This part of the picture manifestly is here recorded to show that the remnant, pictured at this point by Jether, will not destroy the ruling powers of earth. Their work is to proclaim the message of truth, and that part of their work is here emphasized. The scripture does not indicate that they are disobedient to the Lord, but it emphasizes the fact that they do not participate in the actual slaying of the enemy. Probably the youth feared to attack these mighty warriors. This would furthermore indicate that the remnant would fear to disobey God and resort to any physical violence. The instruction to them plainly is that their weapons of warfare are not carnal.—2 Cor. 10:4.

39 Those two kings of Midian were hardened killers, and preferred to be killed by the now famous Gideon rather than to be slain by a youth. Furthermore, Gideon was the nearest of kin to his slain brothers and hence the duty devolved upon him to slay these murderers. "Then Zebah and Zalmunna said, Rise thou, and fall upon us; for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks." (Judg. 8:21) By the slaying of these two men Gideon pictures Christ Jesus as the avenger of blood fulfilling the obligation laid upon him by Jehovah, and this he does in answer to the cry of those who have been slain as a testimony to the Word of God. "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?" (Rev. 6:10) "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." (Luke 18:7,8) This is exactly in harmony with the prayer that the remnant now by divine command pray concerning the enemy: "Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison; make their nobles like Oreb and like Zeeb; yea, all their princes as Zebah and as Zalmunna; who said, Let us take to ourselves the houses of God in possession."—Ps. 83:9, 11, 12.

40 Gideon gave all honor to Jehovah God. He took no booty from the enemy until after the name of Jehovah was vindicated by the complete destruction of the enemy's army. Then he took the ornaments that were on the camels' necks; and it appears from the divine record (verses 26 and 27) that these ornaments of gold Gideon did not appropriate for his own use, but that they were used to make an ephod as a memorial to the victory God had gained over his enemies. This foreshadows that when Armageddon is done all honor and glory will be given to Jehovah God, who has commissioned the Greater Gideon as the Vindicator of his holy name and who sends him forth to accomplish his purposes. Then all shall know that Jehovah is the Most High.

41 Gideon had led the Israelites against the enemy and had cleared the land of the oppressors, and naturally the Israelites would desire him to be ruler over them. "Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian." (Judg. 8:22) Following the battle of Armageddon the Greater Gideon will become in truth and in fact "the desire of all nations". (Hag. 2:6,7) Gideon replied to the request made by the people, and his reply shows that the people do not select and install the ruler of the world. "And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you." (Judg. 8:23) The picture here being made must be correct, and hence Gideon could not accept the office of ruler at the hand of the people. Christ Jesus is not an opportunist who will take advantage of the Armageddon victory and the praise that will follow to accept honor and office from the people. Jehovah God is the King of eternity, and hence the Great Ruler. It was in 1914 that Jehovah placed his anointed King upon his throne and sent him forth to rule, his first work being the ousting of the enemy. Had Gideon complied with the request of the people the picture would not have been true; hence he did not comply.

42 Gideon had been chosen by Jehovah as judge over Israel. It was the time when judges ruled (judged) in Israel, and Gideon was the seventh in order. (Ruth 1:1) In the picture Gideon was used to foreshadow Christ Jesus, whom God enthroned in 1914 and sent

to the temple for judgment in 1918. It was not God's due time to permit a king in Israel at the time of making of the Gideon picture, because Gideon there must be and was representative of the Greater Judge and Vindicator of Jehovah's name. Vindication must take place before the thousand-year reign of Christ, together with his saints, begins. The all-important thing of the Gideon picture was the driving out of the Midianites, foreshadowing Satan's organization and their destruction, which was a vindication of Jehovah's name. The all-important matter of Armageddon is the vindication of Jehovah's name. The refusal of Gideon to accept the office of King foreshadowed the faithfulness of Christ Jesus, who waited until God's due time to enthrone him and send him forth to rule. (John 6:15; Ps. 110:1, 2) This further supports the conclusion that the thousand-year reign of Christ Jesus begins after Armageddon.—Dan. 6:26-28; Rev. 20:4.

JEHOVAH IS KING

43 The picture made with Gideon as the chief actor representing Christ Jesus shows that the highest gratitude is to be accorded Jehovah for the great victory and deliverance of the people; that all will acknowledge that the kingdom is Jehovah's and that he is the Supreme One, to whom Christ Jesus himself must be subject, and that therefore Jehovah God is supreme. It is the kingdom of Jehovah God by and through Christ Jesus, who reigns as his chief officer. "All the ends of the earth will remember and turn to Jehovah; yea, all the families of the nations will bow themselves down before thee, for to Jehovah belongeth the kingdom, and One to Rule over the nations." (Ps. 22:27, 28, *Roth.*) "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all."—1 Chron. 29:11, 12.

44 In the battle against the enemy Gideon's men had taken the valuables of their fallen foes. "And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.)" (Judg. 8:24) Gideon's men willingly responded to this request of Gideon and gave all they had taken, and the total amount so given was seventeen hundred shekels of gold. (Judg. 8:25, 26) That gold was used to make an ephod, and not for any selfish purpose. Gideon had said to the Israelites: "The Lord shall rule over you." In view of this it could not possibly be true that Gideon made the ephod mentioned for any selfish purpose, but that he made it as a monument or memorial to Jehovah of Israel's deliverance and his triumph over the enemy. That would correspond to the silver and gold that King David dedicated to Jehovah as a memorial.—2 Sam. 8:7-11.

45 The twenty-seventh verse states that 'Israel went a whoring after the ephod, which became a snare unto Gideon and to his house'. There is no statement that the ephod was draped about an image, nor is it at all likely that Gideon would have done such a thing, seeing that he had only recently cut down and destroyed the image of Ashtoreth. Even though Gideon's purpose was entirely proper and sincere in making the ephod as a memorial to the honor and glory of Jehovah God, he would not be at all responsible for the people's taking a wrongful view of the matter. It can be readily seen that when the people would go "a whoring after it", their course of action would be a source of sorrow to Gideon and therefore a snare, because in the minds of others Gideon would be considered responsible for the course taken by the people, whereas he was not responsible. It is more reasonable to conclude, however, that this record of verse twenty-seven is parenthetical and plays no part in the great picture made by Gideon. Up to this point Gideon and his men had played their respective parts in that prophetic picture, the chief purpose of which was to foreshadow Jehovah's purpose of vindicating his name. The destruction of the enemy and the allies of the Midianites operated as a vindication of Jehovah's name, foreshadowing Armageddon; and there the picture ends.

46 According to verse twenty-eight there was no more trouble with the Midianites. This foreshadows that after Armageddon, which will end the wicked organization of Satan, "affliction shall not rise up the second time" at Satan's hands. (Nah. 1:8, 9) The people who were held in subjection by Satan, and who survive Armageddon, will then turn to the Lord God and shall receive his blessings. (Isa. 60:6, 7) As the land of Israel was cleared of the Midianites, so then the earth will be cleared of Satan's organization, and every incentive to man will be in the way of righteousness.

47 Gideon was good to Israel, and Jehovah used him to his own honor and glory. (Verse 35) That he was faithful and true to the end is attested by the scripture recorded, to wit: 'And what shall I say more? for time would fail me to tell of Gideon, . . . (of whom the world was not worthy) . . . and who obtained a good report from Jehovah.' (Heb. 11:32-39) Gideon was a forceful and striking picture of Jehovah's great Vindicator, Christ Jesus. At other times and places in the picture Gideon foreshadowed the faithful members of God's remnant people now on the earth. This picture, in addition to foreshadowing God's purpose to destroy the enemy, furnishes great consolation to the faithful witnesses of Jehovah.

48 The loving-kindness of Jehovah God is here again made manifest toward those who love and serve him. The revelation of this prophetic picture, and the un-

derstanding thereof by his people, is because of God's goodness. It is in fulfilment of the precious promise made by Jehovah to his servant class upon whom he has bestowed the honor of his name, and which promise is, to wit: "Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them." (Isa. 42:9) In these days of stress and peril, when the enemy is pressing hard against the faithful witnesses of Jehovah, they will study and consider this prophetic picture of Gideon and his little army, and in doing so will lift up their heads and rejoice. The revelation of this prophecy now is strong evidence that the day of deliverance is near. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21:31) Gross darkness is upon almost all of the inhabitants of the earth, but Jehovah has placed in the hands of his faithful witnesses an abundance of light, which is being used by the grace and direction of Christ Jesus, the Greater Gideon, and the faithful have been brought to the very outposts of the enemy's camp. They observe the enemy, and what they see assures them that victory will be soon and is certain to crown the efforts of the Lord, and that the enemy will be completely destroyed. The faithful servants of Jehovah are now ever on the alert, not only willing, but eager to obey every commandment of the Lord and to fulfill the part that has been assigned to them. Waving their torchlights of truth, and proclaiming the message of God's Word, they continue with joy and with courage and complete assurance to shout their battle cry: "For Jehovah and for His Vindicator!"

QUESTIONS FOR STUDY

¶ 1, 2. Account for Jehovah's so long deferring execution of his judgment against Satan and his organization. Point out scriptures in proof that Armageddon will mark the complete vindication of Jehovah's name.

¶ 3-5. Explain the procedure described in Judges 7, verse 23, and compare this with Ezekiel 9. How and when will Isaiah 9:4 have fulfillment?

¶ 6. Explain the prophetic picture presented in verse 24.

¶ 7-10. Point out the fitness (a) of "Oreb" as the name of one of the "princes of Midian". (b) Of "Zeeb".

¶ 11, 12. Point out also the significance of Oreb's being slain upon the "rock" Oreb. Of Zeeb's being slain at the "winepress" of Zeeb.

¶ 13-15. Justify and apply the inquiry made by the men of Ephraim, and their 'sharply chiding with Gideon', and Gideon's reply to them, as recorded in chapter 8, verses 1 and 2. What is shown in verse 3?

¶ 16. What of assurance and encouragement is seen in verse 4?

¶ 17, 18. Was Gideon justified in his request (verse 5) of the men of Succoth, and in giving his reason therefor? Why? Apply this part of the picture, together with the answer received from the princes of Succoth.

¶ 19. Compare Gideon's declaration of verse 7 with that by Jesus in Matthew 25:41-43, 46. Show that these find application at the present time.

¶ 20-22. Apply the prophetic picture presented in verses 8 and 9.

¶ 23, 24. Compare the meaning of the names appearing in verse 10 with present-day conditions, to show that the record thereof is fittingly prophetic.

¶ 25-28. With other scriptures, point out the prophetic position of Gideon as recorded in verse 11. Apply the statement that "the host was secure".

¶ 29. Describe the situation foreshown in verse 12. What has Jehovah said, by his prophet Isaiah, concerning the 'refuge and security' of the enemy?

¶ 30-32. Point out the purpose then, and the prophetic significance, of the procedure recorded in verses 13-15.

¶ 33, 34. Justify Gideon's action as recorded in verses 16, 17. Of what is it prophetic?

¶ 35-37. What question did Gideon put to Zebah and Zalmunna? What was his purpose therein? How did these answer? What was Gideon's response? Apply this part of the picture.

¶ 38-40. Account for what took place as recorded in verse 20. Also for the action recorded in verse 21, and point out scriptures expressing approval of what was there done. What was foreshadowed therein?

¶ 41, 42. Explain and apply that part of the picture recorded in verses 22 and 23.

¶ 43. With scriptures, show as appropriately prophetic the fact that in this picture Jehovah made Gideon the chief actor.

¶ 44, 45. What significance is seen in the manner in which Gideon expressed his request for the golden earrings of the prey, and in the purpose for which they were to be used? Explain verse 27.

¶ 46. What was foreshadowed in the condition described in verse 28?

¶ 47, 48. Whom, then, did Gideon foreshadow? How does this prophetic picture serve Jehovah's purpose in preserving record thereof? What is now the position of the remnant in relation to this prophecy?

QUESTIONS

A COMMUNICATION has been received by *The Watchtower* with request that the answer be given through the columns of *The Watchtower* to the questions therein propounded; and since the communication contains several questions, they will be considered together. The communication follows:

"We have noticed lately that many who profess to be Jehovah's witnesses are using tobacco in its various forms. This applies to pioneers, auxiliaries and company workers alike. In fact, one auxiliary has become such a consistent user of tobacco that his whole body seems to be saturated with the odor. It is even noticed now that sisters are taking up its use. Do you consider the use of tobacco proper for one professing to be serving Jehovah? Would not its continued use dull one's appreciation of Jehovah's purposes? If this be true, could we not consider it just another means which Satan is using to destroy the remnant by causing them to become careless and indifferent?

"Looseness of morals is also quite noticeable. The thought has been prevalent amongst some that it is unnecessary for Jehovah's witnesses to go through the form of marriage prescribed by the State, and some have lived as man and wife without subscribing to the legal requirements, claiming their authority for

so doing to be the article on marriage in the *Home and Happiness* booklet.

"When one of Jehovah's witnesses considers marriage, should he not meet the legal requirements, as long as they do not conflict with God's law?

"Would it be proper for one professing to be of the remnant to marry and remarry three or four different times, obtaining a divorce after each marriage?

"It has likewise been noticed that some take part in the field service and perform other duties in the organization while under the influence of liquor. Under what condition is the use of wine approved in the Scriptures? Would it be proper to use wine to the extent that it affects one's service in the Lord's organization?"

* * * *

For many years *The Watchtower* has pointed out the Scriptural course to be taken by all who consecrate themselves to do the will of God. In view of that fact it seems rather unusual that it should be necessary to answer such questions as those contained in the foregoing communication. The Scriptures mark out so clearly the course that is to be taken by the consecrated that there cannot be any doubt about it. In more recent years *The Watchtower* has devoted its space to the discussion of prophecies that have to do with the kingdom and now in course of fulfillment, and which were written for the special benefit of Jehovah's witnesses. *The Watchtower* has assumed that those anointed of the Lord would always have in mind the proper course, as pointed out by the Scriptures, for them to take. As *The Watchtower* has frequently stated, the paramount question now at issue is the vindication of Jehovah's name, and since this is to be accomplished by and through his kingdom under Christ, the kingdom is the great doctrine of the Bible. Those who have a desire to participate in the vindication of Jehovah's name should study carefully the Scriptures, that they may walk worthily before the Lord. What is generally understood by "character development" could never alone bring to the creature the approval of Jehovah God. Those who serve Jehovah and who receive his approval must do much more than merely lead a course of chastity and cleanliness. The consecrated must do that much, and much more, and then see to it that his every faculty is devoted to God and his kingdom.

The apostle, under inspiration, wrote to those called to participate in the kingdom: "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 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. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:15-18.

In brief, this means that the follower of Christ Jesus must be entirely separate from Satan's organization and those who support that wicked organization, and must devote himself unselfishly to God and his kingdom. Have any of the children of God, then, a reason for saying that they do not need to observe the rules of common decency? Could anyone for a moment conclude that by following a course of decency and chastity and cleanliness, such alone would meet all the requirements laid upon the anointed? Certainly not!

The apostle answers these questions in these words: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1) Any filthiness, whether it be of the flesh or spirit, is abominable in the sight of God. Cleanliness of the flesh and spirit is the very opposite of filthiness, and means that the creature must be clean in body and in mind and use the faculties with which he is endowed to the glory of God. Having taken his position on the side of Jehovah and having been granted by Jehovah the great privilege of entering his organization, he must deport himself in keeping with that holy organization.

Is the use of tobacco, then, clean or filthy within the meaning of the Scriptures? The use of tobacco is exceedingly filthy, regardless of the form in which it is used. It befouls the body and dulls the mental faculties. It makes the user offensive to those with whom he comes in contact, and works great injury to the user and is a dishonor to God and Christ. The use of tobacco has greatly demoralized the human race. It creates an appetite for other impure and filthy things. The poison thereof calls for other poisonous things, creating an appetite for such. Under no condition is the use of tobacco approved by God's Word. It is entirely inconsistent for anyone of God's temple company to use the filthy weed, and for that reason no one using tobacco is permitted to remain at the Bethel home. For the same reason it is inconsistent for anyone who represents the WATCH TOWER BIBLE & TRACT SOCIETY to use tobacco either to chew or to smoke. Pioneers and auxiliaries, and others, are the direct representatives of the WATCH TOWER BIBLE & TRACT SOCIETY. To be sure, the Society has no power or authority to say that a person who desires to use tobacco cannot do so, but the Society can properly say it will not co-operate with those who do insist upon using tobacco, and therefore will not willingly make such persons the representatives of the Society. Those persons, therefore, who conclude that they must use tobacco, and who prefer to do so rather than to participate in the Lord's work under the direction of the Society, are at full liberty to choose which course they wish to take. Those who conclude that they must use tobacco, and who are now representatives of the Society, may so notify the Service Department at Brooklyn, and their names will be withdrawn from the list.

If to such persons the use of tobacco is more important than serving God's kingdom as one of his witnesses, then let such persons go ahead and satisfy their selfish appetites, but do not expect the Society to authorize such a person to represent it in the proclamation of the kingdom message. We are in a time of greatest importance, when every one of the Lord's people must be on the alert. Those who want to represent the Lord and his kingdom must be clear of mind and hence avoid all things that Satan can use to interfere with their service.

Referring again to the words of the apostle in 2 Corinthians 7:1, what is meant by the words there used: "perfecting holiness in the fear of God"? How may one accomplish that thing? Holiness means an unqualified devotion to Jehovah. In the language of the Scriptures that means to be blind to everything except God's service. "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) He must at all times strive to do what is pleasing to the heavenly Father and never qualify that course of action because of the fear of man or that he might receive the approval of man. "The fear of man bringeth a snare." (Prov. 29:25) The approval of God is all-important. "In the fear of God" means to deport oneself in the manner that will please Jehovah; and to determine what that manner is he must learn it from the Scriptures. He fears lest he should fail to receive God's approval. "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."—Prov. 8:13.

Evil is that which works injury. No person is justified in working injury to himself, and certainly it is wrong to work injury to another. The use of such a poisonous weed as tobacco works injury both to the user and to those who are in contact with the user. This is particularly true with regard to smoking tobacco. If a man chooses to injure himself by the use of tobacco no one has the right to say that he shall not use it, but certainly no person has the right to blow tobacco smoke into the nostrils of another person. The habit of tobacco smoking is one of the most selfish that is exercised by human creatures; and being selfish it is the very opposite of love. The smoker fails to give any consideration to the rights and privileges of others about, to whom tobacco may be offensive. There is every reason against the use of tobacco; there is not one reason that supports its use. Surely, then, no Christian who is serving God could have an honest and sincere desire at any time to use the filthy weed. By doing so he is working injury, hence doing evil, and is following "the evil way". These things God declares that he hates. The fact that Jehovah hates that which works evil, coupled with the fact that tobacco does work evil, is conclusive proof that tobacco is the Devil's weed employed for the purpose of demoralizing human creatures. The history of the use of tobacco shows that its use originated in "Christendom". We should expect the Devil to introduce its use there. The contaminating influence thereof has spread to all parts of the earth. Imagine Eve in the garden of Eden with a cigarette in her lips.

MORALS

What is said concerning tobacco likewise applies to all things that tend to demoralize the creature. Any course of action that is filthy or unclean should be avoided by those who represent Jehovah. Some have foolishly tried to read into the WATCH TOWER publications that which they do not contain, in order to find a justification for a wrongful course taken by them. Some have unwisely concluded that if they were engaged in the house-to-house witness work they could pursue with impunity any course that their appetites might call for. One should remember that merely engaging in the witness work is not all that is required. Jehovah's witnesses are his representatives, and the obligation rests upon them to properly represent Jehovah and his kingdom as the ambassadors of the Lord. Those engaged in the field service, therefore, should be kind, dignified, and employ proper language. It is wholly inconsistent for a representative of the Lord to walk up to a person and say: "You are of the Devil's organization." That is not the prerogative of Jehovah's witnesses. Our business is to present the truth from God's Word in contrast with the wickedness of the Devil's organization, and then let each person decide for himself to which he belongs.

Concerning marriage, there seem to have been some who have entirely misconstrued what the Scriptures say about it and what has been published in the WATCH TOWER publications. Persons who enter into a contractual relationship must first be qualified to make such contract. If a man has a wife or the woman has a husband, then, of course, such are not qualified to make a contract with another. The Scriptures provide that the marital relationship may be severed under certain conditions. When severed the innocent party is qualified to enter into a new contract. The booklet *Home and Happiness* contains a brief discussion of marriage. The language there is not ambiguous and is not subject to conflicting constructions. Assuming that the parties are Scripturally and legally qualified to marry, concerning such it is stated in that booklet as follows:

"A marriage in the sight of God, therefore, may be properly defined as a contract or agreement entered into between man and woman to become husband and wife, and by the full performance by both parties of the terms of that contract. A legal marriage is properly defined as a contract entered into between man and woman to become husband and wife and then to have a ceremony performed in the presence of witnesses by one legally authorized to solemnize marriages. Such ceremonies comply with the law of the land, and it is proper to observe and obey the law where the law of the land does not directly conflict with God's

law. Since the law of God does not prohibit the performance of ceremonies, and the law of the land provides that they shall be performed by a third person, the ceremony by some such officiating person is lawful and proper. It is therefore seen that a ceremony performed by a justice of the peace, a magistrate, a judge of a court of records, or other judicial officer authorized so to do, is just as effective and binding as that performed by any priest or clergyman. The fee charged by the latter is often exorbitant and works a hardship on the poor.

"The marriage relationship is too sacred a thing to depend upon a few words spoken by an imperfect man, whether he be a priest or a judicial officer. It is also too sacred to be annulled by the whim, decree or opinion of some officer of the law."

Concerning the marital relationship the Lord Jesus said: "And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matt. 19:4-9) Advice concerning the marital relationship is plainly set forth at 1 Corinthians 7:1-15, which *The Watchtower* has repeatedly discussed in times past.

WINE

The use of wine is authorized by the Scriptures, but the use thereof must be in moderation. This matter is fully discussed in the booklet *Prohibition*, and *The Watchtower* need not employ space here to republish it. Manifestly it is proper to use wine in moderation, otherwise the Lord would not have caused to be recorded, with his approval, the use thereof. There is a wide distinction between the moderate use of wine and the use of tobacco in any form. The latter is not approved under any condition, whereas wine is frequently spoken of with approval in the Word of God.

Moderation in all things is the proper and Scriptural course. (Phil. 4:5) An immoderate eater is a glutton. A drunkard and a glutton are placed in the same class, and both are disapproved by the Lord. (Prov. 23:21; Deut. 21:20) The Scriptural admonition is to take "a little wine for thy stomach's sake". (1 Tim. 5:23) But 'do not be given to too much wine'. (1 Tim. 3:8) If one finds that he cannot take a moderate amount of wine for his well-being, then he should avoid it altogether. If it works injury to himself or to any other person, then it should not be used.

In harmony with what is here said it is written: "Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags." (Prov. 23:20, 21) Manifestly Jesus used wine and ate food, and that furnished an excuse for the Pharisees to charge him with being a glutton and a winebibber and a friend of publicans and sinners. Concerning this matter Jesus himself said: "The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children." (Matt. 11:19) Of course, the Pharisees falsely charged him with excesses, because Jesus always does right.

Furthermore it is written: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright." (Prov. 23:31) According to *Rotherham* this text reads: "Do not look on wine when it becometh red, when it giveth in the cup its sparkle; glideth down smoothly." Some have insisted that this text means that no one should even look at wine; but that is an unreasonable construction of the scripture. Wine made from certain grapes is red at all times and does not change its color. When a man has imbibed wine to excess he begins to see "red". What this text really means is, as stated in modern phrase: Do not look on wine to use it when you see red, that is, when everything looks red to you. When it looks red to you and slides down easily, then it is time to let it alone; you have had enough or too much.

When one is engaged in the service of the Lord, strong drink in any form should be avoided. God gave commandment to those who serve in the priests' office in these words: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute for ever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean." (Lev. 10:9, 10) The clear inference here is that it was not improper to drink moderately when not serving in the tabernacle. At feasts the Israelites were commanded to bring certain offerings unto the Lord, "and the drink offering thereof shall be of wine." (Lev. 23:13) When one is engaged in the service he should avoid wine and other intoxicating drinks. That is not the proper time for such things.

Let this be kept in mind: That Jehovah has taken out from amongst the world a people for his name, which people he has made his witnesses, the representatives and ambassadors of his kingdom in the earth. The course of action pursued by such, then, must be in harmony with his Word, and therefore such must avoid and shun improper, unclean and unchaste things. The witnesses of Jehovah should deport them-

selves in keeping with his kingdom of righteousness under Christ. Let no one be so unwise as to think that he can pursue any kind of loose course merely because he knows that he cannot bring himself to perfection in the flesh. The fact that he is imperfect does not mean that he should not war at all times against the imperfections. "He that saith he abideth in him, ought himself also so to walk, even as he walked." (1 John 2:6) "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the spirit."—Eph. 5:14-18.

We are in the evil day. Satan and his agents are using and will continue to use every possible means to cause Jehovah's witnesses to deflect and turn away from the proper course. It is therefore needful for each one to be watchful and to hold himself or herself strictly within the rules laid down by the Scriptures. We are in a real fight, and now we must maintain our integrity toward Jehovah by faithfully representing him, perfecting holiness in the fear of God. Let all who undertake to serve Jehovah God strictly observe the rules that are laid down in his Word, and follow them explicitly. None of these rules have been relaxed or set aside because the kingdom is here. A strict observance of the Lord's commands and rule of his kingdom now is necessary for those who will have his approval.

CALENDAR

THE English word "calendar" means a system of reckoning time by dividing time into days, months and years. The ability of man is very limited; and when man attempts to do anything of importance and, in doing so, ignores Jehovah's Word, he is certain to get into difficulty. Since the time of the rebellion in Eden that old Serpent, also called Satan, Dragon and Devil, has employed all manner of subtle and deceptive methods to divert the attention of man from Almighty God. This is particularly noted with reference to the calendars for the division of time. Naturally men have desired to divide time in such manner that they could keep an accurate record of events. In doing this had men adhered strictly to the Word of Jehovah God and diligently sought to be guided by the Most High, they would have fared far better. The ancient Greeks and Romans made calendars, but in doing so they disregarded the Word of God entirely and employed the wisdom of men, which is foolishness in the sight of God. Satan saw to it that they were turned away from Jehovah.

Many persons of the present day have the idea that the calendar generally in use is of divine origin; but in this they are entirely wrong. The calendar now used was prepared and came into use in this manner: An Italian physician called Aloysius Lilius projected a plan for amending the Julian calendar, which was used for some time; and after his plan was made then it was presented to Pope Gregory XIII. Gregory called in the wise men of the Catholic hierarchy for a consultation about this calendar; and this occurred about the year 1577. In the year 1582 Gregory issued a brief abolishing the Julian calendar, and introduced in its stead the calendar that is now generally in use and which is known as the Gregorian calendar. According to the Word of God the Gregorian calendar is entirely wrong, and this alone is proof that the making of that calendar and its introduction were not by God's direction but were done under the influence of Satan, the enemy of Jehovah.

Now, since the coming of the Lord Jesus Christ and his enthronement and his gathering together of his faithful followers, the time seems at hand to more clearly understand God's purposes as expressed in his Word, and this includes the manner of measuring time. It seems proper and fitting that we should try to ascertain the correct way of measuring time and give publication thereto.

In its *Year Book* for 1935 this Society has published a sample calendar, and a detailed explanation of this calendar shall also be published. The space in *The Watchtower* is hardly sufficient for such publication, because that space is needed for other truths. The *Golden Age* magazine is one of the publications of the WATCH TOWER BIBLE & TRACT SOCIETY, and *The Golden Age* will publish the explanation of the division of time, or the calendar, and the *Watchtower* readers are requested to give careful consideration to the same. A series of articles covering this matter will appear within a short time in the *Golden Age* magazine.

ON SIDE OF JEHOVAH AND HIS KING

DEAR JUDGE RUTHERFORD:

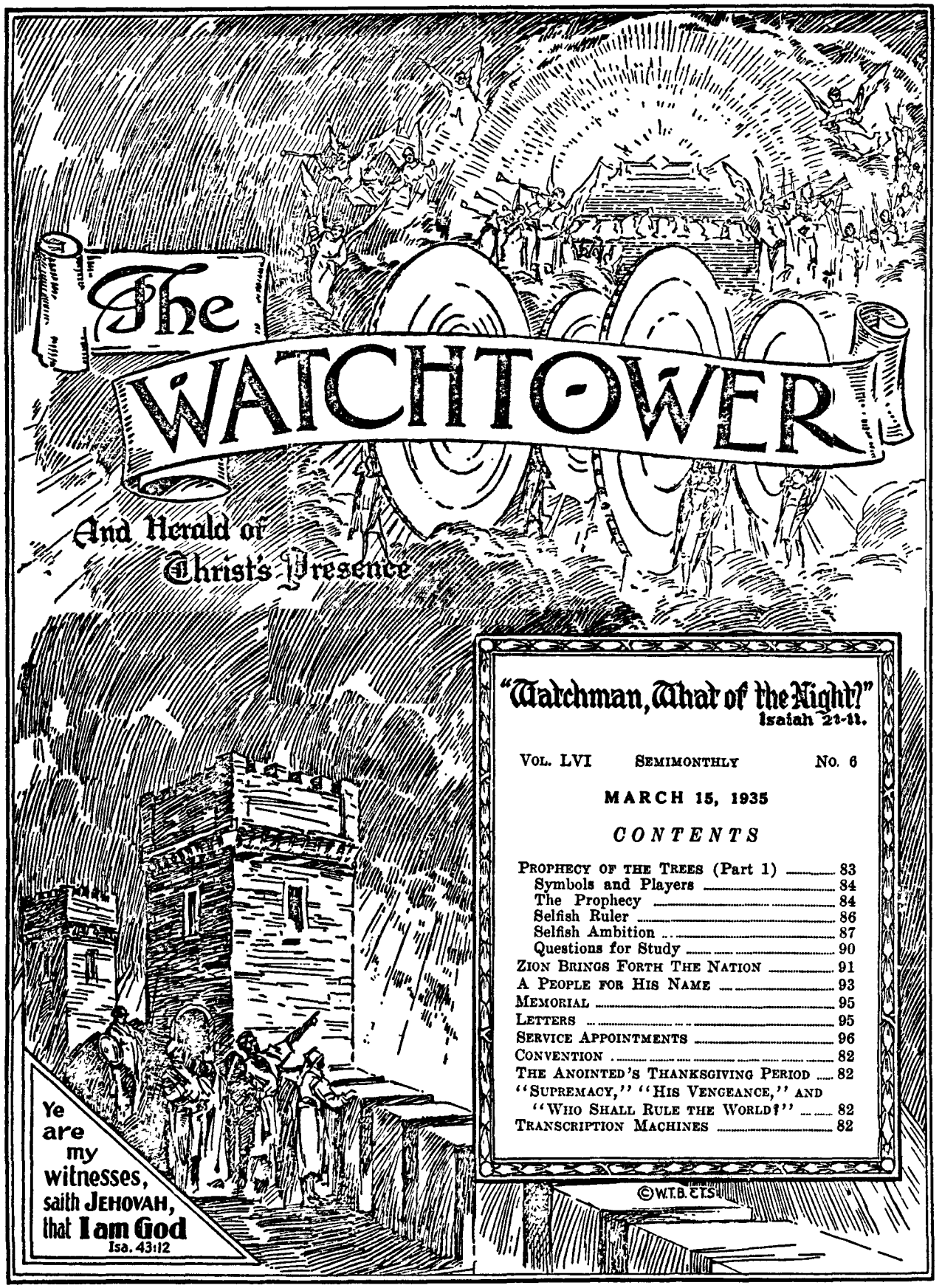
I have just finished reading your lecture "Who Shall Rule the World?"

I will at this time say Aye! with joy in my heart of a desire to be on the side of Jehovah God and his righteous King.

God bless you for having the courage to bring the truth of the Word of God to those longing for the righteous rule of his King.

Sincerely,

ALBERT E. THUESEN, *Iowa.*



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

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MARCH 15, 1935

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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 wilfully 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 be restored and 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. It arranges systematic Bible study for its readers and 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 Express or Postal 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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British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
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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.

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CONVENTION

The general convention of Jehovah's witnesses for 1935, under the supervision of the Watch Tower Bible & Tract Society, will be at Washington, D.C., beginning May 30 and continuing until June 3 inclusive. Announcement is now made that those desiring to attend may arrange their affairs accordingly. Full details for the convention will appear in *The Watchtower* at a later date.

THE ANOINTED'S THANKSGIVING PERIOD

This period, April 13-21, inclusive, embraces the season memorializing the holy name of Jehovah as also our Lord's death, hence marks a special season of thanksgiving and praise to God. God's anointed ones everywhere, regardless of national boundaries drawn by men, will as one man in Christ Jesus work in unison these special days. Those not anointed by God's spirit, but nonetheless devoted people of good will, the Lord God invites to also take part in this world-wide expression of thanksgiving to Jehovah and his anointed King before all nations. Let attention be given immediately to your having a full share in the season's privileges, by making due preparation and arrangements as to time, territory, literature, etc. During this period an extraordinary offer of three booklets will be featured. All *Watchtower* readers not working under one of the Society's branch offices should communicate with our main office at Brooklyn both as to arrangements and as to reporting results of work.

"SUPREMACY," "HIS VENGEANCE," AND "WHO SHALL RULE THE WORLD?"

Agreeable to Jehovah's gracious provision for his people in this time of pressing the battle to the gate of the enemy, *The Watchtower* with much pleasure here announces the publication of three new booklets, to wit, *Supremacy, His Vengeance,* and *Who Shall Rule the World?* Each booklet contains 64 pages, with attractive cover. Every one devoted to Jehovah does well to read each booklet carefully himself. The three booklets will be released for circulation among the general public with the opening of the coming world campaign, The Anointed's Thanksgiving Period. They may be had, the three in combination, on a contribution of 10c; or singly, 5c. It is hoped to have the booklet *Who Shall Rule the World?* available, at the earliest possible date, in sixty languages.

TRANSCRIPTION MACHINES

The Society has made arrangements to construct and assemble portable transcription machines at our own factory at 117 Adams Street. These machines are somewhat different in construction from those previously furnished. They will be spring-wound, and operated from a 6-volt wet-cell battery. Every machine will be furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. We are pleased to announce that this machine can be offered at $100, complete, to brethren in the United States.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI MARCH 15, 1935 No. 6

PROPHECY OF THE TREES

"That they may be called trees of righteousness, the planting of Jehovah, that he may be glorified."
—Isa. 61: 3, A.R.V.

PART 1

JEHOVAH GOD in times of old made many prophetic pictures and preserved the record thereof, to the end that his faithful witnesses on earth during the time of great peril might have comfort of mind and remain steadfast in hope. Exercising his loving-kindness toward his own in this time of peril, the Lord has gathered his faithful ones unto himself at the temple and there revealed to them the meaning of these prophetic pictures. These precious truths are received by the remnant in the secret place, and they must proclaim them "from the housetops" to the honor of Jehovah's name. The remnant are the planting of the Lord God and are counted righteous by reason of being with Christ Jesus at the temple and by him clothed with the garments of identification and with the robe of righteousness, which Jehovah has provided for them. They must now prove their integrity under the test, that they might be for ever "trees of righteousness" of Jehovah's planting. The chief purpose in selecting the remnant is that they might participate in the upholding of Jehovah's side of the great issue now for determination. To continue in righteousness they must act at all times to the glory of God.

2 Jehovah has laid upon the remnant specific duties and obligations, which are set forth in the commission which God has given to them. They are anointed with the spirit of the Lord and are sent forth to tell the truth, regardless of whether the people hear or refuse to hear. They must make known to the people that Jehovah is the only true and almighty God and that this is the day of his vengeance, that is to say, the time in which he will execute his judgment upon all of Satan's organization. The faithful witnesses of Jehovah can have nothing in common with the enemy organization, but they must be entirely on the Lord's side and their challenge to the enemy must be boldly expressed by their constant battle cry, to wit, "For Jehovah and for the Greater Gideon, Christ Jesus, the Vindicator of the Most High."

3 The "day of Jehovah" began in 1914, when he enthroned his beloved Son and sent him forth to rule. Necessarily that rule must begin in the midst of the enemy's organization and the enemy must be expelled and destroyed, that the rule of righteousness may be universal. These are the days of peril and warfare, and it is in these days that it pleases Jehovah to make known to the remnant the meaning of his prophecies long ago written in the Bible. This he does, not merely for the purpose of gratifying the desire of creatures to know the meaning thereof, but that his faithful witnesses may be fully assured that Jehovah is leading them by his strong hand, Christ Jesus, and that therefore they are in the right way. Knowing that they are right, the remnant are eager to go ahead. When beset by the enemy and subjected to much persecution, the remnant appreciates the fact that such persecution is to be expected, and regardless of all opposition they are determined to continue to press forward, shouting from the very housetops that Jehovah is God, and that now he will get himself the victory, and that those who love righteousness and who would live must escape from Satan's organization and flee to the kingdom of God under Christ.

4 In the eighth and ninth chapters of the book of Judges is recorded a prophetic parable concerning the trees. In that prophetic and dramatic picture appear both animate and inanimate things. The drama discloses that a man named Jotham stood on the top of a high mountain and spoke a parable concerning the trees that went forth to choose a king. The trees, in the order named, invited the olive tree to accept the office of king to reign over them. The olive tree declined the offer. Then the trees invited the fig tree to come and rule over them as king, and the fig tree refused the offer. Then the trees invited the vine to come and rule over them, and the vine refused to accept the proffered kingship. Then all the trees requested the bramble, or thorn tree, to rule over them; and the bramble accepted the job. This prophetic parable was spoken immediately following the ambitious act of a man named Abimelech, who was a bastard son of Gideon, and who sought to make himself the ruler over Israel. To facilitate the examina-

tion of the Scripture texts here involved it seems well to first note the symbolic meaning of certain inanimate objects appearing in the prophecy, and the parts played by the animate creatures.

SYMBOLS AND PLAYERS

5 Trees of divers kinds grow in the forest, some for good and some for less good, and some for evil. For instance, the cedar trees flourish near the water's edge; for such trees reach down to drink the water, which symbolizes the truth. The thorn tree, or bramble, and thistle grow on ground that is not to be desired. In the Scriptures trees are used to symbolize living creatures, and whether for good or for wickedness is disclosed by their relationship to Jehovah God. The chief one amongst all of the "trees" of creation is Christ Jesus, the planting of Jehovah God, and always righteous. The members of God's capital organization under Christ are 'trees planted by Jehovah for his glory and counted righteous'. These are planted by the Lord when he sets them in his organization, and if they ever thereafter continue faithful and true to the Most High they are trees of righteousness to the glory of the Lord God. Concerning the man who faithfully serves Jehovah it is written: "But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Ps. 1:2, 3) "He that trusteth in his riches shall fall: but the righteous shall flourish as a branch."—Prov. 11:28.

6 Lucifer was the planting of Jehovah and was righteous until lawlessness found a place in his heart. Concerning Lucifer God caused his prophet to write: "Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him." (Ezek. 31:7-9) This does not mean that other creatures of Lucifer's organization wickedly desired to have his exalted place. The true meaning of the word here rendered "envied" is that the other creatures admired Lucifer's beauty and were enthusiastic in their zeal and praise of him, and necessarily considering him fair above themselves. Those creatures Lucifer led away with him in his rebellion, and both they and Lucifer became trees of wickedness and ever thereafter have gone about to make all the trees of earth anti-God and wicked.

7 Both good and bad trees appear in this prophetic parable recorded in Judges nine. In symbol the inanimate objects represented the following:

The olive tree in the parable symbolically pictured Gideon, Christ Jesus, the Greater Gideon, and the faithful remnant.

The fig tree symbolically pictured Jether, the firstborn of Gideon, and the "holy nation".

The vine symbolically pictured Jehovah's royal house, Christ Jesus the Head thereof in charge of the royal house, together with the others who will have a part in the vindication of Jehovah's name.

The bramble, or thorn tree, in the parable symbolically pictured the visible rulers of this world that constitute the official element of Satan's organization in the earth.

Abimelech, the bastard son of Gideon by his concubine, played in the drama the part of the active and visible ruling elements of the world since 1914.

Shechem, the city and the residents thereof, particularly the Levites, pictured the religious element, that is, the clergy element of "Christendom", including "the man of sin" class.

The "seventy sons" of Gideon pictured the followers of Christ Jesus engaged in doing the Elijah work of the church prior to and up to 1918.

Jotham, the son of Gideon who uttered the prophecy of the trees, pictured the remnant.

THE PROPHECY

8 Through the columns of *The Watchtower* the Lord has graciously given his people an understanding of the prophetic drama of Gideon and his three hundred warriors. Gideon died, and thereafter a new prophetic picture begins, and which is here designated the "prophecy of the trees". The events leading up to the utterance of this prophecy are first considered: "And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god." (Judg. 8:33) Following his great victory Gideon had been invited by the men of Israel to rule over them, and Gideon had declined, saying to them: "The LORD shall rule over you." (Judg. 8:23) After the death of Gideon there was no king in Israel; as it is written: "In those days there was no king in Israel: every man did that which was right in his own eyes." (Judg. 21:25) Jehovah was reigning over Israel. (1 Sam. 8:7) This shows that the fulfillment of the prophetic parable or prophecy of the trees began after 1914 and at the beginning of "the day of Jehovah", when Jehovah took to himself his power and reigned by Christ Jesus, whom he had then placed upon the throne. (Rev. 11:17; Ps. 2:6) After the death of Gideon the time is noted in the Scriptures as "the days when the judges ruled". (Ruth 1:1) This strongly suggests that the development of the prophetic picture or fulfillment thereof began in the spring of 1918 or thereabout, when the great Judge, Christ Jesus at the temple, began judgment first "at the house of God" and when he judges both the true and the professed or nominal house of God.—1 Pet. 4:17; Mal. 3:1-3.

9 Jehovah had used Gideon to deliver the Israelites from their oppressors and to strike down devil worship in that land, but now "the children of Israel turned again, and went a whoring after [the gods] Baalim", and thus they violated God's great commandment and their covenant. In this Israel pictured "Christendom", the people and nations of which have long been recipients of God's favor by having proclaimed in their midst Jehovah's message of truth. "Christendom" has been in an implied covenant to be the people of God, because they have confessed with their mouths and held themselves out before all the nations of earth as being the followers of Christ Jesus, the nations thereof calling themselves "Christian nations". In 1914 the Gentile times came to an end and "Christendom" there had the opportunity of turning entirely to God and his kingdom or of following after the Devil and indulging in the devil worship. "Christendom" chose to yield to the Devil. For forty years and more God's faithful people on earth had been doing the work within the borders of "Christendom", which work was foreshadowed by the prophet Elijah, and had kept before the professed followers of Christ in the land of "Christendom" the fact that the Gentile times were about to end and that the kingdom of God was at hand. Many of the people heard and turned away from devil worship, but when the World War came "Christendom" quickly fell away to Baalism by rushing into the war, and the clergy became the most ardent advocates of human slaughter and war atrocities. "Christendom" refused to heed the great weight of testimony then produced, proving the end of the world and the beginning of God's kingdom under Christ, and instead went whoring after the Devil and the Greater Jezebel, that is to say, the Devil's organization. Doubtless Gog and his host of demons were in the van of that mad march to the bloody battlefields. Like Israel of former days, the religious leaders of "Christendom" were then claiming to serve God, but were referring to him as "Baali" ("My lord," *margin*) instead of "Ishi" ("My husband"). (Hos. 2:16) As it was in the days of natural Israel, so it now became necessary for Jehovah to raise up and send forth his Greater Jehu to cut off Baal worship from the earth, which he will do at Armageddon.

10 The Israelites "made Baal-berith their god", the name "Baal-berith" meaning "covenant-lord", that is, "the lord who comes into covenant with his worshipers." In no other place in the Bible is mention made of Baal-berith. The center of this devil worship, as shown by Judges 9:4, 46, was established at the city of Shechem, where the house of Baal-berith stood and where was enthroned the god of Berith. Shechem was the habitation of the tribe of Ephraim, and here again was an instance in which Ephraim took the lead in devil worship and "kept not the covenant of God, and refused to walk in his law; and forgat his works, and his wonders that he had shewed them". (Ps. 78:9-11) As God's prophet wrote, "Ephraim is joined to [his] idols; let him alone." (Hos. 4:17) Such conduct is the lawful reason for removing the guilty from God's great "olive tree". "Christendom" was given the choice in 1914 to prove faithful or unfaithful to Jehovah God. Even "Christendom's" leading clergymen at that time issued a manifesto declaring that the then cumulative evidence proved that Christ's kingdom was at hand. But they did not stand by their own words. Instead of turning wholly to God and his kingdom, during the period of the World War "Christendom" turned entirely to the Devil, entered into a confederacy, and made a covenant with the Devil against God and his holy people. (Ps. 2:2, 3) "They have consulted together with one consent; they are confederate [literally: made a covenant] against thee." (Ps. 83:5) "Christendom" has prosecuted that conspiracy according to her covenant against Jehovah's hidden ones, seeking thereby to bring about the destruction of those devoted to Jehovah and his kingdom.

11 The World War marked the beginning of the time for "Christendom" to make many covenants which are against God and his kingdom. She brought forth the covenant of the League of Nations, which is that abominable thing in opposition to and as a substitute for God's kingdom; then followed the covenant of Paris, or Paris Peace Treaty, which is contrary to the Word of God, and which attempts to establish peace on earth contrary to the divine provision. Other covenants that have followed are such as the pretended disarmament arrangement, monetary covenant, commercial recovery covenant, and numerous others, all of which covenants bind "Christendom" to the Devil and his organization, because all of them are contrary to God and his way of establishing peace on earth and good will toward men. The setting up of Baal worship at the city of Shechem prophetically foretold the setting up of the devil worship throughout the land of "Christendom", and hence "Christendom", and particularly her religious leaders, are like Ephraim, and "Christendom" 'fills her belly with the east wind'. (Job 15:2) "Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians [political agents of Satan], and oil [as a basis for making the commercial and military covenants] is carried into Egypt." (Hos. 12:1) Even those who were for a time engaged in the Elijah work of the Lord were guilty in some degree by reason of neglecting their covenant with Jehovah, and thereby they incurred the displeasure of the Lord. "The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him." (Hos. 12:2) But as to the unselfish and faithful ones, the Lord's anger was turned away from them and they received comfort and joy while continuing in his service.—Isa. 12:1.

12 What is said of Israel is also true of "Christen-

dom": "And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side." (Judg. 8:34) During the World War "Christendom" made great claims, and with much noise, about their service to the Lord and that their war was a holy war. They, and particularly the clergy and the principal of their flock, drew near to Jehovah with their lips, but not with the heart. They remembered not God's covenant and his promise to deliver mankind by the hand of his King, Christ Jesus. They were selfish. Following the subtle lead of the Devil "Christendom" would now set up a rule on earth entirely contrary to God's way and thus prove that they have turned away from God and from Christ his King.

13 Gideon had been the helper of Israel, but now the Israelites showed no favor to his house, but, on the contrary, manifested their wickedness towards the house of Gideon: "Neither shewed they kindness to the house of Jerubbaal, namely Gideon, according to all the goodness which he had shewed unto Israel." (Judg. 8:35) "Jerubbaal" here used means "Let Baal plead". (Judg. 6:32) He was also called Jerubbesheth, meaning, "Let the shameful thing [idol] plead." (Margin) (See also 2 Samuel 11:21, margin.) His name "Gideon" means "tree feller", and he foreshadows Christ Jesus, who fells all of the "trees" (living creatures) that oppose Jehovah God. The house of Gideon mentioned in these texts pictures the house of the sons of God, of which Christ Jesus is the Head. (Heb. 3:6) During the World War and since, the house of sons is hated of all nations, because these are devoted to God and to Christ. (Matt. 24:9) The kindness which Gideon had done to the nation of Israel foretold the forty years from 1878 to 1918, during which time the Greater Gideon, Christ Jesus, showed his kindness to "Christendom" in preparing the way before the Lord, and during which time the Lord sent his faithful footstep followers to "Christendom" with the message of good cheer and hope. This he did, as God had promised through his prophet, to "turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse". (Mal. 3:1; 4:5, 6) The remnant are now permitted to see God's loving-kindness to them, in this, that he gave them the truth and led them away from "Christendom" that they might not be partakers of her sins, but that they might be witnesses to the name of Jehovah and have a part in the vindication of his holy name.

SELFISH RULER

14 It was covetousness, which is extreme selfishness, that caused Lucifer to exalt himself and attempt to be like unto God. He wanted a rulership that would bring to him great adulation and the worship to which Jehovah God alone is justly entitled. To accomplish his extreme selfish and wicked purpose Lucifer would now resort to the defamation of God's holy name and to the destruction of God's creatures. From then till now every ruler among men who has sought to exalt himself, and to make a great name for himself, has been guided in so doing by the subtle and wicked spirit of the Devil. Selfishness has caused many men to deceive themselves and to deceive others. This does not mean that men who seek to rule do knowingly and willingly put themselves under the leadership of Satan, but it does mean that having a selfish desire to gain a great name, fame and honor for themselves they readily fall victims to Satan. Such men may even claim that they are divinely guided but at the same time entirely ignore God's Word, thus showing that they are not divinely guided. Selfish desire for personal gain is truly the root of all evil. If those who make a covenant to do God's will could always keep in mind that their chief work is to honor Jehovah's name, and that in doing so they must do good unto others as they have opportunity, and especially to the household of faith, and if they would then put self in the background and proceed according to the Word of God, much trouble and needless suffering could be avoided. When, going in the right way, the Christian suffers for righteousness' sake, then for such reason he has cause to be glad. (1 Pet. 3:14) "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." (1 Pet. 2:20) "For it is better, if the will of God be so, that ye suffer for well doing than for evil doing." (1 Pet. 3:17) It is a selfish heart that desires to exalt himself, whereas the humble-minded one is he who desires to obey and tries to obey God's commandments even though in doing so he is misunderstood and is caused to suffer at the hands of others. "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."—Prov. 16:19.

15 In "Christendom", as is well known, the office does not seek the man, but the man with selfish desire for personal gain seeks the office. He having gained the office, his selfishness is still made manifest, and for this reason it is often said of one who rules: "He is primarily a politician"; meaning that he seeks his own political and selfish welfare at the cost of the interest of the people. Among those who have made a covenant to do the will of God there frequently appear some who have the desire for the place of chief one in the company or congregation, that they might have fame amongst the brethren. In taking such a course one discloses a selfish heart, that is to say, it is selfishness that is the motive power compelling his action. Satan is the one who instills selfishness in the mind and heart of the other creatures. Pride is another name for selfishness, and pride leads to destruction. (Prov. 16:18) Those who get in the van of Jehovah's visible army now and stay there must entirely forget self and truly from the heart say, 'I am for Jehovah and for his Vindicator, Christ Jesus, the Greater Gideon.' As Gideon refused to accept the rulership over Israel

either for himself or for his sons, so now all the remnant who have the spirit of Gideon say at all times, 'Jehovah shall rule over the earth.' Jehovah and Christ Jesus are the Teachers of God's people, and all the remnant must be one, standing shoulder to shoulder, looking well to the kingdom interests committed to them, and in doing so individual self must entirely disappear. All things that such creatures have are committed into the hands of God and must be devoted to his service. God is no respecter of persons, as there are now no individuals singled out and placed above their fellows in the visible organization of the Lord. Love is and must be the principal thing; and love means the complete absence of selfishness.

SELFISH AMBITION

16 There now appears upon the scene in the prophetic drama here considered a person of extreme selfishness, whose name was Abimelech and who strongly portrays what is said in the foregoing paragraph concerning selfishness. His name "Abimelech" means "father of king", that is to say, the one who fathers or gives life to the idea of a king, having in mind himself as the one who should rule. Otherwise stated, Abimelech was an ambitious politician, desiring self-gain at the cost of others and regardless of how great that cost might be. He here pictures the visible part of Satan's official organization, and particularly the commercial and political elements thereof. In 1914 Christ Jesus was enthroned, and "Christendom" was told as much, but the commercial and political elements then and there fathered the idea of a world rulership other than that of Christ Jesus, and the clergy for selfish gain joined hands with the other elements of Satan's organization and agreed that the League of Nations should rule as the only light of the world. The military is the offshoot and tool of commercialism and is organized and maintained because of the selfish spirit that entirely controls commercialism, and in all these elements selfishness predominates. Extreme selfishness was manifested in Abimelech, who determined to rule or ruin. The commercial power of the world is likewise determined to rule or ruin; and ruin will be the result.

17 Who was Abimelech? He was of the tribe of Ephraim, and a bastard son of Gideon by his concubine, an Ephraimitess living at Shechem. "And Gideon had threescore and ten sons of his body begotten: for he had many wives. And his concubine, that was in Shechem, she also bare him a son, whose name he called Abimelech." (Judg. 8:30, 31) The chief or principal ones in the flocks of religious "Christendom" are the commercial and political giants. (Jer. 25:34) Those principal ones really control the clergy and dominate the religious organization. Those "principal [ones] of the flock", like Abimelech, are bastards, that is to say, bastard Christians. The concubine of Jerubbaal (or Gideon) above mentioned well pictures "organized religion", or "organized Christianity", so called, which gives birth to the 'bastards' who constitute the "principal of the flock" and who father the idea of the world rulership contrary to that which God has provided through Christ Jesus. The reason why these are called "bastard Christians" is that they are not truly legitimate followers of Christ Jesus. Gideon was of the tribe of Manasseh. (Judg. 6:15) His concubine who lived at Shechem was of the tribe of Ephraim, which made Abimelech, her son, a half Ephraimite and a half Manassite, both Ephraim and Manasseh being descendants of Joseph.

18 The extremely selfish Abimelech, ambitious to be the chief man in Israel, set about to gratify his wicked desire: "And Abimelech, the son of Jerubbaal, went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father." (Judg. 9:1) Apparently Abimelech was living at his father's house at Ophrah and, instead of making known to the people of that city his purpose, he hied himself off to the place where his mother had given birth to him and which was then the chief city of Baal-berith worship. That was the first capital city of the rebellion of the ten tribes of Israel, which rebellion was led by the tribe of Ephraim. (1 Ki. 11:26; 12:25) The name "Shechem" means "back, or, shoulder", probably due to the fact of its location on a ridge or plateau. It was one of the six cities of refuge, and hence a Levitical city, to be kept by the family of Kohathites of the tribe of Levi. (Josh. 20:1-7; 21:20, 21) It was there that Joshua made his farewell speech and entered with Israel into a covenant of faithfulness to Jehovah God. (Josh. 24:1, 24, 25) Shechem was partly occupied by the tribe of Ephraim. (1 Chron. 6:66, 67) Joshua was of that tribe. It is of interest to note that none of Gideon's three hundred came from Shechem or from the tribe of Ephraim. (Judg. 6:34, 35; 7:24; 8:1) The Levite residents of Shechem seemed to well picture the clergy element of "Christendom", including the "evil servant" class, while the other residents of that city, the Ephraimites, picture the "principal of the flock" under the religious leadership of the clergy or religionists who were then leaders of Baal worship and who in modern times are leaders in the devil religion. Abimelech, the bastard son of the concubine, particularly represented these "principal of the flock" in "organized Christianity", who pose as the followers of Christ, but who are illegitimate.

19 Certainly Abimelech knew of the refusal of his father Gideon to accept the kingship over Israel, either for himself or for his sons. (Judg. 8:22, 23) Being an illegitimate, he probably reasoned that he was not bound by the orders of his father, even as the commercial and political elements of "Christendom" in modern times reason that they are not bound by the Word of God and of Christ. Going to that city of devil worshipers Abimelech concluded to there begin an electioneering campaign to get himself made king,

rather than to wait until God should select a king for Israel. With the kinsmen of his mother his electioneering speech was in substance that he was a son of Gideon and in addition thereto he was half Ephraimite and therefore a near relative of the residents of Shechem, and he expected that that speech would cause the people of Shechem to favor him rather than to take a chance with one of the seventy sons residing in another city; and the people, moved by "selfish patriotism", did support him. Abimelech thus relied upon his fleshly relationship rather than looking to God, who was the real Deliverer of Israel by the hand of his father Gideon. It was even so with "Christendom" during the World War. Although having been told that the Gentile times had ended, and that Christ's kingdom was at hand, and that now the world was at an end, the commercial and political leaders did not consult with Jehovah's faithful witnesses who brought to their attention this message by proclaiming it publicly, but these selfish ones went to their "blood relatives", the leaders of religious worship in "Christendom", that is to say, to those who indulge in Baalism or formal worship of any or all things instead of true devotion to God and Christ Jesus. Those selfish men then began to use the clergy as their propagandists and had them to hail the League of Nations as the thing that should rule the world; and the clergy did it.

[20] Arriving at Shechem Abimelech made known his candidacy for the kingship, in substance saying: 'Behold, my lightning rod is up and my hat is in the ring.' (Judg. 9:2) Modern politicians follow the same course. Abimelech would get all the ward heelers, including the public subsidized press, to work and howl in his behalf. To his close aides he said: "Speak . . . in the ears of all the men." The word "men" here is from the Hebrew *baalim*, meaning "masters, owners". *Rotherham* renders the text, "the owners of Shechem." In modern times Big Business and the politicians really own the people and control them, while the clergy pour on them the liquid lime to anoint them, oil and whitewash them and make them look like whited sepulchers, as they themselves are. Abimelech propounded the question, 'Is it better for seventy sons [Manassites] to reign over you, or that one reign over you? Remember that I am one of you.' That not only was extremely selfish, but was the expression of an anti-foreigner feeling. In modern times, when Jehovah's witnesses are hated of all nations for the sake of the Lord's name, they are indeed foreigners and strangers and sojourners in the earth and are hated by the ruling element of the earth, just as Abimelech hated the legitimate sons of his father. (Matt. 24:9; 1 Pet. 2:11) The ones who constitute the "principal of the flock" of "Christendom", being bastard Christians, are 'bone and flesh' with Satan's other children, and they always claim this relationship when they want to accomplish some selfish purpose. These have been taken into the family of "Christendom".

[21] The seventy sons of Gideon were legitimate sons and, of course, included the firstborn, whose name was Jether. According to Judges 8:4, 20, it would appear that Jether was one of Gideon's little army of three hundred that gained the great victory over the enemy. This supports the conclusion that the seventy sons of Gideon pictured those who are the brethren of Christ Jesus at the time the prophetic parable is fulfilled and of whom Jesus said: "Behold I and the children which God hath given me." And again: 'These he was not ashamed to call his brethren.' (Heb. 2:11, 13) They are the ones who are invited and who are taken into the covenant for the kingdom, that they might have part in the vindication of Jehovah's name and be with Christ and reign with him. (Luke 22:28-30; Rev. 20:4-6) At the climax of the World War such faithful ones were diligently proclaiming the kingdom message, as far as they then understood it, and hence their conduct and course of action raised the question of rulership of the world in the mind of the bastard sons of "Christendom", and this led to a conspiracy to destroy those sons of God. That bitter spirit began to be manifested early in the war by the clergy, commercial, political and military elements of Satan's organization against God's faithful sons. The commercial and political elements that brought on the World War are and have always been for a government of the people which is centralized in a few persons, themselves being the desired ones, that is, a government of the people by the minority and for the benefit of the privileged classes; and such are always against the righteous rule of Christ, and this was particularly manifested during the World War. Like Abimelech, and contrary to the spirit of Christ, these selfish men of modern times take unto themselves the honor and privilege of ruling the world.—Heb. 5:4-6.

[22] The campaign in Abimelech's favor got under way, and the *baalim* bosses and owners of the town were the first ones to make an effective move: "And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother." (Judg. 9:3) This was electioneering for human rule in disregard of Jehovah's provision for the government, and concerning this Jehovah later said to his prophet: "They have rejected me, that I should not reign over them." (1 Sam. 8:7) The owners or *baalim* men of Shechem cracked the whip, and the common herd quickly fell into line and shouted for Abimelech and said: 'He is our brother, we are for him, and let us have him to reign over us.' The hypocritical Levites, or leaders of Baal worship, and representing modern religious leaders, would quickly say: 'Since the kingship is to come to our city, we patriotically support our own relative and fellow citizen.' The general welfare of the people was not considered, and the Word of God was entirely ignored. Likewise during the World War. The commercial and political element prosecuted the war that they might

gratify their own selfish desires. They launched the hypocritical slogan "The war will make the world safe for democracy", while they proceeded to make the world, as they believed, safe for bureaucracy. The coming of Christ and his kingdom was entirely ignored, and, like their father the Devil, they said: 'The world is ours, and we will rule it, and let us patriotically stand together and rule for ourselves.'

23 The Baal priests, which, of course, included the Levites, had accumulated some money at the house of worship, or church house, called "the house of Baal-berith", at Shechem, and now the enthusiastic king-making mob marched up to where the clergy carried on their operations, and the clergy showed their appreciation of the situation and their willingness to co-operate. "And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him."—Judg. 9:4.

24 That was money devoted to devil worship, and it was readily produced and used to push the campaign of Abimelech. Likewise when the commercial and political element launched the World War, the real purpose of which was to provide a sure means for themselves to rule, the clergy of "Christendom" from their pulpits shouted: "We have red blood in our veins, we are patriotic citizens, and we therefore support this campaign for the war. Fork out your money."

25 They turned their church houses into recruiting stations and sold Liberty Bonds and thrift stamps, and collected money for the war, and aided in putting Big Business in complete control, and the result today is that in the land of "Christendom" the dictators are in the saddle. With the money Abimelech received from the clergy he hired "sluggers" (as one translator puts it, "loose and unstable men") to join him in a murderous campaign against those who might be in his way. Their modern counterpart is found in the hired gunmen and strong-arm squad who carry out the wishes of the heartless ruling element and inflict punishment upon God's faithful witnesses.

26 The seventy legitimate sons of Gideon might be in the way of the schemes of the ambitious Abimelech, and therefore he reasoned that they must be put out of the way: "And he went unto his father's house at Ophrah, and slew his brethren, the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself." (Judg. 9:5) This bloody deed was the overt act of a conspiracy formed at Shechem against the house of Gideon. (Judg. 9:24, 57) Likewise during the World War the selfish commercial and political element, riding in the saddle that they might gain complete rule of the world by a dictatorship, conspired to put out of the way the "pestiferous" followers of Christ Jesus who persisted in proclaiming the message of God's kingdom, and that his kingdom is at hand and is the only hope of the world. All of the legitimate sons of Gideon, except Jotham, the youngest, were slain on "one stone". That one stone pictured Christ Jesus, the foundation stone of Jehovah's royal house and which is the basis for God's capital organization. (Matt. 16:18; Ps. 118:22) During the World War the faithful servants of God stood firmly for Jehovah's Stone, his King. It was for that reason, and upon this Foundation Stone, that the work of the faithful was killed in 1918; and this was done by the commercial and political elements, aided and abetted by the clergy and the "man of sin" class. (Rev. 11:7, 8) Some of the faithful servants of Jehovah were actually killed during the World War because of their faithfulness unto God and his King.

27 Abimelech, with his murderous strong-arm squad, killed the sons of Gideon, including Jether the firstborn, but Jotham, the youngest, escaped because he hid himself. The name "Jotham" means "Jehovah is perfect". He seems to picture, first, those whom during the World War Jehovah preserved, that is, the faithful ones that survived the persecution, and which are also pictured by Mordecai and Naomi. These were hid from the face of the Serpent Dragon by fleeing into the wilderness for 1,260 days, that is to say, from 1919 to September 8, 1922. (Rev. 12:6, 14, *Light*, Book One, page 246) Those faithful ones are the ones that the Lord made his "faithful and wise servant" class, together with others who afterwards were taken in, and are constituted the remnant. Jehovah preserved Jotham for his purpose, and likewise he has preserved the remnant.

28 The big "bosses" in Shechem then led the king-making mob to the house of Millo, in Shechem, which was a fort or garrison. They did not assemble there to protest against the wanton and wicked slaughter of the sixty-nine innocent sons of Gideon, but to there perform the "patriotic duty" of making the selfish, covetous, murderous and ambitious man their king and their tool for their use. "And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain [by the oak, *margin*] of the pillar that was in Shechem." (Judg. 9:6) The oak tree by the pillar, there mentioned, pictures Satan's organization, "the big tree," under which all unclean and cruel deeds are practiced. The coronation of the self-chosen king Abimelech did not take place at the tabernacle or temple which God had provided for the Israelites, but at that place which represented Satan's stronghold. (2 Sam. 18:18; 2 Ki. 17:10) Likewise immediately following the World War, and after the Elijah work had been killed, "Christendom" rejoiced, while further rejecting Jehovah's King and his kingdom message, and, while going contrary to God's Word, set up the League of Nations in the place and stead of the Kingdom, and the clergy shouted at that the coronation: 'The League of Nations is the expression of God's kingdom.' Since then other commercial subterfuges have been brought

into existence to aid in keeping the selfish tools of Big Business in power.

[29] Jotham, the only surviving legitimate son of Gideon, was in hiding when he learned what had happened. Likewise, in 1919, when the League of Nations, the tool of the selfish interests, was anointed and installed, Jehovah's faithful servant class was in hiding but, like Jotham, they were informed of what was taking place. "And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried [under inspiration proclaimed], and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you." (Judg. 9:7) Mount Gerizim was the place from which the blessings were pronounced by Jehovah as recorded in Deuteronomy; while the curses were pronounced from Mount Ebal opposite, or on the north. (Deut. 27:11-13; Josh. 8:30-33) A mountain is symbolic of the kingdom of God or God's royal organization, but Mount Gerizim here seems clearly to picture the kingdom or capital organization of Jehovah upon which the feet of Jehovah's servants now stand while they proclaim God's message of warning and of good tidings to those who have a hearing ear. It is the "feet" of the Greater Gideon, Christ Jesus, standing upon the mountains, that now deliver the testimony of Jesus Christ by the grace of God.—Isa. 52:7; 40:9; Rev. 12:17.

[30] Jotham, while standing upon that craggy peak of the mountain, would be out of reach of the enemy, who would slay him if they could lay hands on him, and thus Jotham would be in a position to readily escape when pursued. In that position Jotham pictured the remnant of Jehovah now in the secret place of the Most High, and from which place of security they constantly proclaim the message of the Lord. (Ps. 91:1, 2) Jotham's position high up in the mountain would enable him to so speak that he could be easily heard by the coronation mob assembled below, then making Abimelech king. This living picture corresponds with the words of Jesus addressed to his faithful followers: "What I tell you in darkness [secret place of the temple], that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." (Matt. 10:27) Jotham cried out: 'Ye men [*baalim* owners and bosses], hear me, that God may hearken unto you.' Likewise God causes the ruling elements of Satan's organization to receive notice and warning delivered by his witnesses, and having received the same these selfish men are held responsible by Jehovah for their utterances, propaganda, and actions, which actions speak louder than their words. As Jotham made that coronation multitude hearken, so now Jehovah's witnesses, by the grace of God, cause Big Business, the politicians, and the clergy to hear the declaration of and concerning Jehovah's purposes. Hypocritical Christians, including the "man of sin" class, have repeatedly insisted that Jehovah's witnesses should say nothing about the commercial and political elements of this world, because, say they, such ruling elements constitute the higher powers that rule and to such higher powers all should be subject. In that, as in all other matters, they are wrong. Here is clearly a prophetic picture showing that the remnant of the servant class now on the earth must cry out to those who have set up the "abomination of desolation" in the place of God's kingdom, and must sound the warning to the people, telling them the facts, that they might flee to the only place of safety.

[31] Standing upon that high mountain Jotham, under inspiration from God, spoke the parabolical "prophecy of the trees". For many long centuries that prophecy has been sealed. Like the other prophecies of God's Word, it could not be understood until after its fulfillment had begun. That time now clearly seems to have come, and Jehovah graciously unfolds the prophecy of the "trees", that those who are truly devoted to him may hear and understand and deport themselves accordingly. What, then, is the meaning of the prophecy spoken by Jotham? and what relation has it to Jehovah's witnesses?

(To be continued)

QUESTIONS FOR STUDY

¶ 1, 2. What was Jehovah's purpose in making prophetic pictures and preserving record thereof? When, where, and to whom does he reveal the meaning of these prophetic pictures? Who are designated as "trees of righteousness", and what is the responsibility attending their being so identified?

¶ 3. Account for Jehovah's now making known to the remnant the meaning of his prophecies long ago written in the Bible.

¶ 4. Relate the parable concerning the trees.

¶ 5-7. Identify the trees and the vine, the city, and the persons mentioned in the parable.

¶ 8. With scriptures, point out the evidence that the fulfillment of this prophetic parable began after 1914, and further development thereof about 1918.

¶ 9-13. What are the facts to show that in their course of action as recorded in Judges 8:33-35 Israel pictured "Christendom"?

¶ 14, 15. Account for Lucifer's attempt at self-exaltation. How has this same form of selfishness found expression in ambitious rulers under leadership of Satan? Show, with scriptures, the proper course for those in a covenant to do God's will, and whether such course has been followed by those who have been in that covenant.

¶ 16, 17. Who was Abimelech? According to his name, whom did he picture? How has this been manifest in "Christendom"? Point out how the relationship of Abimelech to Gideon fits in the prophetic picture.

¶ 18. Account for the selfish procedure of Abimelech as recorded in Judges 9:1. What do the Scriptures contain of important facts concerning Shechem which bring it fittingly into the picture?

¶ 19, 20. Apply that part of the picture presented in verse 2.

¶ 21. How does verse 3 find fulfillment?

¶ 22-24. What on the part of the clergy of "Christendom" marks fulfillment of that part of the picture described in verse 4?

¶ 25-27. Describe what has taken place in "Christendom" as foreshown in the first part of verse 5. How does the latter part of this verse have fulfillment?

¶ 28. How in "Christendom" have "the men of Shechem" 'gathered together and made Abimelech king by the oak of the pillar in Shechem'?

¶ 29-31. Point out fulfillment of verse 7.

ZION BRINGS FORTH THE NATION

THE term "Zion" was anciently applied to the city which David the king of the Israelites captured from the heathen, and which was thereafter called Jerusalem. However, the sacred Scriptures show that Zion is really the name of the universal organization of Jehovah God, and particularly the official part of that organization.

The term "Zion" is also applied to the people of God on earth because they are of Zion, which is God's organization. "Babylon" in Scripture means Satan's organization, and is a term applied at times to ecclesiasticism. For a long period of time the true sons of God were in bondage to the Babylonish systems, patiently waiting for the time of their deliverance. These have sincerely prayed as Jesus taught them to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." They have waited and hoped for the second coming of the Lord and the setting up of his kingdom, having in mind at all times his promise to the disciples just before his departure: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:2, 3.

In the parable of the wheat and tares, given by our Lord, he shows that this kingdom company would be in bondage to the tares until the time of the harvest at the end of the age. (Matt. 13:24-30) Jesus plainly said that these hypocritical tares were sown by the Devil, that the harvest is the end of the age, that the tares are the seed of the Devil, and that the good seed are the children of the kingdom.—Matt. 13:38, 39.

The prophet Daniel prophesied concerning "the time of the end", that is, the time or period in which the evil world will be ending or reaching a climax. Prophecy can be understood only when it is fulfilled or in course of fulfilment. It is recorded in this prophecy that God's angel said, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." (Dan. 12:9, 10) The wise here mentioned are those who receive a knowledge of the truth and who joyfully obey it.

Fulfilled prophecy shows that about the year 1874 (A.D.) and thereafter the Lord began to shed gradual light upon his Word and to bring the true Christians out of Babylonish bondage and restore to them an understanding of the great fundamental truths which had been taught by the apostles of Christ but which had been hidden by the blinding influence of the Devil. The psalmist, speaking for the faithful ones thus waiting for the consummation of their hopes, particularly after 1918, says: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen [nations], The Lord hath done great things for them. The Lord hath done great things for us."—Ps. 126:1-3.

The typical kingdom of God, namely, the nation of Israel, was overturned in the year 606 B.C., when the city of Jerusalem was destroyed. That date marks the beginning of the Gentile times. (Luke 21:24) God having here overturned the right of Israel to rule, Satan became the god of all the world, including Israel. The statement by the prophet Ezekiel is to the effect that the Gentiles should continue under their superlord without interruption until "he come whose right it is" to rule. (Ezek. 21:24-27) Other scriptures show that the period of the Gentiles is, to wit, twenty-five hundred and twenty years.

When the true followers of Christ Jesus began to emerge from the Babylonish systems after eighteen hundred and seventy-four, and began to search the Scriptures, and saw some of those wonderful prophecies and evidences of their fulfilment, they soon reached the conclusion that the 2,520-year period of the Gentiles must of necessity end in the year 1914. The Lord has rewarded them for watching for the fulfilment of his prophetic utterances.

In A.D. 1914 *The* Nation was born. The expression "The Nation born" means that the constituted authority possessing the right to rule has begun to function; that is to say, has begun to reign.

In the history of men kingdoms are commonly spoken of as "nations". The duly constituted authority that rules an organized people is called a kingdom, a nation, or a government. These terms may be used interchangeably. "Government" and "empire" mean the same thing. If there is a shade of difference it is that the term "empire" is more comprehensive. It would be proper to say that a kingdom or nation may begin on a small scale; but when it is extended so as to embrace many peoples, and exercises absolute and supreme power and sway, it may then be properly termed an empire.

The Scriptures refer to The Christ as "a holy nation". (1 Pet. 2:9) To be born means to be brought forth or to begin to function. It is here used in a figurative or descriptive sense, and as applied to a nation it means that that nation has begun to exercise authority. It is a woman that gives birth. "She was delivered of a man child," is the way the prophecy of Isaiah (66:7) reads. Zion, God's organization which gives birth to the man child, is symbolically called a "woman".

In a government or power the right to govern rests upon some duly constituted authority. It is written of the Messiah: "The government shall be upon his shoulder." (Isa. 9:6) "The kingdom [government] is the Lord's; and he is the governor among the na-

tions." (Ps. 22:28) When Jesus was on earth he spoke of himself as "the kingdom", because he was appointed to rulership. (Matt. 10:7) The prophet, referring to the kingdom and showing that it is separate and distinct from the individuals composing it, said: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7:27) The ones exercising the kingdom, as the Scriptures show, are Jesus and those whom he associates with himself as members of his body.

At the time of the overturning of his typical kingdom, the nation of Israel, God indicated that a definite time was fixed when he whose right it is shall come and shall rule, and at which time he will take his power and begin his reign. (Ezek. 21:27) The one who comes with right to rule, and who in God's due time begins his reign, is the Messiah. (Gen. 49:10) It follows, then, that when he who has the right to rule takes his power and begins his reign, the world, under the supervision of Satan the enemy, would end. Basing their conclusions upon numerous prophecies God had given them, the devout Jews understood and believed that with the coming of the Messiah the world would end, and that Messiah's kingdom would function and would bless them with the blessings which they desired. The eleven disciples of Jesus who were faithful to the end believed him to be the Messiah. Peter had expressly so stated and had received the commendation of Jesus for the statement, and doubtless the other disciples heard and believed the same thing.—Matt. 16:16.

These disciples believing and expecting that the world under the prince Satan would end and that then the Messiah's kingdom would succeed to authority, they approached the Master privately and propounded to him this question: "Tell us, . . . what shall be the sign [proof] of thy coming, and of the end of the world?"—Matt. 24:3.

What world was meant in this question propounded? "World" means mankind, organized into forms of government, under the supervision of an invisible overlord. Symbolically it is spoken of in the Scriptures as 'heaven and earth'. (2 Pet. 3:7) "Heaven" means the invisible part of the world, functioning and directing both the invisible and the visible. "Earth" symbolically represents that part of the organization that is visible to human eyes. At the time the disciples propounded their question Satan was god, prince and ruler of the world.—2 Cor. 4:3, 4; John 14:30.

Jesus plainly stated: "My kingdom is not of this world." (John 18:36) Of necessity his kingdom or nation or government could not be of the world there mentioned, for the reason that Satan was in control; and it was not God's due time for Jesus to take control. The disciples understood that Satan's world must end and that at some future time the Messiah's world must begin; and for this reason they propounded to Jesus the question.

The answer given to the question propounded by the disciples was put in prophetic phrase. The answer could not be fully understood or appreciated until the time for its fulfilment, and then the physical facts would enable those who saw and discerned them to understand the prophecy. Having come to the time for the fulfilment of the answer prophetically given by Jesus, those who are watching and comparing the physical facts with the prophecy see and understand the same.

Jesus in answering the question, first cautioned the disciples not to permit anyone to deceive them. He said to them, in substance: 'There will be wars and rumors of wars before the end comes. Do not be disturbed about these, because the end is not yet.' Then he stated to them what would be the first evidences or proof that the end of the world had been reached. He said: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."—Matt. 24:7, 8.

Now examine the physical facts and see how well they fit the prophetic words of Jesus. He said that the beginning of sorrows, that is to say, the death pains of the old world, would be marked by nation rising against nation, and kingdom against kingdom. He meant a great war, of course, for the reason that he was just speaking of wars. Prior to A.D. 1914 all the wars that had ever been fought were army against army and clan against clan. Never before in the history of man was there a war like the one from 1914 to 1918. Every part of the combatant nations was called into action. Men were sent to the front, and women also; while the men and women who remained at home were obligated, under command of their government, to supply the sinews of war.

Everything of the nation was commandeered for war purposes. Even the babes had to perform their part in the conflict, because their food was officially curtailed in order that there might be a conservation of food for the armies at the front. The quantities of flour, meal, sugar and other necessities were rationed to the people at home, to the end that the war might be won. It was nation against nation, kingdom against kingdom, involving practically all the nations of "Christendom"; and there was never another war like it. Then followed great famines in Russia, in Austria, in Germany and in various parts of the Orient. More people by far died from famine than were killed in the war. Quickly came a pestilence known as the "Spanish flu"; and as this moved from the frozen to the torrid zones it swept the people before it in great multitudes. More people died from this pestilence in one year than were killed in battle during the four years of the war.

According to the divine prophecies all this constituted unmistakable and tangible proof that Zion, God's universal organization, had given birth to or brought forth the New Nation, The Kingdom.

A PEOPLE FOR HIS NAME

DURING the period of time from the year eighteen hundred and seventy-eight forward to the year nineteen hundred and eighteen the work of restoring the truths of God's Word to the seekers therefor was carried on by those who truly devoted themselves to the Lord God and his service. This work was long ago prophetically foreshadowed by the course of action that God's prophet Elijah took toward the ancient nation of Israel. In that period of time many people in "Christendom" withdrew from the Catholic and Protestant church organizations and joyfully embraced the truth; but some of the former errors clung to them. These errors are represented by the prophet of the Lord as being "the filthy garments" that were brought away with those who separated themselves from Satan's organization or "Babylon", as the Bible calls that organization. (Zech. 3:1-4) Many of those who thus came to a knowledge of the truth and withdrew from the Catholic and Protestant organizations believed and proceeded upon the theory that their chief duty was to prepare themselves for heaven. To this end they set about to develop a sweet and beautiful "character" and to call the attention of others to the necessity of so doing. That they were honest in this, no one will question.

Of course, it was right for them to believe that the Lord would give the faithful overcomers a part with him in his kingdom; and it was right for them to believe that they must be pure in thought, in word, and in action so far as possible; but they overlooked a work that must first be done by the followers of Christ while on the earth. Every Christian should lead a blameless life and put forth his best endeavors to always do that which is right; but that is not all that he must do. No man can by his own efforts become so good and perfect that by reason thereof he would be fit to reign with Christ in his kingdom. The condition precedent to entering into that kingdom is love for and faithfulness unto Jehovah God and Christ Jesus. Such love is proved by joyfully keeping the commandments of God. (John 14:15, 21; 1 John 4:17, 18; 5:3) That means that the overcomers are unselfishly devoted to the Lord and his cause and refuse to compromise, either directly or indirectly, with any part of the Devil's organization. Those who are thus faithful to the end will be granted the crown of life and a place with Christ Jesus in his kingdom of heaven. The Christian cannot be faithful and true and at the same time neglect or ignore the commandments of Jehovah God. His delight will be to keep those commandments.

Jehovah God reveals to man the meaning of his Word progressively. "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18) The apostles of Jesus Christ began to see and understand God's purpose at the time they were anointed with the holy spirit at Pentecost, but thereafter they saw more clearly. Likewise the Lord's people gradually saw the truth as it was restored, and after the Lord came to his spiritual temple, in fulfilment of Malachi's prophecy, they began to see the truth more clearly, and the light still continues to increase upon God's Word. When Jesus was on earth he restricted his preaching to the Jews alone. For three and one-half years thereafter his disciples taught the Jews exclusively. The religion of the Jews had become a formalism, as a result of the unfaithfulness of the clergy and leaders therein. For some time after Pentecost much of that formalism was held on to by the disciples of Jesus Christ.

Some of those honest Christians thought that 'except a man be circumcised he could not be saved'. Circumcision applied to the Jews only, by reason of the law covenant which God had made with them. It required time for those who had come away from the darkness of Jewry to see this fact. In God's due time he sent the apostle Peter with the gospel message to Cornelius, a Gentile. (Acts 10) The Gentiles or non-Jewish people had nothing to do with circumcision. The fact that the gospel had been taken to the Gentiles, and that they were not circumcised, raised a controversy amongst many of the Christians of that time.

A convention of the disciples of Jesus was held in Jerusalem to consider these questions. James, one of the disciples of the Lord, was the chairman of that convention. In the course of the discussion Peter related how God had sent the gospel by him to the Gentiles, and that now there is no distinction between Jew and Gentile so far as God's Word and purpose are concerned. Then Paul and Barnabas addressed the convention and told what miracles and wonders God had wrought amongst the Gentiles by them. In summing up the matter James gave utterance to prophetic words. Harmonizing his own words with those of God's prophet Amos, James said:

"Simeon [Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of

David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works, from the beginning of the world." (Acts 15:7-18) Thus he showed that it was a part of God's purpose from the beginning to take out "a people for his name" and, this done, then he would build up Zion (his organization), set his kingdom in operation (which was prophetically shown by the reign of King David), and then the kingdom blessings would be extended to all the families of the earth.

With the preparation work of the Lord and the restoration of the fundamental truths to his followers, they learned that the "seed of Abraham" "according to the promise" is Christ Jesus; that Christ Jesus is the Head of "the church, which is his body", and that his faithful followers constitute the body members, and all of these must have the faith like unto Abraham's. Those who had the faith like unto that of Abraham, when they saw the truth, separated themselves from the formalism of the religionists of "Christendom" and became the servants of God, and by adoption of them by God they became part of the seed of Abraham.

But even these did not have a correct understanding of the afore-quoted words of James, until after the Lord came to his temple, which event occurred in the year 1918. They were in no wise to blame for that, because it was manifestly God's due time for them to understand after the coming of the Lord to his temple. Prior thereto they understood the text of scripture to mean that the company taken out from the world would become the bride of Christ and therefore take his name. It did not appear to them that Jehovah's name was involved. It is true that the faithful followers of Christ Jesus who are overcomers will become members of the body of Christ in glory, and will take the name of Christ and become joint-heirs with him, and also be called the bride. That, however, is not the meaning of the afore-quoted words of James.

The statement of James is a prophecy which could not be clearly understood until after it was fulfilled or in course of fulfilment. Since the opening of the temple those of the temple class now clearly see that Jehovah God takes out a people for *his* name, and that this must be done before the blessing of all the families of earth begins. It must be clearly inferred from this that God has a specific work for those so taken out to perform while yet on earth.

Satan's organization has cast great reproach upon the name of Jehovah God. This is particularly true in modern times. "Organized Christianity" is really a formalistic religion. This organization has taken on the name of Christ and claims to be Christian, but the course of action taken by the organization does violence and dishonor to the name of Christ and to the name of Jehovah God. The leaders and members draw near to the Lord with their lip service, but they have no heart devotion to him. They use the name of the Lord, but with no real understanding. Satan has used the organization and the formalistic practices therein to blind the people to the truth and turn them away from God. God now discloses his purpose to bring his name prominently before the people, and therefore he takes out from among the professed Christians a people whom he uses for his name's sake and who will give testimony to the greatness of his name. His great name must be properly set before the people, because the only way for them to obtain life is to know him, the true God, and Christ Jesus, whom he has sent into the world as Savior. (John 17:3) God selects a people and anoints them and authorizes them to give testimony concerning his name before the world, symbolized by Egypt of old.

Ancient Egypt was Satan's organization; and the people of God, the Jews, in bondage and under the oppression of Egypt's ruler prophetically foretold the peoples of earth in bondage to Satan and his wicked organization at the present time. Before delivering the Israelites from Egyptian bondage, God called Moses and, sending with him his brother Aaron to do the speaking, directed Moses as to the message which must be given to Pharaoh of Egypt. "Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon the people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth."—Ex. 9:13-16.

In the sight of men Pharaoh seemed to do as he pleased in defiance of Jehovah God. To the demand made by Moses Pharaoh replied: "Who is [Jehovah], that I should obey his voice?" Because of such defiance it became necessary for Jehovah to set his name right before the people, and that for man's benefit.

Therefore the Scriptures mark out those conditions and circumstances as foretelling the things which must come to pass at the end of the world, when the affairs of men and nations come to a great crisis. Upon this earth at the present time there exists a condition clearly foretold by the conditions then in Egypt. Never before in human history since the days of Pharaoh until the present time has there been anything that could so well fit the prophetic course of Egypt. That which God did to Egypt at that time to make a name for himself foretold the manner in which he will make his name known before all his creation at the end of the world.

MEMORIAL

THE date for the celebration of the memorial to the name of Jehovah God and to the sacrifice of Christ Jesus is determined in this manner: From the rising of the new moon nearest to the vernal equinox, which marks the first day of the first month, count fourteen days. (Exodus 12:1-6) According to astronomical calculations the moon rises at least 16 hours before it can be seen with the natural eye of man. In the time of Moses the calculation was made from the hour he could see the moon with the naked eye, and that is the proper manner for us to count the time. This year (called A.D. 1935) begins on the 4th day of April, and the fourteenth day, to wit, after 6 p.m. of April 17, is the proper time for the celebration of the Memorial. Jerusalem time is used.

All of Jehovah's witnesses on earth, therefore, will assemble after 6 p.m. (according to the time where each company is assembled) and celebrate the Memorial. For many years it has been the custom for *The Watchtower* to publish the Scriptural reason for celebrating the Memorial in order to afford its readers opportunity to study the same before the date of celebration. This year *The Watchtower* will not publish such an article, for the following reasons:

The book entitled *Jehovah* contains a more detailed explanation of the Memorial than *The Watchtower* could carry at one issue. All who are devoted to Jehovah God and his King should carefully and prayerfully study chapters two and three of that book, entitled *Jehovah,* beginning at page 26 and ending at page 120. Each company should arrange for such study to be had once each week, and the study should begin in time to thoroughly go over the pages above mentioned before the date of the Memorial. Such careful study requires approximately eight sessions, and it should begin as many weeks as now possible before the 17th of April and continue each week. One person should be selected to preside as chairman and conduct the entire series of studies. One person who can read well should be appointed to do the reading at such studies. The study should be conducted in the following manner, to wit: The chairman should call on the reader to read one paragraph at a time, and then entertain questions on that paragraph. Appropriate scriptures may be read and considered with each paragraph. The chairman should not talk too much.

At these studies questions may be propounded by anyone in the company, and all answers should be brief and should be confined strictly to the question under consideration. Avoid side issues which may lead to confusion. Each study meeting should be opened and closed with prayer, and everyone present should be diligent to ascertain the true meaning of the subject matter under consideration. If the studies are conducted in this manner by all the companies throughout the earth, every one of the anointed will have the same matter in mind and may expect the blessings of the Lord on his efforts. All of the anointed should attend these studies, and all others of good will are privileged to attend and participate in the studies.

Then on the 17th day of April, after 6 p.m., let each company of the anointed assemble and celebrate the Memorial. In doing so, use unleavened bread and real red wine. Unfermented grape juice or raisin juice will not meet the requirements. The Lord and the apostles used real wine, and we should follow their lead.

LETTERS

THE BATTLE IS JEHOVAH'S

DEAR BROTHER RUTHERFORD:

I can scarcely refrain from writing an expression of appreciation after reading the "Crucible" article. I trust you will excuse the intrusion upon your time. Surely the account given in Daniel 3 is one of the plainest and most thrilling pictures provided by the Lord for our comfort and consolation. How true Jehovah has been through his beloved Son and Servant, Christ Jesus, to fulfill his word in Matthew 24:25 and Revelation 1:1!

The trials of the three Hebrews, of Mordecai, Daniel, etc., were brought about by legislation of the Devil's ruling factors; and the repetition now by laws of the rulers which defy Jehovah's laws, whether the rulers know it or not, bring about similar circumstances which must try the remnant and which Jehovah graciously permits for their sakes. Are we going to obey man or our God, when the instructions conflict? By the grace of God we have had the privilege of offering our bodies in service to the vindication of his name, and by his grace and in the strength which he supplies we will remain true. Sharing in the Lord Jesus' joy in this great vindication provides us the strength to thus express our confidence and stand firm!

The defiance of the enemy is insulting to the name of Jehovah. When Goliath said, "I defy the armies of Israel this day," David knew whom he really defied. The Philistines had defied Jehovah when Goliath had defied the armies of Israel, and David, in making an uncompromising stand for Jehovah, said, "I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, *whom thou hast defied.*" David had nothing but his staff, sling and stones, but as he said, The battle is Jehovah's. What an example for us to follow the Lord Jesus now, who is leading Jehovah's armies!

Many may find fault with the Society, its officers and organization, but in their hearts generally it is the Lord they are rejecting. We rejoice with one another as we observe the uncompromising boldness of our brethren in their trials; and our prayers go up on their behalf.

Please do not trouble to reply to this; I find a pleasure in writing. At this time we are on the threshold of the *Angel* booklet campaign. The territory allotted me is in Delhi, India's seat of government. My first glimpse confirms what one would expect: an imposing array set up in conjunction with the Devil's seventh world power. Well, now is the time to roll up one's sleeves and get on with the job. So here goes!

Please accept my love.

May the Lord continue to guide, bless and protect you for his name's sake. He must love you for your faithfulness.

In service,

G. B. GARRARD.

GRATITUDE TO GREAT REVEALER AND GIVER

DEAR BROTHER RUTHERFORD:

Greetings in the name of Jehovah.

With deep gratitude to the great Revealer of his own name and the Giver of every good and perfect gift I wish to express my deeply felt appreciation for the splendid book bearing his title which I have received. I also wish to thank you for the gift.

It can be clearly seen that the book will be of the greatest comfort and help to his people, and none of Jehovah's witnesses will hesitate to press the battle to the gate. I am determined by his grace to ever walk humbly before him and to do his will. I thank Jehovah for the many blessings and privilege of service daily.

May the Lord bless, comfort and sustain you in your earnest endeavor to make known the name of the great Jehovah, is my earnest prayer. With best wishes and much love, I am

Your servant in him,

WILFRED L. SMYTHE, *Canal Zone.*

DELIGHTED WITH LECTURES

DEAR BROTHER RUTHERFORD:

Thank you for the book which you so kindly sent us. Its very title, "Jehovah," gives it the highest place among all the books that have ever been written as aids to Bible study.

The consideration of Jehovah's name and his covenants is of such absorbing interest and vital importance that the study of this book gives us comfort and encouragement and increased enthusiasm to go forth in the witness work.

Sunday we used the phonograph in the home of the chief of police. They were highly pleased with the records. They had some of the books and took more. The chief was so delighted with the lectures that he extended a cordial invitation to call again.

Praying for you the Lord's guidance, wisdom and rich blessing in your faithful service to glorify his name, we remain

Yours in the joyful work of witnessing to the truth,

BROTHER and SISTER GOODWIN, *Rhode Island.*

SERVICE APPOINTMENTS

T. E. BANKS

Savannah, Ga.	Apr.	2, 3	De Funiak Sp'gs, Fla.	Apr	16, 17
Jacksonville, Fla.	"	4, 5	Pensacola, Fla.	"	18, 19
Orlando, Fla.	"	6, 7	Bogalusa, La.	"	20, 21
Miami, Fla.	"	9, 10	Amite, La.	"	23, 24
Valdosta, Ga.	"	11, 12	Baton Rouge, La.	"	25, 26
Thomasville, Ga.	"	13, 14	New Orleans, La.	"	27, 28

G. H. DRAPER

Marshall, Tex.	Apr.	2	Broaddus, Tex.	Apr.	13
Gladewater, Tex.	"	3	White City, Tex.	"	14
Overton, Tex.	"	4	Lufkin, Tex.	"	16
Henderson, Tex.	"	5	Waller, Tex.	"	17
Jacksonville, Tex	"	6	Houston, Tex.	"	18-21
Rusk, Tex.	"	7	Dayton, Tex.	"	23
Douglass, Tex.	"	9	Devers, Tex.	"	24
Garrison, Tex.	"	10	Port Arthur, Tex.	"	25
Center, Tex.	"	11	Beaumont, Tex.	"	26-28
Shelbyville, Tex.	"	12	Galveston, Tex.	Apr. 30, May	1

M. L. HERR

Portland, Ind.	Apr.	3	La Porte, Ind.	Apr.	19
Hartford City, Ind.	"	4	Michigan City, Ind.	"	20, 21
Marion, Ind.	"	5, 6	Valparaiso, Ind.	"	23
Fort Wayne, Ind.	"	7, 8	Knox, Ind	"	24
Auburn, Ind.	"	10, 11	Culver, Ind.	"	25
Kendallville, Ind.	"	12	Francesville, Ind.	"	26
Ligonier, Ind.	"	13	Wheatfield, Ind.	"	27
Elkhart, Ind.	"	14, 15	Lake Village, Ind.	"	28
South Bend, Ind.	"	17, 18	Bradley, Ill.	"	30

A. H. MACMILLAN

Melbourne, Fla.	Apr.	2	Chattanooga, Tenn.	Apr	16, 17
Sanford, Fla.	"	3	Memphis, Tenn.	"	18, 19
New Smyrna, Fla.	"	4	Jackson, Tenn.	"	20
Bunnell, Fla.	"	5	Nashville, Tenn.	"	21, 22
Thomasville, Ga.	"	6, 7	Louisville, Ky	"	24, 25
Albany, Ga.	"	9	Cincinnati, Ohio	"	26, 27
Macon, Ga.	"	10, 11	Portsmouth, Ohio	"	28, 29
Atlanta, Ga.	"	13, 14	Huntington, W. Va.	May	1, 2

E. D. ORRELL

Elma, Wash.	Apr.	2, 3	Bellingham, Wash.	Apr.	18, 19
Puyallup, Wash	"	4	Blaine, Wash.	"	20
Enumclaw, Wash.	"	5	Concrete, Wash	"	21
Tacoma, Wash.	"	6, 7	Wenatchee, Wash.	"	23, 24
Bremerton, Wash.	"	9, 10	Entiat, Wash.	"	25
Seattle, Wash.	"	11, 12	Chelan, Wash.	"	26
Everett, Wash.	"	13, 14	Brewster, Wash.	"	27
Oak Harbor, Wash.	"	16	Ellensburg, Wash.	"	28
Mt. Vernon, Wash.	"	17	Yakima, Wash.	Apr. 30, May	1

J. C. RAINBOW

Readlyn, Iowa	Apr.	4	Alton, Iowa	Apr.	17
New Hampton, Iowa	"	5	Sioux City, Iowa	"	18, 19
Cresco, Iowa	"	6	Coon Rapids, Iowa	"	20
Allison, Iowa	"	7	Guthrie Center, Iowa	"	21
Iowa Falls, Iowa	"	9	Adair, Iowa	"	23
Fort Dodge, Iowa	"	10	Anita, Iowa	"	24
Clarion, Iowa	"	11	Audubon, Iowa	"	25
Mason City, Iowa	"	12	Kirkman, Iowa	"	26
Clear Lake, Iowa	"	13	Elk Horn, Iowa	"	27
Thompson, Iowa	"	14	Atlantic, Iowa	"	28
Ashton, Iowa	"	16	Red Oak, Iowa	"	30

W. J. THORN

New Kensington, Pa.	Apr.	2	Connellsville, Pa.	Apr.	19, 20
Pittsburgh, Pa.	"	3-7	Uniontown, Pa.	"	21
Munhall, Pa	"	9	Fairbanks, Pa.	"	23
Duquesne, Pa.	"	10, 11	Masontown, Pa.	"	24
McKeesport, Pa.	"	12, 13	Nemacolin, Pa.	"	25, 26
Jeannette, Pa.	"	14, 15	Adah, Pa.	"	27
Irwin, Pa.	"	17	Rices Landing, Pa.	"	28
Forbes Road, Pa.	"	18	Waynesb'g, Pa.	Apr. 30, May	1

S. H. TOUTJIAN

Wilmar, Ark.	Apr.	3	Boles, Ark.	Apr.	17
Wabbaseka, Ark.	"	4	Fort Smith, Ark.	"	18
Tucker, Ark.	"	5	Fayetteville, Ark.	"	19
England, Ark.	"	6	Springdale, Ark.	"	20
Little Rock, Ark.	"	7, 8	Gentry, Ark.	"	21
Redfield, Ark.	"	10	Rogers, Ark.	"	23
Hot Springs, Ark.	"	11	Lamar, Ark.	"	25
De Roche, Ark.	"	12	Russellville, Ark.	"	26
Washington, Ark.	"	13	Formosa, Ark.	"	27
Glenwood, Ark.	"	14	McPhearson, Ark.	"	28
Big Fork, Ark.	"	16	Heber Springs, Ark.	"	30

J. C. WATT

Cincinnati, Ohio	Apr.	3, 4	Belo, W. Va.	Apr.	19
Hillsboro, Ohio	"	5	Asco, W. Va.	"	20
Greenfield, Ohio	"	6	Lex, W. Va.	"	21
Portsmouth, Ohio	"	7, 8	Jenkinjones, W. Va.	"	23
Huntington, W. Va.	"	10, 11	Athens, W. Va.	"	24
Gallipolis, Ohio	"	12	Beckley, W. Va.	"	25
Charleston, W. Va.	"	13, 14	Rainelle, W. Va.	"	26
Elkview, W. Va.	"	16	Mt. Lookout, W Va.	"	27, 28
Gill, W. Va.	"	17	Montgomery, W Va	"	30
Ottawa, W. Va.	"	18	Parkersburg, W. Va.	May	1, 2

SOUND CAR NO. 1—T. E. KLEIN

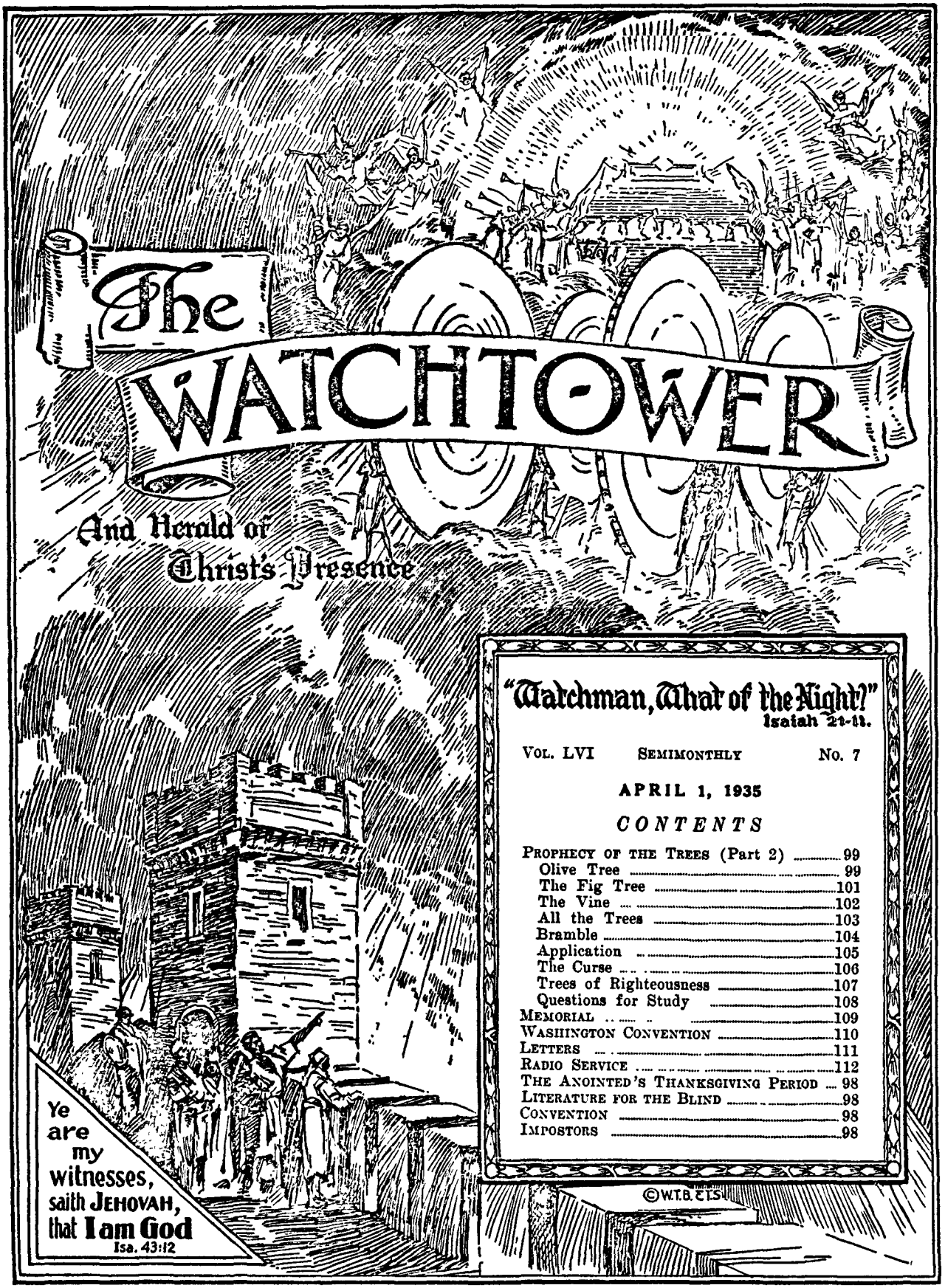
Galveston, Tex.	Mar.	19, 20	Del Dio, Tex.	Apr.	9, 10
Dickinson, Tex.	"	21, 22	Sanderson, Tex.	"	11, 12
Waller, Tex.	"	23, 24	Alpine, Tex	"	13, 14
Bastrop, Tex.	"	26, 27	Van Horn, Tex.	"	16, 17
Austin Tex	"	28, 29	El Paso, Tex	"	18, 19
San Marcos, Tex.	"	30, 31	Las Cruces, N. Mex.	"	20, 21
Seguin, Tex.	Apr.	2, 3	Hatch, N. Mex.	"	23, 24
San Antonio, Tex.	"	4, 5	Deming, N. Mex.	"	25, 26
Uvalde, Tex.	"	6, 7	Silver City, N. Mex.	"	27, 28

SOUND CAR NO. 2—H. P. WOODWORTH

Pangburn, Ark.	Apr.	2-4	Poplar Bluff, Mo	Apr.	16-18
Jonesboro, Ark.	"	5-7	Cape Girardeau, Mo.	"	19-21
Paragould, Ark.	"	9-11	St. Louis, Mo.	"	23-25
Dexter, Mo.	"	12-14	Springfield, Ill.	"	26-28

SOUND CAR NO. 3—H. G. HENSCHEL

Roswell, Ga.	Apr.	2-4	Hartwell, Ga.	Apr.	16-18
Lawrenceville, Ga.	"	5-7	Royston, Ga.	"	19-21
Social Circle, Ga.	"	9-11	Lavonia, Ga.	"	23-25
Jefferson, Ga.	"	12-14	Calhoun, Ga.	"	26-28



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

VOL. LVI SEMIMONTHLY No. 7

APRIL 1, 1935

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The WATCHTOWER

PUBLISHED SEMI-MONTHLY 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 wilfully 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 be restored and 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. It arranges systematic Bible study for its readers and 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 Express or Postal 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.

FOREIGN OFFICES

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Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
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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 Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

THE ANOINTED'S THANKSGIVING PERIOD

This period, April 13-21, inclusive, embraces the season memorializing the holy name of Jehovah as also our Lord's death, hence marks a special season of thanksgiving and praise to God. God's anointed ones everywhere, regardless of national boundaries drawn by men, will as one man in Christ Jesus work in unison these special days. Those not anointed by God's spirit, but nonetheless devoted people of good will, the Lord God invites to also take part in this world-wide expression of thanksgiving to Jehovah and his anointed King before all nations. Let attention be given immediately to your having a full share in the season's privileges, by making due preparation and arrangements as to time, territory, literature, etc. During this period an extraordinary offer of three booklets will be featured. All *Watchtower* readers not working under one of the Society's branch offices should communicate with our main office at Brooklyn both as to arrangements and as to reporting results of work.

LITERATURE FOR THE BLIND

Of the new series of booklets, *Dividing the People, Hereafter, Cause of Death, Who Is God?* and *What Is Truth?* can be supplied, in Braille, for the blind. These are obtainable at $1 a copy, or may be had on loan by any blind reader. Address the Society's branch for the blind, 1210 Spear St., Logansport, Ind.

CONVENTION

Again *The Watchtower* reminds its readers that a convention of Jehovah's witnesses and Jonadabs will be held at Washington, D. C., beginning May 30 and ending June 3, 1935. It is hoped that many of the remnant and the Jonadabs may find it convenient to attend this convention. Heretofore not many Jonadabs have had the privilege of attending a convention, and the convention at Washington may be a real comfort and benefit to them. See page 110 of this issue.

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.

ANNOUNCING COMPANY MEETINGS

Many hearers of radio transcription lectures have the desire to meet with Jehovah's witnesses and to study his Word with them. Hence wherever the kingdom message is radiocast, the time and place of meeting of the local company of Jehovah's witnesses should be announced after the transcription. The time on the air being paid for, the station manager ought to readily grant your request to make such announcement.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI APRIL 1, 1935 NO. 7

PROPHECY OF THE TREES

"That they may be called trees of righteousness, the planting of Jehovah, that he may be glorified."
—Isa. 61: 3, A.R.V.

PART 2

JEHOVAH uses men to declare his purposes, but the men are of small importance. He could just as well use inanimate things to express his will. Men often think more highly of themselves than they ought to think, because God favors them, and, thus exalting themselves, they fall. Inanimate things cannot fall because of pride and vainglory. The use of inanimate and animate things by Jehovah is emphasized by the words of Jesus, when he said concerning his disciples: "If these should hold their peace, the stones would immediately cry out." (Luke 19:40) Jehovah placed Jotham on the top of Mount Gerizim and inspired him to speak the message of God and to speak it within the hearing of God's enemies. Had Jotham, because of fear of the multitude of men below or for any other reason, failed or refused to speak as commanded, God could have caused the rocks of the mountain to speak his message. Likewise Jehovah has favored men and women in these days of peril by making them his witnesses. He has anointed them and placed them upon his "high mountain" as his representatives of his kingdom; he has put his message into the mouth of these witnesses, and if the witnesses, because of fear of Satan's representatives which they behold below, or for any other cause, should fail or refuse to proclaim that message, Jehovah could, and no doubt would, use even the inanimate things to speak for him. Let no one of Jehovah's witnesses take to himself honor by reason of his position. Jehovah God has given honor to his faithful ones by making them his witnesses, and they should meekly and humbly appreciate this fact. The faithful will perform their duty with firmness and without fear of any creatures, and in so doing will walk humbly before the Almighty God, giving glory and praise to his name and to his beloved Son the King.

[2] By placing Jotham, whose name means "Jehovah is perfect", on the mountaintop and inspiring him to speak, Jehovah there, in substance, said to the multitude below: 'Your way is wholly wrong, but my way is perfect. This man speaks a perfect message, because he is my messenger; therefore hear what he will say unto you. I have delegated to him the privilege of speaking, that I may make known my purpose. As he stands upon this immovable mass of rock and proclaims my message, so shall my purpose be immovable and unchangeable, and my word shall not return unto me void. I have purposed it, and I will also do it.' There Jehovah was acting according to his unchangeable rule to serve notice upon his enemy of the enemy's impending destruction. Jotham, being the last of the sons of Gideon, pictured the last of Jehovah's witnesses on the earth just preceding the downfall of Satan's organization and declaring God's purpose concerning the destruction of the enemy. This, together with other well-known facts, is proof that the "prophecy of the trees" is now in course of fulfillment and that the unfolding thereof is for the comfort of the remnant, that they may be strong in hope, giving glory to God.

[3] For many centuries the rulership of the world has been at issue, and therefore the question, Who is supreme? In this prophecy of the trees we have further or cumulative evidence that the wicked shall not continue to rule; that Jehovah God is supreme, and that his "trees of righteousness" shall forever be used by him to his glory in expressing and carrying out his purpose.

[4] Trees symbolically stand for living creatures. Satan's great "tree" that towered above the other "trees" of Eden rebelled against God and set up an opposition rule. When God had organized the Israelites and put his name upon them as his people, Satan set about to draw that people away from God. Formal religious worship was instituted and used to seduce and debauch the Israelites, and that was the means that the Devil used to bring about their destruction. Becoming wicked and dissatisfied with Jehovah's provision for them, the Israelites turned to the devilish leaders of Satan's visible organization and sought a king to rule over them in like manner as the heathen nations had kings.

OLIVE TREE

[5] Jotham began the utterance of his proverbial prophecy of the trees in these words: "The trees went

forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us." (Judg. 9:8) The trees here mentioned and which went forth to anoint a king, specifically referred to in verse fifteen of this chapter, are the cedar trees of Lebanon. These trees are used as symbols of selfish, covetous, ambitious men, who act under the domination and control of Satan. Being proud, they seek to lift themselves up and to do their own will for personal gain. "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan." (Isa. 2:12, 13) They correspond to the "forest of the south field". (Ezek. 20:46) In this prophecy they picture and find a miniature fulfillment in (1) the selfish, ambitious and idolatrous men of Shechem, and (2), the greater fulfillment, in the chief men of "Christendom", who were misled by the clergy, and the multitude of "Christendom", who support these ambitious men. Those "trees" (men of Israel) were looking to have a king of their own selection and liking. In this they were acting under the influence of Gog, the chief representative of the Devil. They wanted a visible king, and Satan there steered them in the direction to gratify their selfish desires. Likewise the leading men of "Christendom" at the close of the World War were particularly anxious to have the world rule according to their idea. The World War resulted in "Christendom's" loss of one "whelp", and so she took another of her whelps and made him a young lion (king of beasts) to rule the world. The World War demonstrated that the Anglo-American Empire does not rule by divine right, but that it is in bondage to the commercial-political and militarism. Now "Christendom" brings forth the League of Nations to make it the stabilizer and ruler of the world.—See Ezekiel 19:5; *Vindication*, Book One, page 252.

6 The trees, that is, selfish creatures of men, first addressed the olive tree, saying, "Reign thou over us." This must of necessity first refer to Gideon, when he was invited to rule over Israel and refused: "Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." (Judg. 8:22, 23) This shows that the "olive tree", there pictured, finds, first, its miniature fulfillment in Gideon, and, second, its greater fulfillment in the Greater Gideon, Christ Jesus, who is the Mediator of the new covenant. The "olive tree" is particularly associated with the new covenant as stated in Romans 11:24-27. The "olive tree" therefore represents those of God's organization, and is made up of those taken out from amongst men and brought into the new covenant to be a "people for his name", to bear witness for Jehovah before the nations. The "olive tree" in symbol therefore represents also the remnant now on earth bearing testimony to the name of Jehovah God. In support of this application of the parable concerning the olive tree, note the following texts: "But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever. I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints." (Ps. 52:8, 9) "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." (Hos. 14:5, 6) "And two olive trees by it, . . . These are the two anointed ones, that stand by the Lord of the whole earth." (Zech. 4:3, 14) "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth."—Rev. 11:3, 4.

7 The offer to make the olive tree ruler shows an attempt of Satan to induce those who are devoted to Jehovah God to turn away from him and, by compromising, yield to the Devil. Satan tried that very thing on Jesus in the wilderness when he offered to give Jesus all the kingdoms of the earth upon the condition named by Satan, to wit, that Jesus was to worship Satan. The offer, of course, was refused. (Matt. 4:1, 2, 8-11) In 1914 the Greater Gideon, Christ Jesus, was sent forth by Jehovah, because Satan's world had then come to an end; and at the end of the World War "Christendom", as the representative of Satan, asks Christ to rule over her upon the terms named by "Christendom", to wit, that Christ would permit the kingdoms and the rulers of this world to remain in operation, and that "Christendom" select her own successive rulers and represent Christ politically and financially on earth, and that they would rule for him as his visible representatives. "Christendom" then brought forth the League of Nations, which was of its own selection, and boldly and presumptuously declared it to be the expression of Christ's kingdom on earth. "Christendom" then demanded that God's remnant, who are branches of the "olive tree", must worship and preach according to "Christendom's" rules, and which were announced by the combined religious element. This element brings forth the League of Nations as the substitute for God's kingdom, and which is an abomination in the sight of Jehovah. The remnant decline to compromise with any part of the Devil's organization, and therefore they reject the terms and entirely separate themselves from "Christendom".

8 The olive tree made response to this offer. "But the olive tree said unto them, Should I [Jehovah's witnesses] leave my fatness, wherewith by me they honour God and man, and go [outside of Jehovah's organization] to wave to and fro over the trees?" (Judg. 9:9, *R.V.*) The olive tree by its fatness honors

God. "The root and fatness of the olive tree." (Rom. 11:17) The olive tree produces an oil which is transmitted, as God's prophet shows, into the golden candlestick that is in the temple, and gives forth light disclosing Jehovah's purpose, which is given through Christ Jesus, God's beloved Son. (Zech. 4:2, 3; see *Preparation*, pages 64, 65) Gideon had refused to rule over Israel, saying that "the LORD shall rule over you"; likewise Christ Jesus declined all similar efforts, because he rules as Jehovah's King and representative and for the honor and glory of Jehovah's name. He is the chief 'tree of righteousness, the planting of the Lord'.

9 The "fatness of the olive tree" is a symbol of joy, and the joy of the Lord Jesus is to exalt and vindicate the name of Jehovah. The remnant, by entering into the "joy of the Lord", do "honour God and man", as stated in the text. (Ps. 66:2) They shine forth as lights in the world to the glory of God. (Phil. 2:15, 16) Their shining is not because of their inherent brightness, but because the glory of Jehovah has risen upon them, and his light is seen upon them. (Isa. 60:1, 2) For Jehovah's witnesses to join in the reign with Satan's organization would be to dishonor Jehovah God's holy name. The faithful remnant refuse to have anything to do with the politics or political affairs of this world. Jehovah's witnesses do not honor men of the earth, but they do honor "the man Christ Jesus", the Greater Moses, the Mediator of the new covenant, and the One whom Jehovah has crowned with glory and honor. (Heb. 12:24; 2:6-9; Ps. 8:4, 5) Christ Jesus has now actually entered into this honor described by the Scriptures, and Jehovah's witnesses declare his glory and honor. They honor the Father and the Son. While Jehovah's witnesses do not honor any man on earth, they do obey Jehovah's commandments to honor the Son even as they honor the Father. (John 5:23) Jehovah's remnant continuously honor Jehovah God and Christ Jesus, his beloved Son, by telling the people that the kingdom of God under Christ his King is the only hope of mankind, and that it will completely vindicate Jehovah's name. Therefore is fulfilled the prophetic parable as to the remnant with reference to their refusal to 'leave their fatness wherewith they honor God and man', and they refuse to go and be promoted by any part of Satan's organization.

10 Christ Jesus now at the temple of Jehovah has committed to the faithful remnant "the testimony of Jesus Christ". The faithful remnant are olive branches in the "olive tree" and they refuse to compromise with Satan's organization, and they refuse to ask permission of Satan's organization to preach. They deliver the testimony of Jesus Christ in obedience to God's commandment, and not in obedience to man's commandment. (Rev. 12:17) This shows that the "olive tree" has refused to consider "Christendom's" proposition. Christ refused to "wave to and fro over the trees" of the wicked world and has shown his disapproval of that unrighteous rule. Christ Jesus, the great "olive tree", has rejected "Christendom", or Satan's organization, and now serves notice on it that its destruction is near. Likewise the branches in that great olive tree, the remnant, refuse to be lured away from honoring Jehovah God and his beloved Son, "the man Christ Jesus." They have come to the kingdom, pictured by Mount Zion, and to the new covenant, which has been inaugurated toward them, and they have received their new name, which the mouth of Jehovah has given them. They, like their Head, Christ Jesus, reject all promotion that comes from men, and look alone to Jehovah for promotion. (Ps. 75:6) They stand firmly to the terms of the new covenant, and as witnesses for Jehovah they now vigorously and joyfully shout to the enemy: "We are for Jehovah and for his Vindicator" Christ Jesus, the greater olive tree, will rule the world, not according to the terms dictated by selfish men or by Satan, but according to the rule of Jehovah, the King eternal.

THE FIG TREE

11 Flattery is an instrument Satan employs to entrap men, and selfish and ambitious men yield thereto and are quickly ensnared. "A man that flattereth his neighbour spreadeth a net for his feet." (Prov. 29:5) "And a flattering mouth worketh ruin." (Prov. 26:28) With flattering speech the trees then turned to the fig tree. "And the trees [of Satan's organization] said to the fig tree, Come thou [into our organization], and reign over us." (Judg. 9:10) This part of the prophetic parable is further evidence of Satan's subtle method employed to turn men away from God, and, yielding, they are ensnared and necessarily they bring about their destruction. "The fig tree" in this prophecy pictures and finds its first and miniature fulfillment in Jether, the firstborn of Gideon, and who was one of the three hundred in the battle. (Judg. 8:20) He was a legitimate son of Gideon, whereas Abimelech was a bastard. (Judg. 8:31) The Israelites had asked that the sons of Gideon rule over them after Gideon, and this Gideon had refused, and hence the first application of the parable is to the firstborn of Gideon. The second and greater fulfillment of the "fig tree" is found in the "holy nation" of God. It is the rich, fruit-bearing organization of which Christ Jesus is the head and is the all-essential One. (1 Pet. 2:9) The "holy nation" of God was born in 1914. (Rev. 12:1-5) As a further proof that in its full application the fig tree applies to the holy nation it is noted that Jehovah had selected the nation of Israel to be a people for his name, and when Christ Jesus came to that nation as his Father's official representative, he looked upon the nation and likened it to a fig tree without fruit and cursed it, because it had failed to hold forth the fruit of the kingdom. (Matt. 21:19, 20; Luke 13:6, 7; Jer. 24:1-8; 29:17; Joel 1:7) It is those trees that hold forth or

bear the truth to the glory of God that receive his approval. "Whoso keepeth the fig tree shall eat the fruit thereof; so he that waiteth on his master shall be honoured."—Prov. 27:18.

12 "Christendom" has made loud profession that she desires the nation of God to rule over the people thereof, but her professions are entirely hypocritical, because she has insisted that the nations of "Christendom" should be let alone and that God's kingdom should not "rule [the] nations with a rod of iron" and compel the obedience to righteousness, but that "Christendom" should rule in her own way under the name of God and Christ. (Ps. 2: 8, 9; Rev. 2: 26, 27) "Christendom," and particularly including her 'bastard' bosses, in effect says to Jehovah and Christ Jesus: 'You may rule in heaven, but we will rule on the earth, and we will call ours the expression of your rule.' Being as "cedars of Lebanon", that is to say, Satan's children, these chief men in "Christendom" do not like to hear the voice and command of Jehovah God, because "the voice of the Lord breaketh the cedars ... of Lebanon". (Ps. 29:5) "Christendom" invites the Lord's nation to join her family or League, which would be a compromise with the Devil, and which Christ Jesus and all his faithful followers flatly decline.

13 In the prophecy the "fig tree" refuses the offer and states the reason why acceptance would be impossible: "But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?" (Judg. 9:11) The refusal is stated in question form, but in such forcible terms that there could be no mistake of its meaning. The fruit of the fig tree is sweet, and the doing of the will of God is sweet to those who by his grace compose the new nation. Those of the new nation delight to do the will of God, because his law is right. They worship him as the only true God and worship him in spirit and in truth. They do not fear creatures, but they do fear God and are exceedingly anxious to obey his commandments, and that is sweetness to them. (Ps. 19:9, 10) The fig tree says: "Should I forsake ... my good fruit?" which good fruit is life-giving and life-sustaining truth of the kingdom. Such alone is good fruit, and this fruit of the kingdom Jehovah commits to the holy nation, including the remnant which bear it before the world as witnesses to Jehovah's name. These say as his witnesses, "We should bring forth fruit unto God." (Rom. 7:4) The word of truth of the gospel of the kingdom is committed to those of the holy nation, and the Lord fills the mind of his remnant people with this precious message of truth. "Be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (Col. 1:9, 10) Such fruit-bearing is required of all the remnant at the temple. When Christ Jesus came at the birth of the holy nation he failed to find in hypocritical "Christendom", which is the spurious "fig tree", any fruit or witness to the truth, and hence he cursed "Christendom" and cast her away.—Matt. 21:18-20.

14 Why should anyone, so greatly favored by Jehovah by being made a part of the new nation, "go to be promoted over the trees," that is, to have part in the rule over this ungodly world? If a Christian should so do he would be refusing to express Jehovah's judgment against Satan's wicked organization, and hence he would be compromising with the Devil. God's people on earth today, by reason of their enlightenment from the Word of God, are far better equipped than those of the world to put in operation an equitable rule amongst men, but for them to turn aside from their God-given commission and to yield to the flatteries of men of this world by accepting or participating in holding office, would mean to fail in the purpose for which Jehovah has called them, and they would fall into the flattering snare of Satan and be for ever destroyed. The faithful witnesses of Jehovah, forming a part of the new and holy nation, which is Jehovah's capital organization, flatly refuse to yield to worldly flattery or coercion and, turning away therefrom, they continue to sing out: "We are for Jehovah and for his Vindicator."

THE VINE

15 The Devil made three separate and distinct attempts to turn Jesus away from Jehovah, that Jesus might bring about his self-destruction, and in all of them he failed. In the parable under consideration failure resulted in the effort of Satan's representatives to turn the olive tree and the fig tree away from their righteous course. Then the third attempt was made: "Then said the trees [Satan's representatives] unto the vine, Come thou, and reign over us." (Judg. 9:12) The vine in its first, miniature application is to the legitimate sons or house of Gideon as represented in the words "thy son, and thy son's son also", whom the Israelites had asked to reign over them. (Judg. 8:22) Its greater and complete application is to the royal house of Jehovah, of which Christ Jesus is the chief member and Head, which royal house has the supreme joy of participating in the vindication of Jehovah's name. The vine produces good wine, which is a symbol of joy: "For the joy [of wine] of the Lord is your strength." (Neh. 8:10) Jesus Christ as the chief member of the royal house constitutes "the vine": "I am the vine, ye are the branches [including the remnant now on the earth and who have entered into the joy of the Lord]. . . . These things have I spoken unto you, that my joy [the joy of Jesus as the Vindicator of his Father's name] might remain in you, and that your joy might be full." (John 15:5, 11) That the complete application of the prophetic parable is in the "day of Jeho-

vah", note these proof texts: "In that day the Lord with his sore and great and strong sword [Christ Jesus] shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. In that day sing ye unto her, A vineyard of red wine." (Isa. 27:1, 2) Following the World War "Christendom" invites Christ to be her ruler upon condition that she bear his name while at the same time she pursues her own selfish course. Should the people understand that "Christendom" no longer has the name of Christ, that would be to her detriment; hence "Christendom" invites Christ to be her ruler upon her own terms and purely for a selfish reason. "Christendom" and her chief men would deny Christ and his faithful remnant-members of his house the privilege and joy of proclaiming the name of Jehovah God. She would prevent the faithful remnant from giving honor and joyful praise by proclaiming the name of Jehovah and from thus having a part in the vindication of his name. "Christendom" and all of her chief men insist on drinking Babylon's "wine". (Rev. 17:2-4) "Christendom" would have Christ to be a "vine of Sodom" and not cheer and give joy to the great husbandman Jehovah. Could the royal house of Jehovah agree to any such terms?

[16] Jehovah has given joy and strength to his royal house, and this joy must remain with them for ever. Hence the vine replied to the trees: "Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?" (Judg. 9:13) To compromise with "Christendom" by 'touching the unclean thing' or by having anything in common with her or by holding any official position under her organization, the remnant would thereby be required to forsake the joy of the Lord, and that would mean to "leave my wine, which cheereth God and man", that is to say, Jehovah God and "the man Christ Jesus". Jehovah has joy in the vindication of his own name, and those who "walk in the light" with Christ Jesus, the Vindicator, have partnership with him in the vindication of his name, which the wine of the vine here pictures. (1 John 1:5-7) Jehovah God finds cheer in the wine from his "vine" which he has planted for his own joy. "Wine maketh merry [*margin*, maketh glad the life]." (Eccl. 10:19) "Christendom" serves Satan and makes glad the heart of Satan with its wickedness and lies. (Hos. 7:3) The wine of Jehovah not only cheers his heart but makes glad the heart of the "man Christ Jesus", because the joy of Jesus is the vindication of his Father's name and he rejoices over the remnant that participate with him in that joyful work. (Isa. 61:10) It is to Jehovah and Christ Jesus that the faithful remnant give cheer by their full devotion to God, his King and kingdom. The remnant are not seeking to be pleasers of men on earth, but seeking only to please God and Christ. "Not as pleasing men, but God, which trieth our hearts." (1 Thess. 2:4) "Ye ought to walk ... to please God." (1 Thess. 4:1) These words of admonition apply to those who are of the royal house, and therefore to the branches of the true vine. Said Jesus, the true vine: "I do always those things that please him." (John 8:29) "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John 3:22) "And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."—Ps. 104:15.

[17] Jehovah's witnesses are now privileged to participate in gathering the "vine of the earth" preparatory for its destruction. Should these, who have received the anointing of the Lord, "go [and touch the unclean thing of 'Christendom'] to be promoted over the trees" of Satan's organization, it would mean their unfaithfulness to God, and they would lose all opportunity of joyfully participating in the vindication of Jehovah's name. It would also mean to them the loss of all the precious things promised by the Lord. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—Rev. 2:26, 27.

[18] The remnant must be complete overcomers in order to enjoy this promise. Christ Jesus has flatly rejected the terms of "Christendom", and his faithful followers, the remnant, must do likewise. They in obedience to God's commandment must continue to deliver "the testimony of Jesus Christ", which is committed unto them, and to do this without apology to anyone, and without asking the permission of any creature so to do. They continue and will continue to the end to declare the name of Jehovah, to point the people to Jesus Christ as the great Treader of the winepress of the fierceness of the wrath of Almighty God, and thus to warn "Christendom" that she and all of Satan's organization will soon be crushed. They faithfully and joyfully sing, as they march to Armageddon, that they are for Jehovah and for his Vindicator, Christ Jesus.

ALL THE TREES

[19] The honesty and sincerity of a creature is determined by the course of action which he takes, and thus it is well said that "actions speak louder than words". Abimelech and his supporters, as pictured by "the trees", disclose their insincerity and dishonesty by asking the olive tree, and the fig tree, and the vine, to rule over them. Likewise "Christendom", and particularly the clergy and the "principal ones of the flock", disclose their dishonesty by the course of action taken. The clergy had claimed a desire for Christ to rule, and the principal ones of their flock joined in this formal request, and the rabble or hangers-on bowed

down and dropped their shekels into the basket, all of them thereby hoping to purchase some favor to themselves, but such ones of "Christendom" had not received the truth that they had heard into a good and honest heart. During the Elijah period and up until 1918 the truth of God's kingdom had been repeatedly proclaimed throughout "Christendom", but these trees of "Christendom" were not growing on good ground and the truth did them no good. "But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Luke 8:15) The end of the Gentile times came, and the religionists were told that Christ's kingdom had come. The righteous rule of Christ was not according to the liking of the selfish clergy, the commercial and political "trees", nor to the supporters of this official element. Many who had been engaged in the Elijah work did not find or realize, in 1914, what their selfish hearts had desired. They had expected then to be exalted, but failing in this these unfaithful ones, forming the "evil servant" class, joined the other trees; "then said all the trees unto the bramble [thistle, or thorn tree], Come thou, and reign over us." (Judg. 9:14) The text emphasizes the point that "all the trees" joined in this request. "All the trees" here must of necessity include the "evil servant" or "man of sin" class, because at the time of the fulfillment of the prophetic parable the "evil servant" class as "trees" now bow and wave their arms to the earthly visible rulers and declare them to be the "higher powers", and they thus betray the Lord Jesus, as represented in his brethren, the "faithful and wise servant" class. The "man of sin" class here becomes also the Judas class, "the son of perdition." By their course of action they prove that they had not received the truth in an honest and good heart but that they through selfishness and dishonesty looked for selfish gain. "All the trees," being insincere and dishonest, could not agree on anything that is good and honest, but they do all agree on one thing, to wit, their united opposition to God's kingdom and to his anointed servants on the earth. Their course of action now proves their hypocrisy and discloses that they never did honestly and sincerely desire Christ Jesus, as pictured by the olive and fig trees, and the vine, to rule over them. Therefore "all the trees" turned to the bramble, or thorn tree. What does the bramble, or thorn tree, picture?

BRAMBLE

[20] In the miniature fulfillment of the prophetic parable, according to Judges 9:6, the bramble, or thorn tree, represented Abimelech. In the larger or complete fulfillment of the prophecy it pictured the low-down, injurious, extremely selfish and unfaithful ruling factors, that is to say, the professional politicians and the commercial giants, "the principal of the flock," and who therefore constitute the 'bastard' Christians of "Christendom". These do not devote themselves to the general welfare of the people, and certainly not to the honor of God. Concerning these hypocrites, false prophets, insincere and dishonest ones, Jesus said: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. 7:16-19) "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."—Luke 6:45.

[21] In 1918 Christ Jesus, "The Stone in Zion," was laid, and now Jehovah by his anointed and installed King and Judge gave the commandment: "But the Lord is in his holy temple: let all the earth keep silence before [hear and obey] him." (Hab. 2:20) Instead of obeying the Lord's command, "all the trees" of "Christendom" turned to the bramble, that is to say, to the selfish, heartless men of "Christendom", and said: 'Come thou, and rule over us.' "Christendom" and her principal of the flock did not then go to those who were in the new covenant as a people for Jehovah's name, that is to say, "the olive tree"; nor to "the fig tree", which brings forth the fruit of the kingdom; nor to "the vine", which has the joy of the Lord in sharing in the vindication of Jehovah's name; but they joined together in putting forth "the bramble", or thorn tree, to rule, which does not respond with appreciation to God's "rain" of truth. Call to mind now the men who have been placed in positions to rule in the earth since 1918. Among them there is not a single one who has stood for God and Christ. All have ignored the truth altogether, even though the truth has been directly brought to their attention. They have refused to consider God's kingdom under Christ as the remedy for the world's ills. On the contrary, these selfish visible rulers have brought forth various selfish schemes by which they hope to rule the world, such as fascism, Hitlerism, N.R.A., and "Holy Year" fiasco, and like selfish things, and they ask the people to put their faith and hope in these things. Instead of receiving God's message of truth, they persecute and ill-treat his messengers who bring them the fruit of his kingdom. Thus it is seen that the "ground" of "Christendom" has received the rain of God's truth, which has been repeatedly showered upon them, and "Christendom" refuses to give heed even to the notice and warning of her impending destruction, and absolutely has ignored God and Christ, and hence her days are numbered and she is nigh unto destruction: "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them

by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." —Heb. 6:7, 8.

22 Being cast out of heaven, and seeing Jesus enthroned as the King, Satan in 1918 knew that he must hasten in his work of destruction; hence he would get all the people in the nations to turn away from God and to put their trust in him, the Devil, and his earthly agencies; and this is shown by the prophetic parable by the response of the bramble: "And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon."—Judg. 9:15.

23 The "bramble", or modern Abimelech, that is, the selfish commercial and political rulers, aided, encouraged and whitewashed by the clergy, orders the "trees", that is to say, the peoples of "Christendom", to line up under Satan's banner and put on their uniforms or garments of identification, carry a flag and give a specific salute, and recognize and bow down to those in Satan's organization, and to hail them as the "higher powers" and to give their allegiance and complete devotion to such rulers. All are commanded to take a position against Jehovah and Christ Jesus, the Greater Gideon, and against Jehovah's witnesses as the representatives of the Lord on earth. Thus the modern Abimelech would have the people, pictured by the "trees", to come under and "trust in the shadow of Egypt".—Isa. 30:2, 3.

24 They must obey "Christendom's" rulers and get under the shadow of the Devil's big "tree". (Ezek. 31:6, 17) God's faithful people are under the shadow of the Almighty, but the attempt of the Devil is to drive everyone under his tree. (Ps. 91:1) The bramble wrongfully assumes to be taller and greater than the cedar trees, that is, the people. The low-down rulers of today assume exactly that position. If the people do not bow down to these cruel and devilish representatives who rule, then what would happen to them? And the bramble answers: "And if not, let fire come out of the bramble, and devour the cedars of Lebanon [that is to say, the trees which invited the bramble to rule over them]." If the people do not render blind obedience and fealty to the harsh, cruel and thorny rulers, then the strong-arm squad and the firing squad bring hot destruction upon them. The facts that have come to pass since 1918 show a fulfillment of the prophecy as here stated.

25 "Lebanon" means "white", and the "cedars of Lebanon" used in this text picture the self-righteous crowd of "Christendom", that is to say, the self-exalting, authoritative ecclesiastical element and their allies, which includes the "man of sin" class. (See verse 20.) The cruel "bramble" rulers have caused laws to be made or declared with "teeth" in them, by which they expect to compel obedience to their mandates and to their various schemes. If the people do not abide by and obey the commercial price-fixing rules, or flag rules, or salute rules, or "bring in the gold" rule, or the crop-reduction and pig-destruction rule, or any other edict or rule which the bramble crowd sees fit to make and promulgate, then hot punishment is inflicted upon the people, and the "strong-arm squad", for the sake of their own jobs, are ready and willing to inflict such punishment. The facts that have come to pass recently abundantly support this statement. "Christendom" has turned entirely to the Devil and against Christ and his kingdom. The hypocritical clergy claim to represent Christ and his kingdom, at the same time pointing to the devilish, cruel and bloody rule of the present day and saying, 'This is the only light that is in the world, because it is the expression of God's kingdom.' Jehovah's witnesses must now proclaim the truth, because the time for the dividing of the people is here, and the people must hear the truth in order that they may take whatsoever course they may choose.

APPLICATION

26 Jotham, having spoken the prophetic parable, makes the application of the parable. Likewise Jehovah's witnesses, whom Jotham pictured, must proclaim the application of the prophetic parable in the hearing of the people today. That message and its application puts it squarely up to "Christendom" as to her honesty and sincerity in the course she has taken. Jotham called upon the people of Shechem to determine for themselves whether or not they had been sincere and honest in murdering the sons of Gideon and in making Abimelech king: "Now therefore, if ye have done truly and sincerely in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; (for my father fought for you, and adventured his life far, and delivered you out of the hand of Midian; and ye are risen up against my father's house this day [the day of Jehovah], and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant [his concubine], king over the men of Shechem, because he is your brother;) if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you."—Judg. 9:16-19.

27 Jotham's words must have scorched Abimelech and his supporters and made them exceedingly hot and afflicted them with great fear, even while the coronation ceremonies of Abimelech proceeded. How could they have done truly and honestly and sincerely in selecting Abimelech as king, when by so doing they were rejecting Jehovah as king over Israel? They could not have been honest with Jehovah and

with the man Jerubbaal, whom Jehovah had used to deliver them from their enemies. They showed their insincerity and dishonesty when they maliciously murdered all the sons of Gideon except Jotham, who had escaped them. Hearing these strong words from the man high up in the mountain, Abimelech and his supporters must have known that they not only were dishonest and insincere but were cruel, malicious and cold-blooded murderers.

[28] In this day the application of the prophetic parable comes to "Christendom" in even stronger words. The clergy and the principal of their flock have long claimed to serve God and Christ. They have had the record of God's dealing with the faithful men of old, as set forth in the Bible, as well as the record of the unfaithful. They have heard the words of Jesus, the Greater Gideon, and time and again these truths have been drummed into their ears that Jesus, like Gideon, not only adventured his life but suffered the most ignominious death, that men who would believe upon him and serve God might live. "Christendom" has received an abundance of testimony that the kingdom of Christ is the only hope of the world. Jehovah's witnesses, the sons whom God gave Christ Jesus, have repeatedly brought to "Christendom's" attention the message of God concerning his kingdom. Instead of receiving these witnesses as the representatives of God and Christ, the commercial, political and clergy elements of "Christendom" have heaped upon these faithful witnesses all manner of cruel treatment, and in this cruel treatment the "man of sin" class has maliciously participated. The work of Jehovah's witnesses, the sons of his royal house, "Christendom" has slain, and when the remnant, pictured by Jotham, goes forth to deliver God's message, those wicked men like cruel billy-goats butt and bruise and injure the remnant and heap upon them all manner of cruel treatment. In this, have they been honest, sincere and true before God? Can their course be justified by the outcome? If yes, then they will have cause to rejoice.

[29] "But if not," then what? The experience of the "Holy Year" fiasco should be sufficient evidence to convince them that their course is not justified by the result, and that rule and result would apply to everything they have attempted. The rapid and continued disintegration of the nations since 1918 ought to convince all men that have any faith whatsoever in God's Word that the course of "Christendom" in that period of time, and the results, show that she is entirely wrong. Since 1918 there has been no real prosperity and happiness amongst the people. Cruel selfishness has been in the saddle all the time, and the burdens of the people constantly increase. As an illustration: The public debt of the United States has increased within that period 100 percent; the tax burden is far greater than it has ever been before; want and poverty continue to increase, and there is nothing to indicate to the people that there is any prospect for prosperity and happiness to them.

[30] Jotham was speaking under inspiration and direction of Jehovah, and hence the end was known from the beginning. Jotham states the matter in the alternative. If they had been honest and true, then they had reason for rejoicing. "But if not, let fire come out from Abimelech [the bramble], and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech." (Judg. 9:20) The words of Jotham constituted the curse of Jehovah put upon the men of Shechem, and this is proved by this text: "And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal."—Judg. 9:57.

[31] By putting Jotham high up on the mountain to deliver this message, Jehovah had provided the means for his escape from the wrath of the men of Shechem. This finds its greater fulfillment in this, that Jehovah has provided a way for his faithful witnesses to escape the wrath of Satan's agents now on earth and that he will protect and preserve his faithful ones during the time of the great battle at Armageddon. "And Jotham ran away, and fled, and went to Beer [well], and dwelt there, for fear of Abimelech his brother." (Judg. 9:21) The remnant find security in him who is the great Well of life and truth. He is their strong tower and refuge, and they know that if they should venture out of his secret place of his security they would be in danger of immediate destruction by the enemy. The only place of safety for Jehovah's witnesses is to remain close to the Lord, which requires their absolute and complete devotion to him.

THE CURSE

[32] In the miniature fulfillment of the prophetic parable "fire [did] come out from Abimelech and devour the men of Shechem", and after he had destroyed the city he "sowed it with salt". (Judg. 9:39, 45-49) Will the religious element of "Christendom", including "the man of sin", meet a like fate? Jehovah God denounces the religious element of "Christendom" as grossly hypocritical and as the most degraded prostitute. (See Revelation 17; *Light*, Book Two, pages 80-89; Ezekiel 23:2-4; *Vindication*, Book One, page 305.) "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." (Rev. 17:16) The ruling element in "Christendom" today bring forth no remedy for the general welfare and uplift of the people, but, on the contrary, bring forth devouring fiery experiences upon the people, and the people continue to suffer and are marching on to destruction. "Christendom" today turns the attention of the people away from God and his kingdom, which is

their only hope, thereby causing the people to take a course that will bring upon them the fire of God's indignation.—Zeph. 3:8.

33 Abimelech, after the destruction of the people of Shechem, pursued a course of violence resulting in his own death. In his assault upon Thebez, meaning "Brightness", he met a violent death. "And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull." (Judg. 9:53) Although God's King is upon his throne and "Christendom" has been told that in Jehovah's King the people must put their trust and hope, yet the rulers of "Christendom" persistently try to keep the people in a state of violence and bloodshed in violation of the everlasting covenant. "Christendom" will bring upon her own head everlasting ruin, just as Abimelech did upon his own head. "Christendom" would now destroy Jehovah's witnesses if permitted to do so, just as Abimelech and his men would have destroyed Jotham, had not God protected him. To his faithful remnant Jehovah now says: "Before your kettles can perceive the [kindled] bramble, be he green or be he withered, he shall be swept away. The righteous man [remnant] will rejoice when he hath seen an avenging, his feet will he bathe in the blood of the lawless one." (Ps. 58:9, 10, *Roth.*) The result shows that the course of Abimelech pictured the course of "Christendom's" rulers, and that neither was wise or just, but entirely wrong and devilish.

34 Divine justice must and will triumph. Abimelech was visited with retributive justice. (Judg. 9:22-25) God has permitted the Devil and his organization to remain and continue in operation until God's due time to destroy them. He permits the Devil to bring woe upon the people, not for the purpose of causing the people to return to God, but to permit the Devil to use all of his power to turn them away from God if he can, and then God in his own due time will execute his just judgment upon the enemy, that is, upon Satan and all of his organization. "Whoso sheddeth man's blood, by man shall his blood be shed." (Gen. 9:6) Those who have rebelled against and opposed Jehovah God will find rebellion within their own ranks. "Christendom" today stands completely guilty and is convicted entirely by her own acts. "They have sown the wind, and they shall reap the whirlwind."—Hos. 8:7.

35 The curse pronounced by Jotham God rendered upon Abimelech and upon the men of Shechem. (Judg. 9:56, 57) As Abimelech and his followers slew the sons of Gideon, so "Christendom" has slain the sons of the living God who have followed in the footsteps of Christ Jesus, and God will avenge their blood. "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?" (Rev. 6:9, 10) "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" (Luke 18:7, 8) As the curse pronounced by Jotham was inspired by Jehovah, in like manner Jehovah sends forth a curse flying through "Christendom" and his faithful remnant are commissioned to declare that curse of wrath of God. (Zech. 5:1-4) Jehovah confirms the word pronounced by his remnant. (Isa. 44:26) This he will do at Armageddon.

TREES OF RIGHTEOUSNESS

36 The paramount truth that is taught by the prophecy of the trees is the purpose of Jehovah to vindicate his name, and the manner or means that he will use to bring to pass that purpose. Why is it of greatest importance that the name of Jehovah be vindicated? Because his name stands for justice, wisdom, love and power. No creature could live everlastingly in happiness unless that creature is in harmony with the name of Jehovah; hence the name of Jehovah is of the greatest importance to all creatures. The vindication of his name means that he must and will enforce his judgment against all who defame his name and oppose righteousness. Wickedness must perish and for ever end, and only the righteous shall survive. "The Lord preserveth all them that love him: but all the wicked will he destroy."—Ps. 145:20.

37 All things created belong to God, because he is the Maker thereof. The heavens are his, and the earth and its fullness are his. (Ps. 24:1) "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11) Eden was the garden of glory and beauty, and the things inanimate there pictured the creatures animate which God created. There God planted the most magnificent forest of trees, and those trees are made symbols of his animate creatures. Among the multitude of those beautiful trees in the garden of God was a cedar tree planted near by an abundance of sweet waters and which had everything to supply its needs, and its stature and beauty of appearance was above that of all other trees of the forest. That tree was a symbol of Lucifer, whom God had made overlord of the creation of earth; hence it stood above all the other trees of the forest. Of that tree Jehovah caused to be written: "I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him." (Ezek. 31:3-10) Selfishness and covetous ambition found place in the heart of Lucifer, and he rebelled against God, and became the great adversary of Jehovah and man's worst enemy. God then entered his judgment of destruction against Lucifer and thereafter designated him as Satan the Devil. (Ezek. 28:14-19; Rev. 20:1-3) Satan defied Jehovah to put men on earth that he could not turn away from God. (Job 2:2-5) In sub-

stance Satan's challenge was that God could not plant a "forest" that Satan could not bring under his control. The question raised must be settled, and to settle it for ever in the right way Jehovah withheld the execution of his judgment or vindication of his name until such time as Satan would have had full opportunity to prove his challenge; hence Satan was permitted to remain.—Ex. 9:16.

38 Immediately following that wicked rebellion Jehovah began the planting in the earth of another forest, that such might be 'trees of righteousness, the planting of the Lord, that his name might be glorified', and hence such might have a part in the vindication of his name. The beloved Jesus was the first "tree" of that righteous forest. He proved his integrity under the test and is made the mighty tree of righteousness that vindicates Jehovah's name and by and through which life must come from Jehovah to all who become obedient to God's law. The faithful apostles are other trees planted in that righteous forest. Jehovah has continued to take from amongst the nations of men others whom he has planted as his trees to be witnesses for his name. These too must prove their integrity before they can be fully made members of Jehovah's glorious organization. These trees are planted by the Lord beside his still and deep waters of truth, that they might drink deep of these precious things that God has provided for them and that they might be in the image and likeness of his beloved Son Jesus, being wholly and completely devoted to him and his kingdom.

39 The day of final reckoning comes. It is Jehovah's day, because in this period of time he causes his message of truth to be proclaimed throughout the earth. The supreme issue must now be settled for ever. It is the day of the execution of Jehovah's judgment; hence the day of his vindication. It means that the trees of his planting will now be put to the most crucial test and that the Devil will put forth his greatest efforts to destroy these trees of God's planting. In the exercise of his loving-kindness toward his own Jehovah now reveals to his faithful remnant the meaning of his many prophecies, which includes the prophecy of the trees, and this he does that his faithful witnesses may be at the time fully assured that they are in the right way, and that their hope may be strong. For the benefit of these faithful ones the waters of truth are abundantly supplied by the Lord, and the witnesses are commanded to first drink deeply of these truths and then proclaim the meaning thereof to others, who are also symbolized as trees of the earth, that the latter may have an opportunity to choose which side to take. The doing of this work by Jehovah's witnesses must be done under great adversity and is a real and crucial test to the remnant. Every tree in the earth, that is, all men of earth, must take their choice of standing by Satan and receiving of his plagues, or standing firmly by Jehovah and Christ Jesus and receiving the blessings of God.

40 To the remnant Jehovah now says in substance: 'You are commissioned to go forth and proclaim the day of the vengeance of your God; you are commissioned as trees of God's planting to give this faithful witness, that you may be trees of righteousness to the glory of the Most High.' No creature ever enjoyed such a privilege as this. Seeing the unfolding of these prophecies, which makes known Jehovah's purpose, every true and faithful one of the remnant will now joyfully say, We are for Jehovah and for the Greater Gideon, his Vindicator. Each one now will be able to meet the test only if he, like the trees planted by the waters, reaches down deeply and drinks of the truth and then faithfully and unhesitatingly, boldly and fearlessly declares the truth.

41 Jehovah has enthroned the Greater Gideon as King. His Vindicator is marching to Armageddon, and Jehovah commands his witnesses to say to the people concerning his great King and Vindicator, "In his name shall the nations hope." The kingdom is the only hope of the world; and what a blessed hope that is now set before the people who are downtrodden "trees" of this world! Those who turn to the King and the kingdom of Jehovah will have every reason to clap their hands and rejoice. Therefore Jehovah commands the remnant, the people for his name: "Say among the [nations] that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the field [leap for joy], and all that is therein: then shall all the trees of the [forest shout in triumph (*Roth.*)] before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." —Ps. 96:10-13.

42 The capital organization of Jehovah constitutes the 'trees of righteousness, the planting of God', and these will ever be in the van of those who bring glory and honor to the name of the Most High. All of the trees that survive must get in line, and then shall "everything that hath breath praise Jehovah".

QUESTIONS FOR STUDY

¶ 1. What do the Scriptures say as to necessity that Jehovah use men to declare his purposes? Account for his thus using them. How, then, should the witnesses of Jehovah regard their relationship to him, and respond to his thus honoring them?

¶ 2, 3. What, in substance, was the message conveyed in Jehovah's placing Jotham on the mountaintop and inspiring him to speak? Apply the prophetic picture.

¶ 4. In this connection account for the Israelites' seeking an earthly king to rule over them.

¶ 5-7. With supporting scriptures, identify "the trees" mentioned in Judges 9:8. Also, with corroborative scriptures, point out fulfillment of the prophetic statement, (a) "The trees went forth on a time to anoint a king over them." (b) "They said unto the olive tree, Reign thou over us."

¶ 8-10. Explain the olive tree's response to the offer of rulership, and how this part of the prophetic parable finds fulfillment.

¶ 11, 12. What is seen in verse 10 as to Satan's tactics? How was this part of the prophecy fulfilled in miniature? What are the facts to show that its greater fulfillment is now taking place?

¶ 13, 14. Explain the prophetic significance of the fig tree's words of reply, (a) "Should I forsake my sweetness," (b) "and my good fruit," (c) "and go to be promoted over the trees?"

¶ 15. Identify "the vine", mentioned in verse 12, (a) in its miniature application. (b) In its greater application. When and how does this part of the prophetic parable have its complete application?

¶ 16-18. As expressed in relation to the fulfillment of this prophecy, how did "the vine" make reply to "the trees"? What would it mean for "the vine" (a) to "leave my wine, which cheereth God and man"? (b) To "go to be promoted over the trees"? How will the remnant meet their responsibility as involved in the application of this part (verse 13) of the prophetic parable?

¶ 19. Show whether, as evidenced by the facts marking fulfillment of that part of the parable, "the trees" were honest and sincere in asking the "olive tree", and the "fig tree", and "the vine", to rule over them. Explain the significance of the fact that "all the trees" joined in the request that the "bramble" 'come and rule over them'.

¶ 20,21. In the miniature fulfillment, whom did the bramble represent? In the complete fulfillment? Point out the facts, and scriptures, in proof thereof.

¶ 22-25. In the application of verse 15, what is seen (a) in the readiness of the bramble to accept the trees' request? (b) In the bramble's requirement that the trees 'come and put their trust in his shadow'? (c) In the alternative stated, "If not, let fire come out of the bramble and devour the cedars of Lebanon"?

¶ 26-28. What was the purpose, and the effect, of Jotham's application of the parable he had spoken? How does this have application or fulfillment at the present time?

¶ 29, 30. Point out, with illustration, the fitness then, also in its prophetic application, of the adversative "but if not", as a reason for the alternative Jotham there presented to Abimelech and his supporters. How could Jotham there so confidently declare this alternative?

¶ 31. Apply the prophetic fact (a) that this message was delivered by Jotham from the top of the mount Gerizim. (b) That 'Jotham then fled to Beer and dwelt there'.

¶ 32-35. Show (a) that the curse, or penalty, set forth in verse 20 has been incurred by those against whom, conditionally, it was there prophetically stated and recorded. (b) That the facts in evidence thereof have been brought to the attention of those involved. (c) Whether Jehovah has visited retributive justice upon them, and why.

¶ 36. Point out the paramount truth taught by the prophecy of the trees. What is meant by the vindication of Jehovah's name? Why is the vindication of Jehovah's name of so great importance?

¶ 37. How do the "trees of Eden" and the 'fair cedar of Lebanon' here come into the consideration of this prophecy? Account for the judgment of destruction entered against the 'fair cedar', and for Jehovah's so long withholding execution of that judgment.

¶ 38, 39. When, where, how, and for what purpose has Jehovah 'planted' the "trees" referred to in Isaiah 61: 3? Point out the purpose in planting them 'beside the waters', and whether that purpose is being accomplished; also the importance thereof to these "trees", and the attending responsibility.

¶ 40-42. What, then, is the privilege granted to the remnant? and how, only, will each now be able to meet the test involved? What is the nature of the message committed to them? and for what purpose is it to be delivered?

MEMORIAL

THE date for the celebration of the memorial to the name of Jehovah God and to the sacrifice of Christ Jesus is determined in this manner: From the rising of the new moon nearest to the vernal equinox, which marks the first day of the first month, count fourteen days. (Exodus 12: 1-6) According to astronomical calculations the moon rises at least 16 hours before it can be seen with the natural eye of man. In the time of Moses the calculation was made from the hour he could see the moon with the naked eye, and that is the proper manner for us to count the time. This year (called A.D. 1935) begins on the 4th day of April, and the fourteenth day, to wit, after 6 p.m. of April 17, is the proper time for the celebration of the Memorial. Jerusalem time is used.

All of Jehovah's witnesses on earth, therefore, will assemble after 6 p.m. (according to the time where each company is assembled) and celebrate the Memorial. For many years it has been the custom for *The Watchtower* to publish the Scriptural reason for celebrating the Memorial in order to afford its readers opportunity to study the same before the date of celebration. This year *The Watchtower* will not publish such an article, for the following reasons:

The book entitled *Jehovah* contains a more detailed explanation of the Memorial than *The Watchtower* could carry at one issue. All who are devoted to Jehovah God and his King should carefully and prayerfully study chapters two and three of that book, entitled *Jehovah*, beginning at page 26 and ending at page 120. Each company should arrange for such study to be had once each week, and the study should begin in time to thoroughly go over the pages above mentioned before the date of the Memorial. Such careful study requires approximately eight sessions, and it should begin as many weeks as now possible before the 17th of April and continue each week. One person should be selected to preside as chairman and conduct the entire series of studies. One person who can read well should be appointed to do the reading at such studies. The study should be conducted in the following manner, to wit: The chairman should call on the reader to read one paragraph at a time, and then entertain questions on that paragraph. Appropriate scriptures may be read and considered with each paragraph. The chairman should not talk too much.

At these studies questions may be propounded by anyone in the company, and all answers should be brief and should be confined strictly to the question under consideration. Avoid side issues which may lead to confusion. Each study meeting should be

opened and closed with prayer, and everyone present should be diligent to ascertain the true meaning of the subject matter under consideration. If the studies are conducted in this manner by all the companies throughout the earth, everyone of the anointed will have the same matter in mind and may expect the blessings of the Lord on his efforts. All of the anointed should attend these studies, and all others of good will are privileged to attend and participate in the studies.

Then on the 17th day of April, after 6 p.m., let each company of the anointed assemble and celebrate the Memorial. In doing so, use unleavened bread and real red wine. Unfermented grape juice or raisin juice will not meet the requirements. The Lord and the apostles used real red wine, and we should follow their lead.

WASHINGTON CONVENTION

PLACE

The place of meetings will be at the Washington Auditorium, which has capacity to accommodate 5,500 people, with adjacent halls giving a total capacity of 9,000 persons. The public-address system will be installed, with loud-speakers on the outside where any who desire may sit on the lawn and hear.

INFORMATION

For the accommodation of those attending it is quite necessary for the committee to know in advance who expects to attend. All persons anticipating attending the convention, please write Anton Koerber, Chairman Convention Committee, 1603 Massachusetts Ave. NW., Washington, D. C. It will be well for each company to handle this matter through their service director or secretary, and thus avoid numerous letters.

All persons who are on the side of Jehovah and his kingdom are welcome.

A bureau of information will be maintained at the Union Railway Station to instruct the persons upon arrival where to find accommodations.

REGISTRATION

This is a service convention, and it is expected that all the remnant and the Jonadabs will participate in the service. In order to assign territory it is quite necessary for everyone to register quickly upon arrival. For that purpose a registration bureau will be maintained at the headquarters, on the mezzanine floor at the Washington Auditorium, situate at New York Avenue and 19th Street Northwest.

ROOMS

The convention committee is making a canvass of the city to locate rooms for those who will attend the convention. It is expected that the price of such rooms will range from 75c to $2.00 per day, depending on the kind of accommodation desired.

MEALS

Arrangements will be made to feed those who attend the convention at a cafeteria. More information about this will be given in a later *Watchtower*.

TRANSPORTATION

Any companies desiring to operate a special train between Washington and any other point will either take up this matter with their local railway company agent or communicate with Anton Koerber, Washington, D. C. If special trains are arranged in due time they will be announced in *The Watchtower*. Many will attend who will travel by bus or private automobile. A parking space for cars will be arranged. Also a camp for tourists and for house-cars and trailers.

IMMERSION

Arrangements will be made for all who desire to symbolize their consecration by water immersion.

SPEAKERS

Various brethren from America and foreign countries will address the convention.

The public address by the president of the Society will be delivered on Sunday, June 2, and arrangements are being made to broadcast this throughout America and to foreign countries.

PIONEERS

The pioneers will desire to attend the convention, and those living far away may find it difficult to cover their expenses. To aid them in paying their expenses the following arrangement is made by the Society: All pioneers who have been continuously and actively in the pioneer service for a period of three months prior to the convention, that is to say, the months of March, April and May, may receive from the Society a credit of $25 on book account, which books will be furnished to them at pioneer rates. Application for such credit may be made to the convention committee at Washington by the pioneers registering at the PIONEER DESK.

This convention, being held at the national capital of America, should afford an opportunity to give a wide witness to people in all walks of life; therefore let all who are devoted to Jehovah present this matter in prayer before the Lord that his blessings may be added to the efforts of his people, and that the convention may magnify his holy name.

LETTERS

HONOR TO NAME OF JEHOVAH

DEAR BROTHER RUTHERFORD:

With joyful expectancy we awaited the hour when we would hear you speak on so timely a subject as "Universal War Near". What an honor to the name of Jehovah! What a condemnation to Satan and all connected with him! The zest with which it was presented could not be mistaken. Fearlessness was never more evident. You were enthused in giving it. We were thrilled in hearing it. Who would not be, particularly when one hears words of this tenor: "If the proclamation of the message of the kingdom of God is considered sedition, then let the Devil and his agents do their worst"? Only implicit faith in Jehovah would make possible such utterance. Certainly it must have shocked Satan's susceptibilities.

Yours by His grace,
NICHOLAS CHRIST, *Massachusetts.*

PRAISE JEHOVAH FOR LOVING-KINDNESS

DEAR BROTHER RUTHERFORD:

Have just read your book *Jehovah.* It is wonderful. Really, it is the acme of all your work.

Praise Jehovah for his loving-kindness for providing such marvelous help at this time of need.

Who that reads it can resist being inspired to greater activity and enthusiasm in his service? Praise his holy name.

Please excuse my interference, but I wished you to know of my appreciation.

Yours for his kingdom,
MRS. GEO. W. DEPRIEST, *North Carolina.*

A HELPING HAND

DEAR BROTHER RUTHERFORD:

You gave a helping hand to the company of Jehovah's witnesses here (in Hawaii) when you sent two witnesses to encourage service here, and they are faithful to their commission.

There are now two electrical transcription machines and three phonographs doing service. For these favors we thank God.

These Hawaiian islands are as much a part of Babylon as America. They are made drunk by the wine of Babylon poured out by the various missionaries of "Christendom".

The company of Jehovah's witnesses here appreciate more than ever the convenient food from the Word of God as contained in *The Watchtower,* and they know it is the meat in due season for the faithful at this time to enable them to witness.

May the Lord grant you grace and strength to continue in his service.

HELP IN DAY'S DUTY

DEAR SIR:

I am writing just to say how much we all enjoy your lectures on the radio and trust you will continue them. We do feel they help us so much in our day's duty. So please keep up the good work to help us through these dark days. Thanking you for the past pleasure they have given us,

MRS. E. BULLOCK,
MRS. A. L. BRICKER,
A. T. BRICKER, *New York.*

(Continued from page 112)

NEW YORK

Auburn	WMBO	Su	6:30pm
		Sa	2:15pm
Bing'mton	WNBF	Su	7:15pm
Brooklyn	WBBR	Su	10:15am
Su 6:30pm		Mo	10:30am
Tu 10:30am		Tu	6:30pm
We 10:30am		We	6:30pm
Th 10:30am		Th	6:30pm
Fr 10:30am		Fr	6:30pm
Buffalo	WGR	Su	10:00am
Elmira	WESG	Su	10:15am
Freeport	WGBB	Su	9:00am
Tu 7:00pm		Th	7:00pm
Jamestown	WOCL	Su	9:30am
New York	WBNX	Su	2:30pm
New York	WOV	Su	4:30pm
Saranac L.	WNBZ	Su	10:15am
Tu 4:15pm		Th	4:15pm
Syracuse	WSYR	Fr	5:15pm
Wh. Pl'ns	WFAS	Su	6:00pm
Mo 1:00pm		Sa	9:00am

NORTH CAROLINA

Asheville	WWNC	Th	5:30pm
Charlotte	WSOC	Su	9:45am
Greensboro	WBIG	Su	9:45am
Raleigh	WPTF	Su	9:45am

NORTH DAKOTA

G'd Forks	KFJM	Su	2:30pm

OHIO

Akron	WADC	Su	1:45pm
		We	11:15am
Akron	WJW	Su	5:30pm
		We	2:00pm
Cleveland	WHK	Su	10:30pm
Tu 11:30am		Th	2:30pm
		Fr	7:30pm
Cleveland	WJAY	Su	9:45am
Columbus	WAIU	Su	10:00am
		Th	7:15pm
Columbus	WBNS	Su	8:45am
Mo 2:15pm		We	2:15pm
		Fr	2:15pm
Dayton	WSMK	Su	1:30pm
Mt. Orab	WHBD	Su	4:30pm
We 4:30pm		Fr	4:30pm
Toledo	WSPD	Su	9:30am
		Sa	8:30am
Youngst'n	WKBN	Su	10:00am
		We	4:30pm
Zanesville	WALR	Su	10:00am
		We	4:15pm

OKLAHOMA

Elk City	KASA	Su	1:15pm
Okl'a City	KOMA	Su	12:45pm
Ponca City	WBBZ	Su	10:00am
		We	9:00pm
Shawnee	KGFF	Mo	8:45pm
We 8:45pm		Fr	8:45pm
Tulsa	KVOO	Su	10:15am

OREGON

Klamath F.	KFJI	Mo	8:15pm
Marshfield	KOOS	Mo	1:30pm
Medford	KMED	Tu	1:30pm
Portland	KWJJ	Su	4:15pm

PENNSYLVANIA

Erie	WLBW	Su	10:45am
Glenside	WIBG	Su	10:30am
Johnstown	WJAC	Su	4:30pm
Phil'a	WCAU	Su	12:00 nn
Philadelphia	WIP	Su	7:00pm
Pittsb'gh	KQV	Su	10:15am
Tu 1:45pm		Th	1:45pm
Reading	WEEU	Su	3:45pm
		We	3:45pm
Wash'ton	WNBO	Su	9:45am
W'msport	WRAK	Su	5:30pm
York	WORK	Su	3:00pm

PHILIPPINE ISLANDS

Manila	KZEG	Su	7:00pm
		Th	7:00pm

SOUTH CAROLINA

Greenville	WFBC	Su	10:00am
Spart'b'g	WSPA	Su	6:30pm

SOUTH DAKOTA

Pierre	KGFX	Su	1:00pm
Tu 4:00pm		Th	4:00pm
Watertown	KWTN	Su	9:15am
We 8:45pm		Fr	8:45pm

TENNESSEE

Cha'nooga	WDOD	Su	1:15pm
		Th	8:00am
Jackson	WTJS	Su	1:30pm
We 5:30pm		Fr	5:30pm
Knoxville	WROL	Su	7:00pm
Memphis	WMC	Su	3:45pm
Memphis	WREC	Su	9:45am

TEXAS

Amarillo	KGRS	Su	9:00am
Austin	KNOW	Su	10:00am
Corpus Chr.	KGFI	Su	9:00am
We 6:45pm		Fr	6:45pm
Dallas	KRLD	Su	10:30am
Dublin	KFPL	Th	8:00pm
		Fr	8:45am
El Paso	KTSM	Su	1:15pm
Ft. Worth	KTAT	Mo	5:15pm
We 5:15pm		Fr	5:15pm
Galveston	KLUF	Mo	8:00pm
		We	8:00pm
Houston	KXYZ	Su	10:00am
S. Angelo	KGKL	Su	1:45pm
		Th	8:45am
S. Antonio	KTSA	Su	10:45am
Tyler	KGKB	Su	9:15am
We 9:30am		Fr	9:30am
Wichita F.	KGKO	Su	12:30pm
		Th	5:15pm

UTAH

Ogden	KLO	Su	3:15pm
		We	5:00pm
Salt L. City	KSL	Su	10:45am

VERMONT

Rutland	WSYB	Su	10:00am
		Th	5:30pm
St. Albans	WQDM	Su	1:00pm

VIRGINIA

Ch'lottesv.	WEHC	Su	10:45am
Danville	WBTM	Su	10:15pm
Lynchb'g	WLVA	Su	12:45pm
Norfolk	WTAR	Su	12:30pm
Richmond	WRVA	Su	12:15pm
Roanoke	WDBJ	Su	12:30pm
		We	5:00pm

WASHINGTON

Aberdeen	KXRO	Su	1:15pm
Bell'ham	KVOS	Su	10:00am
		Th	5:15pm
Seattle	KJR	Su	10:30am
Seattle	KVL	Mo	4:15pm
Tu 4:15pm		We	4:15pm
Spokane	KFIO	Su	9:30am
Spokane	KGA	Su	5:45pm
Tacoma	KVI	Su	2:45pm
Walla Walla	KUJ	Su	7:45am
		Su	1:30pm
Wenatchee	KPQ	Su	1:00pm
Yakima	KIT	Su	10:00am
		Th	7:00am

WEST VIRGINIA

Bluefield	WHIS	Su	9:00am
		Fr	8:00am
Cha'ston	WCHS	Su	4:00pm
Fairmont	WMMN	Su	12:45pm
Hunt'ton	WSAZ	Th	4:00pm
Wheeling	WWVA	Su	10:00am

WISCONSIN

La Crosse	WKBH	Su	12:00 nn
Madison	WIBA	Su	10:00am
Mani'woc	WOMT	Mo	7:00pm
		Th	1:00pm

WYOMING

Casper	KDFN	Su	10:30am
		Th	8:45pm

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 8:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 9:30pm Su 11:40pm
We 6:30pm
Sydney 2-UE Su 9:00am
W'ga W'ga 2-WG Su 9:30am
We 7:45pm

QUEENSLAND

Brisbane 4-BC Su 10:15am
Mackay 4-MK Su 10:15am
Marybor'gh 4-MB We 9:45pm
Rockh'pton 4-RO We 10:00pm
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Su 4:45pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 8:45pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 7:15pm
Melbourne 3-AK Su 2:15pm
Melbourne 3-AW Su 10:15am
Sale 3-TR Su 6:30pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

WALLONIA-BONNE (201.7m) ESPERANCE We 8:45pm

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:30pm
Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm

CHINA

Shanghai XMHA Su 7:30pm

CUBA

Caibarien CMHD Spanish Su 7:00pm
Havana CMK Su 11:30am
Spanish Su 9:00pm
Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Paris RADIO L L PARIS We 8:15pm
Paris RADIO NATAN-VITUS Su 12:00 nn
Tu 7:45pm Th 7:45pm
Sa 7:45pm
Toulouse RADIO TOULOUSE We 7:50pm
Sa 7:50pm

MEXICO

Mexico XECW Spanish Th 10:00pm

UNITED STATES

ALABAMA

Birm'ham WAPI Su 12:45pm
Birm'ham WBRC Su 10:00am
Dothan WAGF Su 1:30pm
M'tgomery WSFA Su 3:45pm
Muscle S. WNRA Su 6:00pm
We 8:00pm Fr 8:00pm

ALASKA

Anchorage KFQD We 9:30pm
Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Bisbee KSUN Su 4:00pm
We 4:00pm Fr 4:00pm
Jerome KCRJ Mo 5:15pm
We 5:15pm Fr 5:15pm
Spanish Th 4:30pm
Prescott KPJM Su 5:45pm
We 5:45pm Fr 5:45pm
Tucson KGAR Su 5:45pm
We 7:00pm Fr 7:00pm
Yuma KUMA Su 6:15pm
Spanish Su 6:00pm

ARKANSAS

Fay'ville KUOA Su 12:45pm
We 11:30am Fr 4:30pm
Hot Sp'gs KTHS Su 1:00pm
Little R'k KARK Su 9:00am
Little R'k KGHI Su 7:00pm
We 5:30pm Fr 5:30pm
Little R'k KLRA Su 10:30am
Paragould KBTM Su 10:00am
We 11:30am
Texarkana KCMC Su 6:45pm

CALIFORNIA

El Centro KXO Su 10:00am
Eureka KIEM Su 10:30am
Fresno KMJ Su 3:45pm
Hollywood KNX Su 7:45pm
Long B'ch KGER Su 10:45am
Los Angeles KTM Su 9:30am
Su 8:00pm Th 8:00pm
Oakland KLS Su 11:15am
We 2:45pm Fr 2:45pm
Oakland KROW Su 10:45am
Su 7:15pm We 8:15pm
Fr 9:30pm Sa 10:45pm
Sa'mento KFBK Su 9:30am
S. F'cisco KTAB Su 2:15pm
Stockton KGDM Su 9:30am
We 7:15am Fr 1:15pm

COLORADO

Col'o Spr. KVOR Su 10:30am
We 5:30pm Sa 4:30pm
Denver KFEL Su 7:15pm
Grand J'n KFXJ Su 1:15pm
Greeley KFKA Su 6:45pm
Lamar KIDW Su 3:00pm
Tu 1:00pm Fr 3:00pm
Yuma KGEK Mo 12:45pm
We 12:45pm Fr 12:45pm

CONNECTICUT

Bridgeport WICC Su 10:30am

DELAWARE

Wilm'ton WDEL Su 6:15pm

DISTRICT OF COLUMBIA

Washington WOL Su 6:00pm

FLORIDA

Jacksonv. WMBR Su 10:00am
Miami WIOD Su 5:30pm
Miami WQAM Su 5:15pm
Orlando WDBO Su 12:45pm
Pensacola WCOA Su 1:00pm
We 6:45pm

GEORGIA

Albany WGPC Su 10:30am
Athens WTFI Su 9:45am
Atlanta WGST Su 5:45pm
Atlanta WJTL Su 2:15pm
Augusta WRDW Su 3:00pm
Th 8:00pm
Columbus WRBL Su 9:30am
La Grange WKEU Su 3:00pm
We 3:00pm Fr 10:00am
Macon WMAZ Su 4:00pm
Rome WRGA Su 12:30pm
We 8:45pm Fr 8:45pm
Savannah WTOC Su 1:00pm
Tho'sville WPAX Mo 5:00pm
Th 5:00pm

HAWAII

Honolulu KGMB We 11:45am
Fr 7:15pm

IDAHO

Boise KIDO Su 10:45am
Idaho Falls KID Su 10:00am
Nampa KFXD Su 11:00am
Mo 7:45pm
Twin Falls KTFI Su 10:45am
Su 4:15pm

ILLINOIS

Bloom'ton WJBC Su 9:45am
Decatur WJBL Su 10:00am
Fr 6:30am
Harrisb'g WEBQ Su 6:00pm
Quincy WTAD Su 12:30pm
We 1:00pm
Rockford WROK Su 10:15am
Su 9:30pm We 9:30pm
Sp'field WCBS Su 12:30pm
Sa 11:15am
Tuscola WDZ Su 12:45pm

INDIANA

Ind'apolis WKBF Su 10:00am
Th 1:00pm
Muncie WLBC Su 4:15pm
Fr 4:30pm

KANSAS

Coffeyville KGGF Su 1:45pm
Th 8:45pm

KENTUCKY

Louisville WAVE Su 2:45pm

LOUISIANA

Shrevep't KWKH Su 10:15am

MAINE

Bangor WLBZ Su 10:45am

MARYLAND

Baltimore WBAL Su 11:30am
Cumberl'd WTBO Mo 1:15pm
We 1:15pm Fr 1:15pm
Hagerst'n WJEJ Su 10:15am

MASSACHUSETTS

Babson P. WBSO Su 12:30pm
Boston WHDH Su 10:00am
Boston WNAC Su 10:00am
Sp'gfield WMAS Su 10:30am
Worcester WORC Su 10:30am

MICHIGAN

Calumet WHDF Tu 5:45pm
Detroit WJR Su 10:00am
Jackson WIBM Sa 6:30pm
Kalamazoo WKZO Su 9:45am
We 1:15pm

MINNESOTA

F'gus Falls KGDE Su 10:00am
Min'apolis WDGY Su 2:00pm
Moorhead KGFK Su 7:30pm
We 5:15pm Fr 5:15pm

MISSISSIPPI

Gulfport WGCM Su 9:45am
We 8:45pm
Hattiesb'g WPFB Su 1:30pm
We 7:45pm
Laurel WAML Su 1:00pm
Meridian WCOC Su 10:00am
We 6:45pm

MISSOURI

Columbia KFRU Su 12:00 nn
We 7:15am
Kans. C'y KWKC Su 2:00pm
Tu 7:00am

MONTANA

Kalispell KGEZ Su 9:00am

NEBRASKA

Kearney KGFW Su 10:00am
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:15am
Scottsbl'f KGKY Su 10:15am
We 5:45pm Fr 5:45pm

NEVADA

Reno KOH Su 10:30am

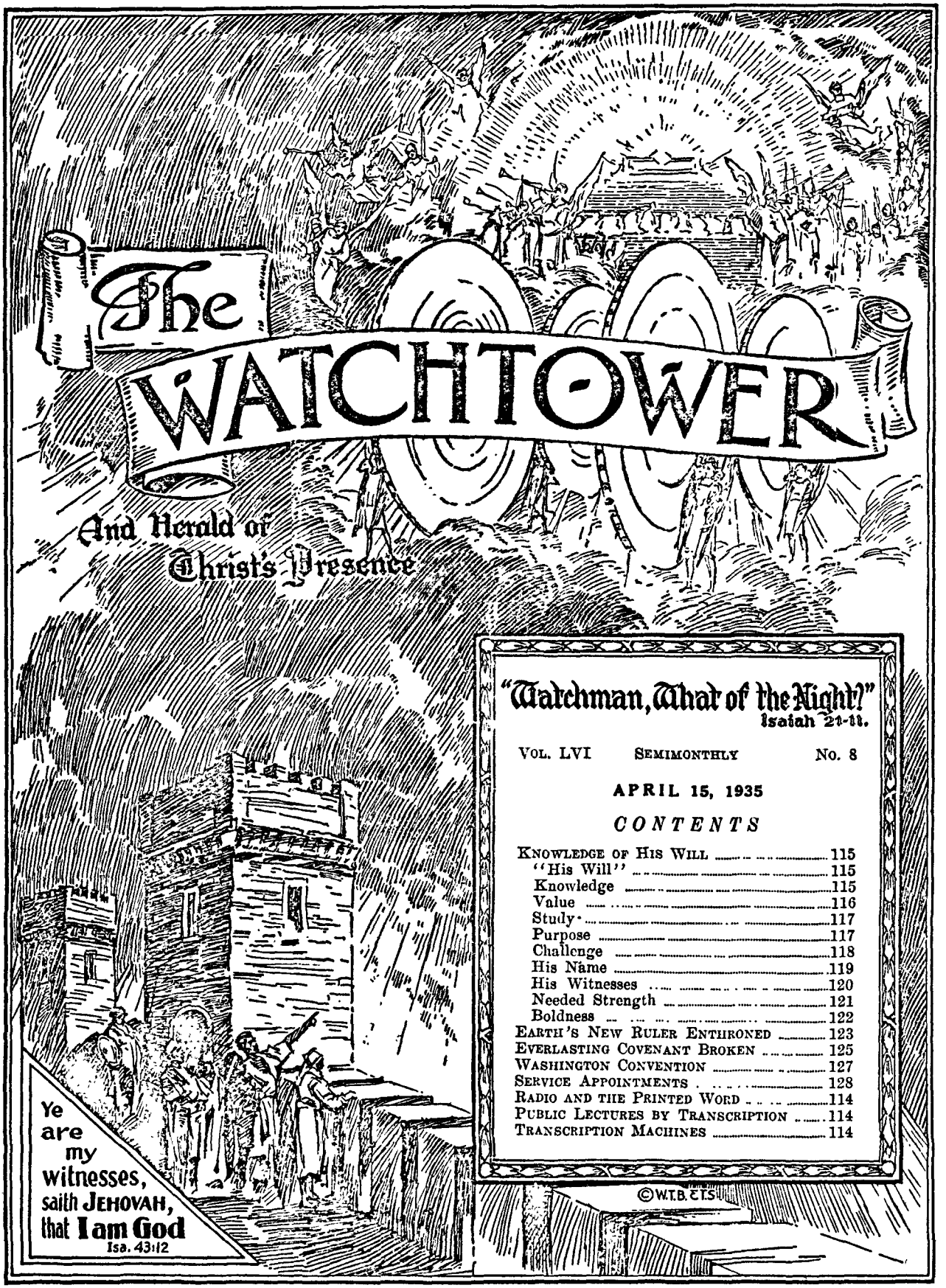
NEW JERSEY

Newark WHBI Su 9:00pm
Newark WNEW Su 10:00am

NEW MEXICO

Albuq'que KOB We 5:45pm
Roswell KGFL Su 5:15pm
We 4:30pm Fr 4:30pm

(Continued on page 111)



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

VOL. LVI SEMIMONTHLY No. 8

APRIL 15, 1935

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©W.T.B.C.T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY 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 wilfully 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 be restored and 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. It arranges systematic Bible study for its readers and 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 Express or Postal 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.

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
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.

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CONVENTION

Again *The Watchtower* reminds its readers that a convention of Jehovah's witnesses and Jonadabs will be held at Washington, D. C., beginning May 30 and ending June 3, 1935. It is hoped that many of the remnant and the Jonadabs may find it convenient to attend this convention. Heretofore not many Jonadabs have had the privilege of attending a convention, and the convention at Washington may be a real comfort and benefit to them. See page 127 of this issue.

RADIO AND THE PRINTED WORD

All witnessing parties and all individuals who engage in the witness work should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving *continual* public notice of this program while engaging in the house-to-house witnessing.

PUBLIC LECTURES BY TRANSCRIPTION

Jehovah's blessing has been markedly upon the use of the portable transcription machine. He has plainly manifested that this machine meets the need of the hour, when the enemy, under Gog, is seeking to curtail the use of the radio by God's anointed and when the people's ears are eager to hear, not man's message, but God's. The transcription machine has increased the power of Jehovah's witnesses afield to preach His truth manyfold, so that the desire for the literature is stimulated and study classes of many interested hearers are being formed. Besides more than 600 such machines in the United States alone, great numbers are now being effectively used in countries near and afar. For more information, write the Society.

TRANSCRIPTION MACHINES

The Society has made arrangements to construct and assemble portable transcription machines at our own factory at 117 Adams Street. These machines are somewhat different in construction from those previously furnished. They will be spring-wound, and operated from a 6-volt wet-cell battery. Every machine will be furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. We are pleased to announce that this machine can be offered at $100, complete, to brethren in the United States.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI APRIL 15, 1935 No. 8

KNOWLEDGE OF HIS WILL

"That ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding."—Col. 1: 9.

JEHOVAH GOD has chosen from among men a people for his name, and it is to this people that the words of the foregoing text are addressed. Each one, therefore, who has the witness of the spirit that he is a son of God, born of Jehovah's organization, should apply these words to himself. The apostle Paul was first specially chosen by Jehovah through Christ Jesus, and then the apostle was moved by the power of the Lord God to address these words to the faithful ones in Christ Jesus. The foregoing language of the apostle was peculiarly appropriate to the saints on earth when that language was first published. Those words are even more appropriate to Jehovah's witnesses, who today constitute the remnant of God on the earth. When Paul learned that some at Colosse had devoted themselves to the Lord God his prayer and desire was that they might be filled with the knowledge of Jehovah's will. Under the conditions and circumstances existing today it is of vital importance to every one of Jehovah's witnesses that he be filled with the knowledge of God's will.

"HIS WILL"

[2] The will of God is the same as his purpose. When his will is expressed, that is the expression of his purpose, decree or determination to do that thing as expressed. Jehovah has a fixed and definite reason for every expression of his will or purpose. There are no idle or superfluous words in his expressed purpose. His will or purpose is his unchangeable law; hence his will is the law or rule of action by which his approved children must be guided. Concerning the unchangeableness of his will he caused his prophet to write: "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" —Isa. 14: 24, 27.

[3] The words of this text foregoing are peculiarly appropriate to the present time. Wherever the words "Jehovah of hosts" are used the reference is to the Almighty directing his militant forces to the accomplishment of his expressed will. Again says Jehovah: "My counsel shall stand, and I will do all my pleasure. I have purposed it, I will also do it."—Isa. 46: 10, 11.

KNOWLEDGE

[4] In the language of the scripture just above quoted it is the desire that Jehovah's witnesses be filled with the knowledge of God's will. Knowledge, within the meaning of this text, does not consist merely in a mental putting together of certain facts, but it does mean that facts or truths as expressed in God's Word are collected and put together in wisdom and understanding. Knowledge of the truth means a clear perception of the truth. A knowledge of God's will means a clear perception of what God has expressed in his Word of and concerning his purpose as the same is related to his chosen people. Knowledge in "wisdom and spiritual understanding" means that a knowledge of the truth is received and is accompanied by thorough or true wisdom and discernment of spiritual things. Spiritual things can be discerned only by those who have devoted themselves to God and his kingdom.—1 Cor. 2: 10.

[5] Wisdom means the receiving of knowledge into a good and honest mind and then that creature moved by a pure heart or motive pursues a course of action in harmony with the knowledge of the truth. One may gather together or assemble in an abstract manner the facts as stated in the text of the Bible, and be able to repeat the text without hesitation, and at the same time have no spiritual discernment thereof and be entirely void of wisdom. There must be a proper appreciation of the true relationship of the creature to the infinite Creator before one can have wisdom. For that reason it is written that a man should not think more highly of himself than he ought to think, but that he should think soberly and with faith in God. (Rom. 12: 3) One who thinks too highly of himself is never able to succeed in the accomplishment of a good thing.

[6] It is written that "the fear of the Lord is the beginning of knowledge". (Prov. 1: 7) It necessarily follows that a man who does not fear God does not begin even to acquire knowledge and wisdom. For the benefit of those who seek the Lord it is written: "What

man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. 25: 12-14.

7 The promise to the man beginning in the right way is that God will show him his covenant. As here stated, God's covenant is an expression of his purpose. Fear, as that word is used in the foregoing texts, does not mean merely reverence for God. What constitutes fear is defined in these words: "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate." (Prov. 8: 13) These words are a warning that a child of God should fear to entertain or to cultivate pride, arrogancy and an evil way, that is, a way that would do injury to others. These things Jehovah hates, and the wise creature likewise hates them and fears to do or to approve what is hated by Jehovah. One who fears God fears to do any injury to his brethren, and he puts away from him pride and arrogancy, regarding these as deadly enemies. All persons who have undertaken to be servants of God, and particularly those persons placed in a position of responsibility, such as service directors, should give careful consideration to these texts and strive to pursue a course in strict conformity thereto. If one thinks of himself as of more than ordinary importance, and that he should lord it over and browbeat his brethren, then he does not have the fear of God in his heart. One who is arrogant or proud and haughty, and hence without fear of God, is in very grave danger. The wise person fears pride, arrogancy and an evil way, because the same is contrary to God's law; hence the wise person fears God, and this is the beginning of wisdom. To increase in wisdom he must always fear to displease God and fear to think of himself as of great importance. He must remember the things that God requires of those whom he approves, as it is written: "What doth [Jehovah] require of thee, but to do justly, and to love mercy, and to walk humbly [obediently] with thy God?" (Mic. 6: 8) Every one of the temple class will observe this rule and follow it, and those who do not observe and follow this rule thereby give evidence that they are not of the temple. There must now be exact unity amongst all of those who are of Jehovah's temple organization.

VALUE

8 It is of great value to the one justified in Christ Jesus to continue to increase in knowledge. "Through knowledge shall the just be delivered." (Prov. 11: 9) That means, to be sure, through a knowledge of God's will which is received in wisdom and in spiritual understanding. The value of a knowledge of the truth as compared with other things is expressed in the words of the scripture, to wit: "There is gold, and a multitude of rubies: but the lips of knowledge are a *precious* jewel." (Prov. 20: 15) It is those who gain wisdom from above that are strong in the Lord. "And by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man is strong; yea, a man of knowledge increaseth strength. For by wise counsel thou shalt make thy war, and in multitude of counsellors there is safety."—Prov. 24: 4-6.

9 Without the strength of the Lord no one is now able to stand. This is a time of war, and God's people need the strength that cometh from him. "Wise counsel," as used in the foregoing text, means the Word of God clearly received into an honest heart, and then that counsel must be followed. Only those who are guided by such divine counsel will be received into glory. (Ps. 73: 24) 'A multitude of counsel' therefore means knowledge of God's will as abundantly expressed in the Scriptures. The people of God now stand at Armageddon, and that great war will be fought within a short time, and only those who possess and are in harmony with a knowledge of God's purposes received in wisdom and spiritual understanding will successfully go through that great battle. It may then properly be said that a 'multitude of counsel' means the assembly of a great amount of knowledge in spiritual understanding of the Word of God. This scripture could not mean the assembling of a multitude of persons each expressing himself. It is the counsel of the Lord that gives strength, and the counsel of the Lord is his word or purpose expressed, received in all wisdom and spiritual understanding. God's children now filled with a knowledge of his will in wisdom and spiritual understanding necessarily fear to engage in quarrels with their brethren. If some want to quarrel, let them do so, but let those who wish to be guided by God's counsel refrain from quarreling and strife. Those who quarrel and bite one another are in the way of everlasting destruction.—Gal. 5: 14, 15.

FOOLS

10 There are those claiming to be in the truth and who insist that all the truth of and concerning God's will was published prior to 1917, and hence they oppose the Watch Tower publications of the past ten years. Their claim is that God committed to one man between the years 1874 and 1916 all the truth that is ever to be known and published, and that since that time God's people should follow the teachings of that one man. That position or claim is equivalent to saying that God is not capable of carrying out his purpose without the aid of some creature; hence the same is a denial of God. Such persons by their course of action say, "There is no God"; and the Scriptures declare that such creatures are plain fools; as it is written: 'The fool despiseth wisdom and instruction.' (Prov. 1: 7) "The fool hath said in his heart, There is no God." (Ps. 14: 1) They do not say so by their mouths, but their motive or heart condition is determined by their course of action. Despising instruction they oppose the instruction that God gives to his people

through his appointed method. Such opposers pursue their own selfish way, and hence are lawless; and being lawless, they violently oppose Jehovah's witnesses. Being workers of lawlessness or iniquity, they thereby give evidence that they have no knowledge. "They have not called upon God." (Ps. 53: 4) Jehovah God through Christ Jesus is teaching his people. No man is teaching them.

STUDY

[11] During the past ten years the Lord has given his people through the Watch Tower publications much information concerning his prophecies and their fulfillment, which truth enlightens the remnant concerning the will or purpose of Jehovah. There are those who profess to be the children of God and to be his witnesses, who not only have access to these publications but who carry them about and publish them to others; and yet many of such have little or no conception of the truth set forth in those publications, such as *The Watchtower* and the books. The persons here mentioned proceed upon the theory that the books and booklets which we now have contain merely a repetition of what was contained in the *Scripture Studies* and that hence it is not necessary to study them. If the present-day publications of the Watch Tower are the thoughts of a man or men, then no child of God should give heed to them. On the other hand, if these publications are not the thoughts of creatures expressed, but contain the spiritual food which the Lord has provided for his people, a failure or refusal to study the same works detrimentally to those who thus fail or refuse to study. No one can today successfully withstand the assault of the enemy and prove his own faithfulness and integrity toward God who fails or refuses to feed upon the spiritual food which God has provided for his people.

[12] It is only those whom Jehovah approves when put to the test that will be for ever in the kingdom. To the called ones the apostle under inspiration of the holy spirit wrote: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2: 15) A workman that is ashamed or abashed cannot be bold in this day of judgment in declaring the truth as God has commanded his witnesses to do. (1 John 4: 17, 18) He must grow in a knowledge of present-day truth with wisdom and spiritual understanding in order to be strong in the Lord and in the power of his might and in order to be a true witness to the name of Jehovah. To 'rightly divide the truth' means to have a knowledge and understanding of God's purposes as disclosed by his prophecies, the meaning of which is now unfolded by the Lord to his people. It is only those who love God that keep his commandments, and one must know what God commands in order to obey those commandments. The prophecies and prophetic pictures were recorded long centuries ago for the special benefit of those who now constitute the people of God on earth. The reason for this is that we have come to the end of Satan's world and to the beginning of the world under Christ. (1 Cor. 10: 11; Rom. 15: 4) One who studies to show himself approved unto God is not meditating on how wonderful and beautiful he is within himself, but he is gaining a knowledge of God's expressed will and receiving that knowledge in wisdom and with spiritual understanding. He sees that properly dividing the Word of truth means to apply the Word of truth to the physical facts that have come to pass in fulfillment of prophetic utterances. The words of the apostle urging his brethren to grow in knowledge and wisdom and understanding were therefore important when written, but they are of far greater necessity and importance to God's people now, because the time of great climax has been reached.

PURPOSE

[13] The man who has a knowledge of Jehovah's purpose or will and who then is diligent to perform his divinely given commission is greatly blessed. To Abraham God declared his purpose; but there is no reason to believe that Abraham had a clear understanding thereof, because it was not then God's due time for him to understand. Christ Jesus was the first one on earth who had an understanding of Jehovah's purpose and who declared it openly. Jesus was sent by Jehovah to earth to carry forward God's purpose or will, and for that reason he said that he came not to do his own will but to do the will of his Father who sent him. (John 5: 30; 4: 34; 6: 38) He was born a man-child, and at his maturity as a man he began to carry forward his Father's purpose. For that reason he said: "To this end [that I might accomplish this purpose] was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18: 37.

[14] What was the primary truth that he came to declare? We may be sure that he would begin his ministry by declaring that great important truth, and these are the words he used in opening his campaign, to wit: "The kingdom of heaven is at hand." (Matt. 4: 17) This declaration he made before he chose his disciples, who also must thereafter be witnesses to the truth. Why should Jesus announce the kingdom then, seeing that it was not the time to set it up? Because Lucifer, whom God had originally made the overlord of man, had rebelled and Jehovah had cast him out of his holy mountain or organization and had named him Satan, or Adversary. God had cut down Lucifer's "tree". Then Satan the Devil went forth and builded an organization in opposition to Jehovah God, and into that organization he drew wicked angels and almost all of mankind. Jehovah's purpose from the beginning was to build a new organization that shall rule heaven and earth, and that organization is the kingdom of heaven, which Jesus announced at the beginning of his ministry. Jehovah God had then

selected Jesus to be the King or rightful Ruler of the world, and Jesus was then at hand.

CHALLENGE

15 The announcement of Jesus that the kingdom of heaven is at hand meant that he, as the rightful King, had come, and his announcement was an open and bold challenge to Satan the Devil. The rulership of the world there became involved, and Satan knew that the success of God's kingdom under Christ would mean his, that is, Satan's complete defeat. For this reason Satan waged a deadly warfare against Jesus from that time forward. This is proved by the fact that Satan began his assault upon Jesus in the mountain of temptation by fraudulently attempting to cause Jesus to commit some act to bring about his own violent destruction. Failing in those three temptations in the wilderness the Devil brought up thereafter all of his forces and agencies to accomplish the downfall and destruction of Christ Jesus. Jesus foreknew Satan's purpose and knew the agencies that the Devil was then using in opposition to God's kingdom. For this reason Jesus spoke a parable to the pharisaical clergymen who came to engage him in conversation. This parable disclosed that the Lord had committed to certain husbandmen duties in connection with his vineyard; that these husbandmen ill-treated and killed God's servants; but at last he sent unto them his Son. "But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance." (Matt. 21: 38) In that same connection Jesus identified himself as the One whom Satan's agents sought to destroy. This opposition was due to the fact that the world's rightful King was in Satan's way.

16 Immediately preceding his ascension into heaven Jesus instructed his disciples that they would receive the power of the holy spirit and that then they must be witnesses throughout the earth. (Acts 1: 8) At Pentecost the apostles did receive the power of the holy spirit, and they immediately began to give testimony, and their first testimony was that Jehovah God had made Jesus Lord and Christ, that is to say, the anointed One to rule the world. (Acts 2: 36) That which the apostles thereafter stressed and emphasized in their testimony was that the kingdom of God under Christ must rule the world. Their testimony was a direct challenge to the Devil, and for them it meant a fight. All the facts show that the lives of these faithful apostles on earth were spent in a warfare forced upon them by Satan. They were repeatedly assaulted by Satan and his agents because they were witnesses to the truth concerning the kingdom. The apostle said to his brethren: "We must through much tribulation enter into the kingdom of God." (Acts 14: 22) Necessarily that means that those who shall be associated with Christ Jesus and his kingdom of a certainty must be subject to repeated assaults by Satan and his agents. The persecution of the apostles and of other faithful followers of Christ Jesus in the early days was due to the fact that they told the truth. Many of those faithful ones were foully killed. And what was the real reason for it? Was it because the earthly agents of Satan feared these men who were faithful to God? Not at all. It was because these faithful ones were proclaiming the truth of and concerning the kingdom of God under Christ and that proclamation of the truth was a challenge to the Devil; and for that reason he sought their destruction.

17 Then followed the organization of the Papacy, which is a so-called "religious organization", and which organization is ruled by the Roman Catholic hierarchy. From the very beginning that organization has been and is a political-religious organization of Satan. Be it noted that the Catholic hierarchy has never suffered persecution from Satan, and the reason is that it is a part of Satan's organization. Then arose an organization called "Protestants", and the faithful amongst those were persecuted by the Catholic hierarchy; but in the course of time that Protestant organization became a political-commercial-religious organization, and hence a part of Satan's world. During the long period of time from the organization of the Papacy until about the year 1874 (A.D.) there was a very small number of people who gave testimony to the Lord of and concerning his kingdom, and only such faithful persons suffered any particular persecution. The reason therefor is announced by Jesus, in John 15, and that reason is that the religionists in that period of time, as well as now, are a part of the world.—John 15: 19.

ELIJAH PERIOD

18 During the Elijah period of the church there was a very small amount of testimony given concerning the kingdom of God, because the purpose of Jehovah was not then clearly understood. During that period of time the controversy was chiefly about doctrines, such as hell torment, purgatory and the "restitution" of the human family. The rulership of the world was not involved, because the right of Satan to rule was not brought prominently to the fore. Near the end of the Elijah period God's people were given more knowledge concerning the kingdom, and the faithful ones began to stress the importance of the rulership of the world under Christ Jesus, and then the real persecution began. Call to mind that it was the publication of the paper *Kingdom News* that fired the enemy to come down on the heads of God's people with great wrath, and the publication of that paper occurred early in 1918. The real reason for that persecution was that the testimony was there a challenge to the Devil and his agencies.

HIS WILL

19 The apostle had knowledge of God's will or purpose, and it was his desire that all saints should gain a

knowledge of Jehovah's will. With intelligence and real earnestness the work of God's people in the Elisha period began about 1922, which date marks the second outpouring of the holy spirit. Since then the work of Jehovah's witnesses has been to declare the message of God's kingdom with boldness, and their testimony has been and is an open declaration of war to Satan. The testimony and work of the remnant has drawn the fire of Satan and his agents upon them, and the remnant has been and is subjected to persecution like that which came upon the apostles. The past ten years have marked a constant and continuous increase of persecution upon Jehovah's witnesses, and now we can plainly see the reason therefor, and the reason is that Jehovah's witnesses now stress the fact and the importance of the rule of the world by Christ Jesus.

UNDERSTANDING

[20] Jehovah God gave to Jesus Christ a revelation of his purposes, the understanding of which began to come to God's people on earth after 1922. It was in March 1925 that *The Watchtower* published for the first time the article entitled "The Birth of The Nation", meaning the beginning of the kingdom under Christ. That clearly marked the beginning of the understanding of God's people on earth of Jehovah's purpose. It was then that we saw for the first time the two great organizations, to wit, Jehovah's organization and Satan's organization, in deadly conflict. We saw then that the testimony of Jesus Christ had been committed to God's remnant on earth and that the remnant must obey God's commandments in delivering that testimony, and that hence the Devil goes forth to make war upon such witnesses and attempts to bring about their destruction. (Rev. 12: 17) Of necessity the testimony of Jehovah's witnesses must be and is a declaration of war against Satan, because that message declares God's purpose to destroy Satan and his wicked organization and that he will bring about this destruction by and through Christ Jesus his great Vindicator.

[21] Then it was that we began to see and to understand that Christ Jesus had come to the temple of Jehovah and was gathering unto himself God's approved ones. By the light of the temple our understanding became enlarged. Those who have not seen and appreciated the great truth of the coming of the Lord Jesus to the temple have been left in the dark. Those in the temple, and who have abode there, have been marvelously enlightened and refreshed. It is to these faithful ones that the words of the apostle now apply when he says: "That ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding." Those who abide in the temple must have now a knowledge of God's purpose, and Jehovah has made abundant provision for such increase of knowledge.

TRUTH REVEALED

[22] During the Elijah period it was understood to be God's purpose to save men from death, take a small number thereof to heaven, and then to "restore" to earthly perfection all who would obey during the millennial reign of Christ, and that he would destroy all disobedient ones. Stated in other phrase, it was understood to be the paramount purpose of Jehovah God to save human creatures. In the temple God's people have now learned that such is not the chief purpose of Jehovah, but that the salvation of human creatures is merely incidental to God's great purpose, and that only those who meet the conditions imposed upon them can be saved at all. The great and paramount purpose is the vindication of Jehovah's name by and through his kingdom.

[23] The declaration of Jehovah at Eden that the seed of the woman should bruise the serpent's head now has a far greater meaning to us than it had in former days. The seed of God's woman is his kingdom or royal house, the offspring of Jehovah's universal organization. The serpent and his seed is not merely the Devil, but means Satan's entire organization, both visible and invisible, and that seed shall be destroyed by God's kingdom of heaven. From the very time of Eden till now the words of Jehovah, as stated in Genesis 3: 15, have been a declaration of deadly warfare against Satan, which war will find its completion in the battle of the great day of God Almighty, which is just at hand.

HIS NAME

[24] The paramount issue or question to be settled by the battle of the great day of God Almighty is the name of Jehovah God, and hence the most important thing is the vindication of his holy name. By keeping this great truth at all times in mind we are better enabled to see and understand the will of God as expressed in the unfolding of his prophecies. When Satan defied God and challenged him to put on earth men who would maintain their integrity toward God under the test, that raised the question of Jehovah's supremacy, and hence of his name, because the name of Jehovah stands for supreme power, perfect wisdom, complete justice and entire unselfishness. The purpose of Jehovah must be accomplished. The name of Jehovah is magnified as of supreme importance by the words uttered by the prototype of Christ Jesus, to wit: "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. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen. The prayers of David the son of Jesse are ended."—Ps. 72: 17-20.

[25] These words constitute a declaration of war against Satan. Furthermore the Lord Jesus as Jehovah's faithful and true witness hurled defiance at

Satan when he declared: "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." (Ps. 22: 22) The apostle specifically applied the words of this psalm to Jesus and his brethren and declared God's purpose to destroy Satan and his organization by his "Hand", Christ Jesus. (Heb. 2: 12-14) The time draws near when this final conflict will take place; hence the increased persecution of those who are on the Lord's side.

HIS WITNESSES

[26] Since the coming of Christ Jesus to the temple and the enlargement of our knowledge we have learned that God's purpose in bringing men to a knowledge of the truth is not to get them to heaven to help rule the universe, but that he has been taking out from the world a people for his name. It seems quite certain that those thus taken out as a people for his name God selected chiefly at the beginning and at the end of the Christian era. By that is meant that Jehovah's true witnesses were selected chiefly in the days of the apostles, and after the coming of the Lord Jesus to the temple. Why, then, has Jehovah suffered Satan to carry on his wicked organization during all the centuries past? The true answer to that question we did not learn until the coming of Christ Jesus to the temple. The answer is that God has permitted Satan to go his limit in his attempt to carry out his boastful challenge and that in due time Jehovah may show all creation his own supreme power, and in the meantime have his witnesses declare his name in all the earth.—Ex. 9: 16, *Leeser*.

[27] Jehovah has given Satan open and full opportunity to prove his wicked challenge, and before he executes Satan and his wicked agents God will have his witnesses boldly declare throughout the earth his own great name. To carry out his purpose Jehovah sent Jesus to the earth to tell the truth, and for telling the truth Satan caused Jesus to be put to death. Jesus plainly declared that every one who hears and obeys his voice must likewise tell the truth of and concerning Jehovah and his purpose, hence all such must expect to be assaulted by the Devil and his agents. (John 18: 37; 15: 19, 20) Because Jesus was faithful unto death in bearing testimony to Jehovah's name God raised him up out of death and gave him the highest place in the universe and designated him as "the faithful and true witness". This further proves that the chief purpose of Jehovah in sending Jesus to earth was to declare the truth in vindication of his name.

[28] The apostles were witnesses for Jehovah, and they were put to a violent death because of their faithfulness in declaring the truth. Upon the coming of Christ Jesus to the temple those faithful witnesses are first resurrected and gathered to himself. Then the remnant on earth are gathered unto the Lord to the temple, because these are the ones taken out from the world for the name of Jehovah and they must be witnesses to the name of Jehovah. Every one who now enjoys the light of the temple of God was once in darkness in Satan's world. Now these have been brought out of darkness into the light of God's kingdom. Why has God taken them out of darkness and brought them into the light? Has he done this merely that they might be saved and find a home in heaven? That question must be answered, No, the purpose being stated by the apostle in these words: "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 impossible for us to show forth the praises of God unless we have a knowledge of his will or purpose. Since being brought into the temple Jehovah through Christ Jesus has provided all the means for the acquiring of the desired knowledge. Take note of some of the spiritual food Jehovah has provided for the benefit of his witnesses. He has taught us that love means an unselfish devotion to God, which Jesus has demonstrated by his complete devotion to his Father. He has informed us that Jehovah is the great Rock and that his universal organization is his mountain, out of which the Stone is cut without hands, and which Stone becomes the Ruler of the world. He has made known to us that the kingdom is his highest creation, because it is by and through his kingdom that he will vindicate his holy name.

[29] Since bringing the faithful into the temple the Lord has unfolded to them his prophecies written in times of old. These prophecies and the physical facts showing fulfillment thereof he has caused to be published in the Watch Tower publications, that his people might grow in knowledge concerning his purposes. He has caused the revelation of his prophecy to be published in numerous books and booklets. The information therein contained could not become knowledge to anyone unless he studies the contents of those publications. Hence study is vitally necessary. If these books and booklets contain merely a repetition of what was published in the *Scripture Studies*, then there would have been no reason for their publication. If we believe that Christ Jesus is at the temple of God and that he and Jehovah are our Teachers, then we may know that these great Teachers have provided this information that we might grow in the knowledge of Jehovah's will in wisdom and in spiritual understanding. Believing these things, every one of the temple class should be exceedingly diligent not merely in casually reading what is published, but in carefully studying and considering what God has caused to be published. We cannot show ourselves approved unto God unless we study the truth which he has revealed for our benefit. Those who are neglecting to study carefully the truth as it is unfolded are sorely neglecting the food which God has provided

for them and by and through which their strength is derived.

[30] In the book *Preservation* God has given his people the opportunity to learn how his protection is provided for those who love him. In the book *Preparation* he has caused to be set forth the facts showing the fulfillment of the prophecy of Zechariah and disclosing his purpose to destroy Satan's organization, and the means by which he will bring about the destruction for the vindication of his holy name. In the book bearing the name *Jehovah* he makes known his purposes as expressed by his covenants, the meaning of the plagues at Egypt, and their antitypical fulfillment, and how these shall come upon the whole world, and what position Jehovah's people must take. Now he gives to his people an explanation of the prophetic picture of Gideon and his army, and this may properly be taken as an indication that the day of battle of final settlement of the great issue is very near at hand. These are some of the things which we need to know, and which Jehovah has provided that we may know them and that we may increase in wisdom, take the wise and proper course, and continue to increase in spiritual understanding that we may be more efficient in fulfilling the commission he has given to his people.

WORTHY

[31] The greatest privilege ever accorded to a creature is that of serving Jehovah God. Those whom he has taken out of the world for his name's sake Jehovah has constituted his witnesses, and to them he has said: "Ye are my witnesses . . . that I am God." Why was the apostle so anxious and why did he pray so earnestly that the saints might come to a knowledge of God's purpose in wisdom and in spiritual understanding? His own words constitute the answer: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."—Col. 1: 10.

[32] The walking worthy before God does not mean what we formerly thought, such as character development. It means to know God's purpose and then to be faithful in performing the commission and obligation laid upon his witnesses. To be "fruitful in every good work" means to be bearers of the fruit of God's kingdom, which fruit is the message of truth concerning the kingdom. This he has committed to his witnesses, and this life-giving and life-sustaining message of truth they must carry to others; and in doing this such witnesses increase in the knowledge of God.

NEEDED STRENGTH

[33] Now the remnant see and appreciate the truth that there are two mighty organizations facing each other for final battle and that those who are in God's organization are absolutely in need of divine strength to be exercised in their behalf. Such strength is exercised only in behalf of those who are wholly devoted to God; 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) That is another reason why the remnant must be filled with the knowledge of his will in all wisdom and spiritual understanding, that they might be "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness". (Col. 1: 11) The remnant must study to gain this knowledge and strength.

[34] Because of the repeated and continuous persecution of the remnant by the agents of Satan Jehovah's witnesses must suffer long and be patient. Patience means the constant and steadfast forward movement of the remnant in the performance of their God-given commission and doing so amidst great persecution, at the same time rejoicing that they have a part in suffering the reproaches like those which the Devil heaped upon Christ Jesus because of his faithfulness in telling the truth. "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." (Rom. 15: 3) There is no other way to enter into the kingdom save through suffering for righteousness' sake; and the remnant, having a knowledge of that truth, rejoice because they are permitted to engage in the fight on the Lord's side.

[35] It is the faithful witnesses for Jehovah, taken out of the world for his name and who continue faithful in the performance of their duties and obligations, that are made partakers of the inheritance of the saints in light. These rejoice in the light given to them at the temple, and they delight to do the will of God. Shall we therefore give thanks and honor to any man for this knowledge and light gained by feeding upon the spiritual food provided? Most certainly, no; because to do so would be an insult to God. He is the one who through Christ Jesus at the temple has provided this spiritual food. For this reason, continues the apostle: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1: 12, 13) It is now easy to be seen why those who give honor and praise to a man for what truth they have received continue in the dark and have no appreciation of present-day truth.

[36] Jehovah has made Christ Jesus Lord and King and has given him pre-eminence in all things. By his blood are we redeemed and made righteous before the Lord God, and by and through his merit are privileged to be partakers with him in his kingdom. (Col. 1: 14-16) As a condition precedent, however, to entering into the kingdom we must suffer like reproaches that came upon Jesus, and hence suffer because of our faithfulness in bearing testimony to the truth, and which testimony is now committed to the

remnant. God provides the strength for the remnant to meet these trying conditions.

BOLDNESS

[37] Every one who enters fully into the kingdom must be a witness to the truth and must deliver the testimony with boldness and without fear of man or devil. (1 John 4: 17, 18) Let Jehovah's witnesses think of themselves soberly and as they ought to think. Why should a witness for the Most High be abashed and tremble in the presence of the harsh rulers of Satan's world, or be arrogant in the presence of the most lowly person? To think soberly and properly means that Jehovah's witnesses must keep in mind, in substance, these things: By the grace of Jehovah God I am his witness, and back of me is unlimited power as long as I am acting according to his will. I must expect the enemy to persecute me, and I know that my God is able to deliver me when and in the manner that is pleasing to him. I will continue to declare his name and his kingdom regardless of what creatures may do to me.

[38] To all of his faithful followers Christ Jesus says: "Behold! I send you forth as sheep into the midst of wolves; be, therefore, sagacious as serpents, and innocent as doves. But beware of these men; for they will deliver you up to high councils [courts], and scourge you in their synagogues; and they will bring you before governors and kings, on my account, to bear testimony to them and the [nations]."—Matt. 10: 16-18, *Diag.*

[39] The very things here mentioned were done to the apostles, and to the faithful ones immediately associated with the apostles, because they were faithful in declaring Jehovah's purpose to rule the world by his righteous King Christ Jesus. Like persecutions and things have come upon the remnant who are now Jehovah's witnesses, and for the reason that they boldly declare Jehovah's purpose to rule the world by his righteous King Christ Jesus. Such persecution is made manifest particularly upon the first and the last witnesses of Jehovah on earth. Jesus did not say to his faithful followers that they should hide out when they are persecuted, but he told them that they should go on in giving the testimony. It was impossible for his apostles and those immediately associated with them to complete the testimony before the coming of the Lord Jesus, because they lived only a few years. Therefore Jesus said to them: "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."—Matt. 10: 23.

[40] But how shall Jehovah's witnesses now act? When persecuted in one place, shall they flee to another to avoid persecution? No; for the reason that Christ has now come, has taken his authority and has gathered the temple class and instructed them and sent them forth as his witnesses. Now the remnant must finish the testimony; therefore they must boldly continue to bear witness to the truth, trusting in the Lord to deliver them in his own time and way. Hence the Lord says to these faithful ones: "Be not afraid of those who kill the body, but cannot destroy the [future] life; but rather fear him who can utterly destroy both life and body in Gehenna. Whoever, therefore, shall acknowledge me before men, I also will acknowledge him before that Father of mine in the heavens. But whoever shall renounce me before men, I also will renounce him before that Father of mine in the heavens. Think not that I am come to send forth peace on this land; I am come not to send peace, but war." (Matt. 10: 28, 32-34, *Diag.)* This is a time of war, and the faithful witnesses of Jehovah need expect nothing less than a fight.

[41] Each one who enters into the kingdom must be changed from a human to a spirit organism; and what difference does it make how such die, just so they are faithful unto God and unto his kingdom? Satan persecuted Jesus and his apostles because they were declaring the kingdom of God, which kingdom will destroy Satan and his organization. Likewise Satan and his earthly agents now persecute Jehovah's witnesses because they deliver the testimony of Jesus Christ which is committed to the remnant. The remnant must deliver this testimony or declaration of war against Satan. It is a glorious fight, and will end in a glorious victory for Jehovah and his Christ. The faithful followers of Christ Jesus now rejoice to fill up the sufferings left over and to be received by the faithful ones at the present time.—Col. 1: 24.

[42] Let the remnant therefore be diligent today in fulfilling the prayer and desire expressed by the apostle, to be "filled with the knowledge of his will, in all wisdom and spiritual understanding; that [they may] walk worthy of the Lord", with whom they are privileged to be associated in the battle for righteousness and for the kingdom. Continue to increase in the knowledge of his will; and to that end the remnant must be diligent daily in feeding upon the spiritual food published in the Watch Tower publications by the grace of God and for the aid and comfort, strength and hope of the people who are devoted to Jehovah and his kingdom.

QUESTIONS FOR STUDY

¶ 1. By whom, and how, were the words of this text provided? To whom were they addressed? By whom and to whom should they be applied? What was the immediate occasion for these words? For what conditions and circumstances was this prayer recorded?

¶ 2, 3. What is here meant by "his will"? For what purpose has Jehovah provided an expression of his will or purpose? What has he said concerning the unchangeableness of his will? What is the significance of the expression "Jehovah of hosts"?

¶ 4, 5. Just what is meant by knowledge, within the meaning of this text? Knowledge of the truth? Knowledge of God's will? Knowledge in "wisdom and understanding"? Distinguish between knowledge and wisdom. Under what conditions only can one have wisdom?

¶ 6, 7. Explain what is meant by "fear of the Lord". How is it related to knowledge and wisdom? According to

Proverbs 8: 13, how is fear of the Lord, or, on the other hand, the absence thereof, made manifest? What does God require of those whom he approves, and as marking those of the temple class?

¶ 8, 9. Point out, with scriptures, the great value of knowledge. The relationship between knowledge and wisdom. The meaning and application of Proverbs 24: 5, 6, and the great importance of a 'multitude of counsel' and of being guided thereby.

¶ 10, 11. Account (a) for the position taken by some who claim to be in the truth but who oppose the instruction God is giving to his people through his appointed method. (b) Also for the fact that there are those who have access to the publications containing that truth, and engage in distributing those publications to others, yet have but little conception of the truths set forth therein.

¶ 12. Explain and apply 2 Timothy 2: 15. Why are these words of the apostle particularly important at this time?

¶ 13, 14. Since to Abraham God declared his purpose, why is it that Christ Jesus was the first one to declare Jehovah's purpose openly? With what great important truth did he begin his ministry? How could he at that time properly announce the kingdom of heaven as at hand?

¶ 15-17. Account for Satan's persistent warfare against Jesus from the very time of Jesus' announcement of the kingdom. What were the experiences of the apostles in this regard, and why? Point out the origin and the course of procedure of the Roman Catholic hierarchy and of the Protestant organization.

¶ 18. Account for the marked persecution of God's faithful people near the end of the Elijah period of the church.

¶ 19. The year 1922 marks what important event in fulfillment of prophecy? What has been the testimony and work of God's people since then? and why has this brought increased persecution?

¶ 20, 21. What important truth made known to God's people marked the beginning of their understanding of Jehovah's purpose? What other great truths were then seen? Why does the declaration of these truths bring opposition from the enemy? Point out the importance of seeing and appreciating the truth of the Lord's coming to the temple.

¶ 22, 23. Compare the outstanding purposes of Jehovah as made prominent in his Word. What is now clearly seen to be the meaning of Jehovah's declaration of Genesis 3: 15?

¶ 24, 25. Point out the importance of having clearly in mind and appreciating the fact that the paramount purpose of Jehovah is the vindication of his name. Explain the situation giving rise to the question of Jehovah's supremacy. Why does the declaration of Jehovah's supremacy result in persecution of those who are on the Lord's side?

¶ 26-28. What are some of the important and timely truths made clear to God's people since the coming of Christ Jesus to the temple? Account for the fact that the activities of Jehovah's true witnesses have taken place chiefly at the beginning and at the end of the Christian era. With scriptures, explain the purpose of taking these out of darkness and bringing them into the light.

¶ 29, 30. What means has Jehovah used to provide for his people the necessary information concerning his purposes? Show that Jehovah has given his people the necessary enlightenment right up to the present time. What is necessary on their part that they may show themselves approved unto God?

¶ 31, 32. How great is the privilege accorded to those whom Jehovah has taken out of the world? What is the importance of their coming to a knowledge of God's purpose in wisdom and understanding? What is the meaning of the apostle's words of Colossians 1: 10?

¶ 33-36. What great truth now seen and appreciated by the remnant shows the need of divine strength to be exercised in their behalf? What is meant by patience, and why is it now so important? Point out the timeliness of the apostle's words (a) of Colossians 1: 12, 13. (b) Of Romans 15: 3. (c) Of Colossians 1: 14-16.

¶ 37, 38. Apply 1 John 4: 17, 18, and Romans 12: 3.

¶ 39, 40. Show that in his words at Matthew 10: 16-18 Jesus clearly foretold the experiences of those to whom and for whom they were spoken and recorded. Apply Matthew 10: 23.

¶ 41, 42. What should the remnant now do, and why, in harmony with the counsel presented in this prayer of the apostle and now brought to their attention by the method which Jehovah has chosen for the instruction of those devoted to him and his kingdom?

EARTH'S NEW RULER ENTHRONED

SOME claim that the Almighty God has always ruled as King over the earth. Others, when disappointed or suffering, give expression to their inmost thought by saying, "If there is a God, why must I have an experience like this?"

It was in 1914 that God began to exercise his authority over the affairs of the world through his beloved Son, whom he then placed upon his holy throne. There began the fulfilment of the prophecy: "Say among the nations, Jehovah hath become King. Surely he hath fixed the world. It shall not be shaken, he will judge the peoples with equity."—Ps. 96: 10, *Roth.*

"God hath become king over the nations, God hath taken his seat upon his holy throne."—Ps. 47: 8, *Roth.*

"Jehovah hath become king. Let the earth exult, let the multitude of coastlands rejoice. Clouds and thick darkness are round about him, righteousness and justice are the establishing of his throne. Fire before him proceedeth, that it may consume round about his adversaries. His lightnings have illumined the world, the earth hath seen and hath trembled."—Ps. 97: 1-4, *Roth.*

Zion is the name given to God's organization. Jerusalem is also a name applied thereto, and the two names are often used to mean the same thing. The people of Israel organized by Jehovah constituted typical Zion. That government, as long as the people remained in harmony with God, was a theocracy. It failed, not because of the Lord Jehovah, but because of the imperfection of man and because of the evil influence exercised over man by Satan, which influence will not be permitted when God's righteous government is in full sway. God withdrew his favor from typical Zion in 606 B.C. His prophets foretold a time when he would set up real Zion and thereby represented the Lord as returning to Zion. This undoubtedly takes place at the time God places his anointed Son upon his throne. (Ps. 2: 6) "Thus saith the Lord of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, A city of truth; and the mountain of the Lord of hosts, The holy mountain." (Zech. 8: 2, 3) "The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord."—Ps. 146: 10.

The great theocracy, when seen and appreciated by the people, will be the joy of the whole earth. It will be Zion, God's organization, exercising power and authority over man for his good. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." (Ps. 48:1, 2) "For the Lord is a great God [in Zion], and a great King above all gods. In his hand are the deep places of the earth; the strength of the hills is his also."—Ps. 95:3, 4.

In Jehovah inheres all original power, to which there is no limitation. His name Almighty God means that there is no power above him. (Gen. 17:1) In his hand the nations of the earth are no more than the small dust of the balance or the drop of a bucket. (Isa. 40:15-22) He has complete and absolute power over all things. (Rom. 9:21) He may delegate that power to whomsoever he will.

Jehovah God is all-wise. He knew the end from the beginning. (Acts 15:18) His counsel stands for ever. (Ps. 33:11) "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew."—Prov. 3:19, 20.

Jehovah is just. "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."—Ps. 89:14.

He is no respecter of persons or classes. (1 Pet. 1:17; Jas. 3:17) He is unchangeable. (Mal. 3:6) "Righteous art thou, O Lord, and upright are thy judgments." (Ps. 119:137) "Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast."—Ps. 36:6.

Jehovah God is love. (1 John 4:16) That means that he is entirely unselfish and that his power is administered not for selfish benefit but for the benefit of all his creatures who obey him. "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings." (Ps. 36:7)—Ps. 63:3.

Jesus taught his followers to always pray to God: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Because Jehovah God is the great King above all, the government is therefore spoken of in the Scriptures as God's kingdom, which it is.

Jehovah God has anointed his beloved Son and delegated to him the power to be ruler over all the world. God anointed Lucifer for a certain work, and Lucifer abused the power that was delegated to him. God gave his Son Jesus a higher anointing, and he has been faithful thereto.—Ezek. 28:14; Num. 24:7.

In the year 1914 (A.D.) the end of the period of waiting came, and at that time the great prophecy came true. God caused to be written: "Yet have I set my king [Anointed One] upon my holy hill of Zion." (Ps. 2:6) The kingdom is therefore God's kingdom and Christ's kingdom, because Christ acts by reason of the power and authority delegated to him by Jehovah his Father. (John 5:22-27; Matt. 28:18) It was in that year, 1914, that the following prophecy began to be fulfilled: "And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever. And the four and twenty elders, who sit before God on their thrones, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign."—Rev. 11:15-17, *A.R.V.*

Lucifer, who has long been the invisible ruler of the peoples of earth, loved wickedness. Jesus the beloved Son of God has always loved righteousness and hated iniquity. "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Ps. 45:2, 7; Heb. 1:9.

It is by divine wisdom that Christ Jesus becomes the ruler. (Prov. 8:1, 15) By the authority conferred by Jehovah upon Jesus Christ the responsibility of the righteous government rests upon his shoulder. (Isa. 9:6) Christ Jesus is that One "whose right it is", to whom God has promised and has given the kingdom. (Ezek. 21:27) Having placed him upon the throne and given him the right to rule, Jehovah says to Christ: "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre."—Ps. 45:6.

He is the One whom Jehovah has sent forth to rule in the midst of his enemies. (Ps. 110:2) It is the mighty Son of God or Priest after the order of Melchizedek whom God will use to make all things new. (Rev. 21:5) Concerning him Jehovah God says: "His enemies will I clothe with shame; but upon himself shall his crown flourish." (Ps. 132:18) He is the first-born of every creature. (Col. 1:15) "I also will make him my firstborn, the highest of the kings of the earth. My lovingkindness will I keep for him for evermore; and my covenant shall stand fast with him. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon."—Ps. 89:27, 28, 36, 37, *R.V.*

In the Scriptures "The Stone" is used to symbolize God's anointed King. All government-builders, including the clergy both of the Jews and of so-called "Christendom", have rejected him. "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." (Ps. 118:22, 23) This mighty Stone has become the great King, and his kingdom is one that

can never be wrongfully influenced or moved out of the way.—Heb. 12:28.

God used Moses as a type to foreshadow Jesus Christ. Moses might have become the king of Egypt; but he refused, preferring to serve Jehovah. (Heb. 11:25) Likewise Jesus refused Satan's offer to him of the rulership of the world. (Matt. 4:8-10) Moses did not seek to exalt himself as king over Israel. He knew that the scepter could never depart from Judah. Likewise Jesus did not seek earthly kingship over Israel, but withdrew when the people would by force make him king. (John 6:15) Him who was abased Jehovah God has exalted above all others; and in due time all others shall bow before him to the glory of Jehovah God.—Phil. 2:5-11.

Jesus Christ, earth's new and rightful Governor, is the "express image" of Jehovah God and he acts in exact harmony with Jehovah. In him is therefore found the complete expression of justice, wisdom, power, and love; and such is a guarantee that as Ruler over all the peoples he shall exercise all his power and authority unselfishly for the benefit of the people. (Heb. 1:3) Jehovah God has made him, Christ Jesus, the "leader and commander to the people". (Isa. 55:4) His leadership and rule over the people will be in exact accord with Jehovah's will. "The [anointed] king's heart is in the hand of the Lord [Jehovah], as the rivers of water; he [Jehovah] turneth it [the King's heart] whithersoever he will." (Prov. 21:1) His thoughts are so lofty, good and righteous, and so far above those of man, that they are unsearchable. (Prov. 25:2, 3) "An oracle [God's Word] is on the lips of a king [Christ], . . . his mouth must not be unfaithful." (Prov. 16:10, *Roth.*) "Behold, the Lord God will come with strong hand [unlimited power], and his arm [his anointed King] shall rule for him; behold, his reward is with him, and his work before him." (Isa. 40:10) That Jehovah God has prepared him and made him the ruler over all the world is testified to by the prophet: "Who hath raised up one [Christ Jesus] from the east, whom he calleth in righteousness to his foot? he giveth nations before him, and maketh him rule over kings; he giveth them as the dust to his sword, as the driven stubble to his bow. . . . I, Jehovah, the first, and with the last, I am he." —Isa. 41:2-4, *A.R.V.*

EVERLASTING COVENANT BROKEN

BREAKING of the everlasting covenant, made centuries ago between God and the human race, is mentioned in the prophecy of Isaiah as one of the reasons for the manifestation of God's wrath against the enemy Satan's organization upon earth.

If Satan is the chief evil one, why should God express his vengeance upon the nations and the peoples of the earth? One of the reasons is given by the prophet of the Lord: "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, 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 few men left."—Isa. 24:5, 6.

What is the everlasting covenant here mentioned? When the flood was done and Noah came out of the ark, God made a covenant with Noah; and that is the first mention made in the Bible of a direct covenant between God and man.

God told Noah that every living creature should be meat unto him; but that he must not eat the blood, because the life is in the blood. "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. 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. 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. 9:2-6.

Without doubt the words of verse six just quoted form a part of that covenant and establish the everlasting rule that God is the Giver of life and that no one can with impunity take life except by authority or permission of God as his servant or executioner. Later, God gave his statutes, which are a specific expression of his law, to the Israelites. Therein it was expressly set forth: "Thou shalt not kill."

When God specifically gave his law to Israel he emphasized the meaning thereof by stating it in more explicit terms. He speaks of the blood that is unrighteously shed as defiling the land. "For blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."—Num. 35:33.

This is exactly in accord with the statement made by the prophet Isaiah in the text of Isaiah 24:5, 6, and both of such Scriptural statements relate back to the terms of the covenant which God made with Noah concerning the sanctity of human life.

In the covenant with Noah God promised that never again should there come upon the earth a flood of waters to destroy all flesh. But that is not all of the covenant. It seems that man has proceeded generally upon the theory that he can always claim benefits of this part of the covenant without being responsible for the

other part. Men and nations that have claimed the benefit of that part of the covenant with relationship to the preservation of all flesh from destruction by the flood are bound by every part of the covenant, even though many have thought that that part is all of the covenant. If to refrain from destroying all flesh by a flood of water is all the covenant, then God could keep that covenant and at the same time destroy all flesh by some other means should he deem that necessary. There would therefore not be much consolation in the promise that the earth should be preserved from a flood, when there are so many other means of destruction.

The very language employed in the covenant shows that the promise that there should never again be a great flood was not the most important part of the covenant. God said: "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."—Gen. 9:11.

The entire context must here be taken, and that which is expressed as the law is necessarily a part of the covenant. Be it observed that God said, "I will establish my covenant with you," and then shows that refraining from shedding blood was a part thereof.

The covenant also included every creature that has life. To remind man of the covenant a token thereof was given. "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."—Gen. 9:12-16.

The rainbow is the token of the covenant made and of what it embraces. It is a token of the sanctity of life. Men looking upon the token and understanding it would know that it means that life is a sacred thing and shall not be taken without just authority from Jehovah. The rainbow is the token of the entire covenant, as is plainly shown by the Lord's words: "This is the token of the *covenant*, which I have established between me and all flesh that is upon the earth."—Gen. 9:17.

It is manifest that God purposed that when man looks upon the rainbow he shall call to mind that life proceeds from Jehovah, that life is a sacred thing, and that it cannot be taken with impunity. This is an everlasting covenant because God calls it the everlasting covenant and because it must stand forever. God will never change his expressed rule concerning the sanctity of life.

God has not attempted to regulate the affairs of the rulers of earth, but he holds such rulers responsible in proportion to the knowledge they have or the opportunity for acquiring knowledge of the terms of his law. God's covenant with Noah included all the living creatures on the earth. It was his official covenant because it announced his law. The breaking of the covenant time and again by the rulers and inhabitants of the earth has resulted in defiling the earth. The prophet therefore assigns the breaking of the everlasting covenant as one of the reasons for God's wrath against the organizations of men on the earth.

Jehovah God is the great Creator and the Life-giver of creatures. He is the source of life. Every living creature has an inherent right to such measure of life as God has permitted that creature to have. Anyone who deprives another of life contrary to God's appointed way is a covenant-breaker.

The chief covenant-breakers among men have been the rulers of the earth. Satan of course has induced them to take such a wrongful course. But that does not release them from responsibility. Lucifer as man's overlord was given power of death over those who violated God's law. Lucifer defied God, and became Satan, the father of lies, and a murderer. He has taken human life to suit his own whims. He has planted murder in the hearts of men and caused many murders to be committed. Satan has caused men to defy God and to become covenant-breakers.

Every nation of "Christendom" has broken the law of the everlasting covenant concerning the sanctity of human life. Other nations, of course, have likewise broken it; but those nations which have claimed to be Christian proved by their course that they were willful hypocrites and therefore reprehensible. When Jesus was on earth he restated the law of the everlasting covenant relating to the sanctity of human life. He said: "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment."—Matt. 5:21, *A.R.V.*

The most reprehensible amongst men are those who have caused wars between the peoples, and caused them to kill each other, and then remained at home to profit from the misfortunes of those who were forced to fight. Among these reprehensible and responsible ones are the clergy who have claimed to represent Christ and God and at the same time have preached millions of young men into the trenches, and to induce them to go have represented to those young men that if they died fighting upon the battlefield they would go straight to heaven. Call to mind the millions of innocent men, women and children that have suffered and continue to suffer on account of war, and know that God will square the account. In so doing, this constitutes God's judgment upon the governments of the world and is a part of the administration of his King, who is earth's rightful Ruler, and must take place shortly after the beginning of his reign.

WASHINGTON CONVENTION

PLACE

The Washington Auditorium occupying the triangle on 19th St., New York Ave. and E St. NW. will be the place of the meetings, together with some adjacent halls.

INFORMATION

For the accommodation of those attending it is quite necessary for the committee to know in advance who expects to attend. All persons anticipating attending the convention, please write immediately to Anton Koerber, Chairman Convention Committee, 1603 Massachusetts Ave. NW., Washington, D. C. It will be well for each company to handle this matter through their service director or secretary, and thus avoid numerous letters.

All mail regarding the convention is to be sent, as noted above, to Washington. Do not write to Brooklyn about this convention.

All persons who are on the side of Jehovah and his kingdom are welcome.

A bureau of information will be maintained at the Union Railway Station to instruct the persons upon arrival where to find accommodations.

REGISTRATION

This is a service convention, and it is expected that all the remnant and the Jonadabs will participate in the service. In order to assign territory it is quite necessary for everyone to register quickly upon arrival. For that purpose a registration bureau will be maintained at the headquarters, on the mezzanine floor at the Washington Auditorium, situate at New York Avenue and 19th Street Northwest.

It will not be necessary to bring campaign literature, but each one who attends the convention is urged to bring along his carrying case for use in the door-to-door witnessing, also to bring the identification card which every publisher should have.

ROOMS

The convention committee is making a canvass of the city to locate rooms for those who will attend the convention. It is expected that the price of such rooms will range from 75c to $2.00 per day, depending on the kind of accommodation desired.

The convention committee will send (to all who write) a blank to be filled out showing the type of accommodations desired, in order that this may be on file and the accommodations ready for any who come to the convention.

MEALS

Arrangements have been made to feed those who attend the convention, at a cafeteria located in the Washington Auditorium and which will be manned and operated by our own people in the truth and will furnish meals at such nominal cost that it will be advantageous for all. This will be our own private eating place, with good food prepared properly.

TRANSPORTATION

For the convenience of those desiring to travel by train, the following arrangements are being made. A special convention round-trip rate of a fare and one-third will be available on all railroads. A special convention certificate will be necessary for those traveling by train from the East and the West to Washington. Write to Anton Koerber, Convention Committee, 1603 Massachusetts Ave. NW., Washington, D. C., for these certificates. Ask for a sufficient number of certificates for all in your company who contemplate attending the convention and traveling by rail. Present this certificate to the railroad ticket agent in your city and you will be allowed on a round-trip ticket the rate of one full fare and one-third.

In the South there is a 15-day excursion rate to Washington, D.C., which is equivalent to the certificate rate. There are also many personally conducted tours arranged by different railroads, as well as special 10-day excursion rates. In many cases these excursion rates are cheaper than the above-mentioned round-trip rate of a fare and one-third. Inquire of all railroads if there are such excursions or special rates for the week of the convention.

Any companies desiring to operate a special train between Washington and any other point will either take up this matter with their local railway company agent or communicate with Anton Koerber, Washington, D. C. If special trains are arranged in due time they will be announced in *The Watchtower*. Many will attend who will travel by bus or private automobile. A parking space for cars will be arranged. Also a camp for tourists and for house-cars and trailers. It is suggested that each company secure rates from local reliable bus lines.

IMMERSION

Arrangements will be made for all who desire to symbolize their consecration by water immersion.

SPEAKERS

Various brethren from America and foreign countries will address the convention, and all meetings will be conducted in the English language.

The public address by the president of the Society will be delivered on Sunday, June 2, and this lecture will be broadcast on a world-wide radio network both in the United States and including stations and public-address systems in all the principal countries, linked together by means of telephone lines, overseas radio-telephone circuits, radio beam and short-wave facilities, making it possible by the gracious provision of Jehovah for all brethren and people of good will throughout the earth to hear this vital message of

tremendous importance delivered by the president of the Society.

PIONEERS

The pioneers will desire to attend the convention, and those living far away may find it difficult to cover their expenses. To aid them in paying their expenses the following arrangement is made by the Society: All pioneers who have been continuously and actively in the pioneer service for a period of three months prior to the convention, that is to say, the months of March, April and May, may receive from the Society a credit of $25 on book account, which books will be furnished to them at pioneer rates. Application for such credit may be made to the convention committee at Washington by the pioneers registering at the PIONEER DESK.

This convention, being held at the national capital of America, should afford an opportunity to give a wide witness to people in all walks of life; therefore let all who are devoted to Jehovah present this matter in prayer before the Lord that his blessings may be added to the efforts of his people, and that the convention may magnify his holy name.

SERVICE APPOINTMENTS

T. E. BANKS

Natchez, Miss.	Apr. 30, May 1	Washington, Ark.	May 16, 17
Delhi, La	May 2, 3	Rusk, Tex.	" 18, 19
Monroe, La.	" 4, 5	Douglass, Tex.	" 21, 22
Thornton, Ark.	" 7, 8	Beaumont, Tex.	" 23, 24
Wabbaseka, Ark.	" 9, 10	Port Arthur, Tex.	" 25, 26
Tucker, Ark.	" 11, 12	Galveston, Tex.	" 28, 29
Redfield, Ark.	" 14, 15	Houston, Tex.	" 30, 31

G. H. DRAPER

Dickinson, Tex.	May 2	Brownsville, Tex.	May 15
Wharton, Tex.	" 3	San Benito, Tex.	" 16
El Campo, Tex.	" 4	Edcouch, Tex.	" 17
Cuero, Tex.	" 5	McAllen, Tex.	" 18-20
Victoria, Tex.	" 7	Rossville, Tex.	" 22
Bayside, Tex.	" 8	San Antonio, Tex.	" 23-26
Corpus Christi, Tex.	" 9	Uvalde, Tex.	" 28
San Diego, Tex.	" 10	Bandera, Tex.	" 29
Hebbronville, Tex.	" 11	Boerne, Tex.	" 30
Mirando City, Tex.	" 12	Kerrville, Tex.	" 31
Harlingen, Tex.	" 14	Llano, Tex.	June 1

M. L. HERR

Watseka, Ill.	May 1	Jacksonville, Ill.	May 16, 17
Danville, Ill.	" 2, 3	Quincy, Ill.	" 18
Champaign, Ill.	" 4, 5	Ursa, Ill.	" 20
Sidell, Ill.	" 7	Augusta, Ill.	" 21
Bloomington, Ill.	" 8, 9	Hamilton, Ill.	" 22
Atlanta, Ill.	" 10	Knoxville, Ill.	" 23, 24
Delavan, Ill.	" 11	Moline, Ill.	" 25, 26
Peoria, Ill.	" 12, 13	Sheffield, Ill.	" 28
Canton, Ill.	" 14	Peru, Ill.	" 29
Beardstown, Ill.	" 15	Aurora, Ill.	" 30, 31

A. H. MACMILLAN

Huntington, W. Va.	May 1, 2	Wheeling, W. Va.	May 8
Marietta, Ohio	" 3	Fairmont, W. Va.	" 9
Steubenville, Ohio	" 4	Clarksburg, W. Va.	" 10, 11
Pittsburgh, Pa.	" 5, 6	Oakland, Md.	" 12

E. D. ORRELL

Grandview, Wash.	May 2	Potlatch, Idaho	May 16
Prosser, Wash.	" 3	Kooskia, Idaho	" 17
Hermiston, Oreg.	" 4	Spokane, Wash	" 18, 19
Pendleton, Oreg.	" 5	Whitefish, Mont.	" 21
La Grande, Oreg.	" 7	Kalispell, Mont.	" 22
Wallowa, Oreg.	" 8	Pablo, Mont.	" 23
Weston, Oreg.	" 9	Havre, Mont	" 25
Walla Walla, Wash.	" 10	Great Falls, Mont.	" 26, 27
Dayton, Wash.	" 11	Lewistown, Mont.	" 29
Lewiston, Idaho	" 12	Belmont, Mont.	" 30
Colfax, Wash.	" 14, 15	Billings, Mont.	May 31, June 1

J. C. RAINBOW

Clarinda, Iowa	May 1	Presho, S. Dak.	May 16
Council Bluffs, Iowa	" 2	Draper, S. Dak.	" 17
Missouri Valley, Iowa	" 3	Mitchell, S Dak.	" 18
River Sioux, Iowa	" 4	Huron, S. Dak.	" 19
Sioux City, Iowa	" 5	Brookings, S. Dak.	" 21
Hawarden, Iowa	" 6	Egan, S. Dak.	" 22
Inwood, Iowa	" 7	Estelline, S. Dak	" 23
Sioux Falls, S. Dak.	" 8	Watertown, S. Dak.	" 24
Davis, S. Dak.	" 9	Conde, S. Dak.	" 25
Irene, S. Dak.	" 10	Frederick, S. Dak.	" 26
Yankton, S. Dak.	" 11	Ellendale, N. Dak	" 27
Utica, S. Dak.	" 12	Fort Yates, N. Dak.	" 29
Scotland, S. Dak.	" 14	Berlin, N. Dak.	" 30
Ethan, S. Dak.	" 15	Milnor, N. Dak.	" 31

W. J. THORN

Brownsville, Pa.	May 2	Beaver Falls, Pa.	May 16
Van Meter, Pa.	" 3	Ellwood City, Pa.	" 17
Monessen, Pa.	" 4	Butler, Pa.	" 18, 19
Donora, Pa.	" 5	New Castle, Pa.	" 21, 22
Bentleyville, Pa.	" 7	Hillsville, Pa.	" 23
Washington, Pa.	" 8, 9	Sharon, Pa	" 24, 25
Canonsburg, Pa.	" 10, 11	Farrell, Pa.	" 26, 27
Ambridge, Pa.	" 12	Mercer, Pa	" 29
New Brighton, Pa.	" 14, 15	Greenville, Pa.	" 30, 31

S. H. TOUTJIAN

Bald Knob, Ark.	May 1	Jackson, Tenn.	May 16
Marianna, Ark	" 2	Lexington, Tenn.	" 17
West Helena, Ark.	" 3	Nashville, Tenn.	" 18, 19
Trumann, Ark.	" 4	Clarksville, Tenn.	" 21
Jonesboro, Ark.	" 5	Green Brier, Tenn.	" 22
Leachville, Ark.	" 7	Lebanon, Tenn.	" 23
Etowah, Ark.	" 8	Milton, Tenn.	" 24
Blytheville, Ark.	" 9	Oakdale, Tenn.	" 25
Memphis, Tenn.	" 10-12	Knoxville, Tenn.	" 26, 27
Covington, Tenn.	" 14	Luttrell, Tenn.	" 29
Dyersburg, Tenn.	" 15	New Tazewell, Tenn.	" 30, 31

J. C. WATT

Parkersburg, W. Va.	May 1, 2	Independence, W. Va	May 15
Avon, W. Va.	" 3	Grafton, W. Va.	" 16
Buckhannon, W. Va.	" 4	Wendell, W. Va.	" 17
Montrose, W. Va.	" 5	Clarksburg, W. Va.	" 18, 19
Parsons, W. Va.	" 7	N Martinsv, W Va.	" 21, 22
Reedsville, W. Va.	" 8	Wheeling, W. Va	" 23, 24
Morgantown, W. Va.	" 9, 10	H'days Cove, W. Va.	" 25, 26
Pentress, W. Va.	" 11	Newell, W Va	" 28
Four States, W Va.	" 12	Steubenville, Ohio	" 29, 30
Fairmont, W. Va.	" 14	New Phil'a, Ohio	May 31, June 1

SOUND CAR NO. 1—T. E. KLEIN

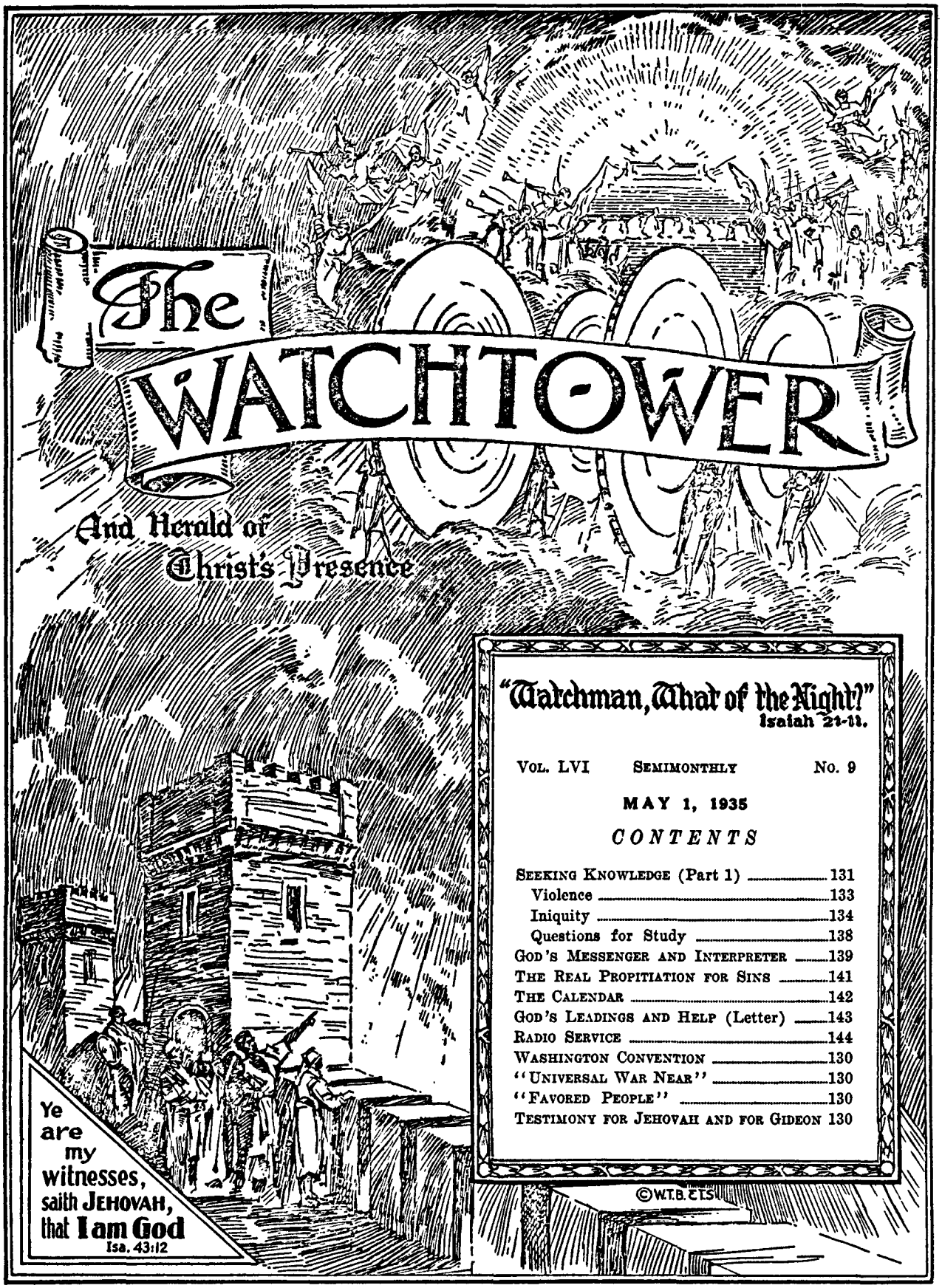
Lordsb'g, N Mex.	Apr. 30, May 1	Sentinel, Ariz.	May 11, 12
Safford, Ariz.	May 2, 3	Yuma, Ariz.	" 14, 15
Globe, Ariz.	" 4, 5	El Centro, Ariz.	" 16, 17
Phoenix, Ariz.	" 7-10	San Diego, Calif.	" 18, 19

SOUND CAR NO. 2—H. P. WOODWORTH

Decatur, Ill.	Apr. 30-May 2	Willow Hill, Ill.	May 17-19
Arcola, Ill.	May 3-5	Flat Rock, Ill.	" 21-23
Mattoon, Ill.	" 7-9	Lawrenceville, Ill.	" 24-26
Neoga, Ill.	" 10-12	Sumner, Ill	" 28-30
Martinsville, Ill.	" 14-16	Bellmont, Ill.	May 31-June 2

SOUND CAR NO. 3—H. G. HENSCHEL

Cornelia, Ga.	Apr. 26-28	Salisbury, N C	May 14-16
Westm'ster, S. C.	Apr. 30-May 2	Greensboro, N. C.	" 17-19
Greenville, S. C.	May 3-5	Danville, Va.	" 21-23
Spartanburg, S. C.	" 7-9	Chatham, Va.	" 24-26
Charlotte, N. C.	" 10-12	Lynchburg, Va.	" 28-30



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

VOL. LVI SEMIMONTHLY No. 9

MAY 1, 1935

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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 wilfully 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 be restored and 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. It arranges systematic Bible study for its readers and 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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WASHINGTON CONVENTION

Again *The Watchtower* reminds its readers that a convention of Jehovah's witnesses and Jonadabs will be held at Washington, D. C., beginning May 30 and ending June 3, 1935. It is hoped that many of the remnant and the Jonadabs may find it convenient to attend this convention. Heretofore not many Jonadabs have had the privilege of attending a convention, and the convention at Washington may be a real comfort and benefit to them. See page 127 of April 15 *Watchtower.*

Pacific Coast special cars, uniting in special train en route will leave San Francisco via Southern Pacific Sunday, May 26, arriving in Washington on evening before convention. Los Angeles car will leave on same date and unite with San Francisco car at Ogden. This special train or special cars over the Southern Pacific to the Washington convention will be by far the most convenient road for all parties that will join the train. Those contemplating joining this special party, please communicate at once with C. V. Knemeyer, 1553 Livonia Ave., Los Angeles, Calif., or C. W. Gerdes, 61 Diamond St., San Francisco, Calif.

Bethel Special: Arrangements are being negotiated with the Pennsylvania Railroad to run a Bethel special train from New York city to Washington. At least 200 passengers must be guaranteed to assure a special low rate. All interested in traveling with the members of the Bethel family to the convention, on this special, will communicate direct with the Watch Tower, 117 Adams St., Brooklyn, N. Y., for further information.

"UNIVERSAL WAR NEAR"

This new booklet is the most stirring one yet. Within its appropriately illustrated cover it contains the full text of the speech delivered last January from the Los Angeles Shrine Auditorium and radiocast over a chain of 103 stations; and also treatises on "Typical War" and "Satan's Army". When released for general circulation, as announced elsewhere, it will be offered and a contribution of 5c received in acknowledgment. You may procure your copy now.

"FAVORED PEOPLE"

The new booklet bearing the above title is another timely blessing from Jehovah by Christ Jesus. With a fitting cover design, the booklet presents a number of short treatises, which briefly but clearly set out who are the ones favored of Jehovah God, from Abel down to our own time. This information aids toward intelligently taking a stand on the Lord's side. You may have your copy now, on contributing 5c. Public distribution thereof is elsewhere announced.

TESTIMONY FOR JEHOVAH AND FOR GIDEON

At about the same season of the year as when Gideon and his band of three hundred raised their victorious battle-cry there comes the next united service period, Testimony for Je-

(*Continued on page 142*)

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI MAY 1, 1935 No. 9

SEEKING KNOWLEDGE

"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. Be not wise in thine own eyes; fear the Lord, and depart from evil."—Prov. 3: 5-7.

PART 1

JEHOVAH repeatedly admonishes his sons to seek and gain knowledge. He has caused to be recorded the expression of his will in order that his sons might be supplied with knowledge in time of great need. That time is the present, and it is with comfort the remnant often read: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Rom. 15: 4.

2 The apostle expressed his keen desire for the welfare of his brethren by praying to God that they might be 'filled with the knowledge of his will in all wisdom and spiritual understanding, and that they might increase in the knowledge of God'. (Col. 1: 9, 10) Well knowing that the faithful followers of Christ Jesus must suffer great opposition, the apostle in writing to such no doubt had in mind these timely statements of God's Word, to wit: "Through knowledge shall the just be delivered." (Prov. 11: 9) "The prudent are crowned with knowledge." (Prov. 14: 18) "A wise man is strong; yea, a man of knowledge increaseth strength." (Prov. 24: 5) Constantly the remnant feel the need of strength in this time of great evil in the earth.

3 Among the messages recorded in ancient days to supply knowledge and strength to the remnant at the present time, is the prophecy uttered by Habakkuk; and in this and subsequent issues of *The Watchtower* the prophecy of Habakkuk will be considered. The name "Habakkuk" means "clasper", that is, clasper of the hands or in embrace; or love's "embrace". The same Hebrew word is used and rendered "embrace" in the following texts: "A time to embrace, and a time to refrain from embracing." (Eccl. 3: 5) "His right hand doth embrace me." (Cant. 2: 6) "His right hand should embrace me."—Cant. 8: 3.

4 Jehovah brings to the knowledge of his remnant, which he has taken out for his name, an understanding of his prophetic word just at the proper time, that their needs might be supplied and that they might grow strong in the Lord. Now the Lord Jesus has returned and gathered his own unto himself at the temple of Jehovah, and therefore the remnant have come into the embrace of the Lord Jesus Christ. This is for their safety and comfort. The advocacy and comfort of the holy spirit is now ceased, because Christ Jesus himself is with his own and he is the comforter. (John 14: 1-3, 16, 17, 26) Now God's remnant have come to a "unity of the faith, and of the knowledge [of the office and work] of the Son of God". (Eph. 4: 13, 14) Now they see that they must stand together, and all of the faithful do stand firmly as one man, proclaiming the truth in love. In connection with the comforting message that comes to God's people the apostle admonishes: "Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." (Rom. 15: 5, 6) This unity in Christ is the blessed condition in which the remnant now find themselves, and in this blessed state the Lord continues to feed them upon spiritual food convenient for them. (Prov. 30: 8) As we consider the many wonderful truths which the Lord has given to his people during the past few years we greatly rejoice and give thanks to the Giver of every good and perfect gift. We have come to know and fully appreciate the fact that Jehovah God and Christ Jesus are our Teachers; and for that reason there is no more any occasion to be in doubt as to whether or not we are in the right way. (Isa. 30: 20) The remnant do not lean to their own understanding, nor to the understanding of any other creature.

5 Our Teachers know what things we have need of, and these needs God through Christ graciously provides. The witnesses of Jehovah are yet in the organism of flesh, and in themselves they know there is no strength and they cannot rely upon themselves. The remnant fear God. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." (Ps. 103: 13, 14) As it is necessary for the human organism to have a certain amount of material

nourishment, so it is necessary for the mind constantly to feed upon the spiritual food of God's Word. Without feeding upon this the remnant would not be able to continue following after Christ. Certainly that is the reason our heavenly Father continues to feed his children. Now the remnant understand that the great question for determination is the vindication of Jehovah's name. But they must constantly have in mind the things necessary for the remnant to do in order to maintain their own integrity and have a part in the vindication of God's holy name. Without such spiritual food they would become weak, faint, and would fall away. The Scriptures were written aforetime for the very purpose of furnishing the man of God with the things that he needs and must have. (2 Tim. 3:16, 17) Some who claim to be followers of Christ Jesus harshly criticize *The Watchtower* for continuing to publish something about the vindication of Jehovah's name, the coming of the Lord Jesus to the temple, the taking out of the world a people for God's name, and the witness work, and often say in substance: "We are tired of hearing so much about those things. Why not give us something else?" The answer thereto is that our Father knows the needs of his children and he has recorded in his Word time and again the things that are necessary for his children to keep in mind. He has not merely stated a fact once, but through the various prophecies he has stated the same things many times and from many angles. Our Father does everything right. Since God has put these great truths in his Word, the only proper course for his children is to continue to feed upon them. *The Watchtower* has no desire or inclination to publish the learning and wisdom of men, but, on the contrary, its pages are devoted exclusively to the publication of what is in the Word of God, placed there for the aid and comfort of his people. If it were unnecessary for God's people to have an understanding of the prophecies, they would not have been recorded in the Bible. The fact that they were recorded in Holy Writ is conclusive proof that the remnant must now learn of them and be diligent to get an understanding thereof, because there will be no occasion to seek an understanding of these prophecies after Satan's organization is gone and the kingdom of righteousness is in full control of the world. If it pleases God to continue to show his witnesses that they are pursuing the right course and he does so by unfolding to them the prophecies which he caused to be written, then the remnant will continue to receive such information with much joy and thanksgiving. If we find one prophet corroborating another, then we may know that such corroborative testimony is essential for the welfare of God's people.

6 Now clasped in the embrace of the Lord Jesus at the temple, standing united as one man in Christ and armed in the holy cause of righteousness, the remnant turns to the examination of the prophecy uttered by Habakkuk. That prophecy opens with the words: "The burden [the oracle, *R.V.*, margin; prophecy, *Leeser*] which Habakkuk the prophet did see."—Hab. 1:1.

7 This prophecy is a pronouncement against God's enemies who are this day warring against the remnant. Habakkuk in that prophecy represented the faithful remnant now on the earth; and the remnant now have a vision of the fulfillment of Habakkuk's prophecy, and, applying the prophecy to the physical facts, which stand out clearly and without contradiction, the remnant know that they have the proper understanding of the prophecy. It was about 1932 that it pleased God to begin to expose the conspiracy of the Devil and his prince Gog and to then give his faithful remnant an understanding thereof.

8 About 1922 the organized witness work in the cause of our Lord got under way, and as that work has continued to increase with vigor and intensity the persecution has grown worse against the remnant. Naturally one might reason, and many of God's people have so reasoned, in this manner: If the chief purpose of Jehovah is the vindication of his name, and the Lord Jesus has come to the temple and has begun judgment and he is the Vindicator of Jehovah's name, then why should the Lord permit his faithful representatives in the earth to be pressed hard by the enemy? Suppose there had been nothing written aforetime and recorded in the Scriptures relating to this very matter of persecution, what would have been the result? Doubts would have arisen in the minds of the remnant, and many would have concluded ultimately that they were wrong and following in the wrong way, and would have become discouraged and have fallen easy victims to the assaults of Satan and his allies. Many of those who had consecrated themselves to do the will of God, but who failed to avail themselves of the privilege God has granted to his children, later failed to see and appreciate the truth that the Lord Jesus is at the temple and that the paramount question is the vindication of Jehovah's name; and such have fallen away to the enemy and become persecutors of Jehovah's witnesses. Jehovah foreknew that such condition would arise, and therefore he caused to be written aforetime in the Scriptures the very things that apply to the present condition and which the remnant now need for their comfort, that they may with patience continue in longsuffering and grow strong in hope. Here again is the manifestation of the loving-kindness of our God toward those who sincerely serve him.

9 As the persecution of Jehovah's witnesses continues they propound questions similar to those uttered in the cry of Habakkuk: "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!" (Hab. 1:2) This cry of Habakkuk shows that there would be violent and lawless opposition to the proclamation

of Jehovah's name and his kingdom and that Jehovah's witnesses would suffer violence at the hands of the lawless. The physical facts that have come to pass during the few years just passed, and which persist, show conclusively that the cry of the prophecy had reference to the present time, when Jehovah's witnesses are diligent in proclaiming the truth of and concerning God's name and his kingdom under Christ. The facts in fulfillment of the prophecy make it now possible to understand it.

[10] The cry is for Jehovah to clear his name by establishing righteous conditions on the earth in the place and stead of oppressive, cruel and lawless conditions which now interfere with the free course of the truth. The words of the prophecy show that the crying is apparently in vain and without being heard for a time, which shows that the enemies are for some time permitted to keep up hostilities against the remnant without interference from Jehovah. Is it not true that many have propounded the question during the past few years to this effect: How long shall we have to suffer at the hands of the clergy and others of the enemy, who persecute us for telling the truth? Will not God hear our cries and lay his restraining hand on the enemy and let us go forward without interruption in his work? Is it wrong or showing lack of faith for the remnant to have asked such questions or to make such observations? The answer must be, It is not wrong nor even improper, for the reason that God foretold that his faithful ones would utter such cries to him and that he would comfort their hearts by increasing their knowledge. Foreknowing that such conditions would arise God caused to be recorded these words, which apply at the present time, to wit: "Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation: that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee."—Ps. 83: 1-5.

VIOLENCE

[11] For several years after the coming of the Lord to the temple many of the consecrated were under the impression that Satan was bound. Then God revealed to his people that Satan is not bound, but is very active in his endeavor to destroy the remnant; that his chief officer is Gog, who has organized the invisible and visible forces of wickedness and has formed a conspiracy against Jehovah's witnesses and now commits overt acts against the anointed of the Lord. During the past few years the enemies have continued their violent assaults upon the Lord's anointed. Chief amongst the visible wicked ones is the Roman Catholic hierarchy, which has given instructions to persecute Jehovah's witnesses, and as a result violence is inflicted upon the remnant in almost every country of "Christendom". In Italy, Austria and Germany the anointed are subjected to all manner of assaults. In Germany the faithful are thrown into prison and violently beaten because they have in possession the Word of God or because they attempt to speak of God's kingdom and inform others about the loving-kindness of our God. The province of Quebec is completely dominated by the Roman Catholic hierarchy, whose agents there violently persecute Jehovah's witnesses. These are charged with sedition, ill-treated, and imprisoned because they carry the message of God's kingdom to the people, who really desire to know of the goodness of Jehovah. In New Jersey and other parts of the United States during the past few years hundreds of Jehovah's witnesses have repeatedly been arrested, assaulted and imprisoned and otherwise ill-treated because they tell the truth to the people of and concerning the kingdom of God. In fact, in every nation of "Christendom" Jehovah's witnesses are hated and are ill-treated. Because of the continued and increasing violence against Jehovah's witnesses many of the consecrated have been perplexed and have asked, Why should such violence be permitted by the Lord now upon those who are faithfully doing their best to maintain their integrity toward the Lord God? Let us suppose that the Lord had revealed no truth to his people since 1914, or even since 1924; what would have been the result to the consecrated in the light of such continued violence against them? Without a doubt some, if not all, would have become completely discouraged and lost all hope. Jehovah has in substance said to his people: I knew the time would come when much violence would be shown against you, and have caused my prophets to record that which would be of aid and comfort to you in this time of stress, and now I make it known to you and reveal to you the meaning of the prophecies.

[12] Instead of permitting his "hidden ones" to remain in perplexity and in doubt as to the reason for the violence heaped upon them, God has made it known to them that the old Dragon, Satan, not only is active but is putting forth his strongest efforts to destroy those who give the testimony of Jesus Christ in obedience to God's commandments (Rev. 12: 17); that the enemies of God's people are numerous and are made up of a host of wicked angels and the clergy and "the man of sin" and other dupes, who do the bidding of Satan, and that this multitude of enemies will continue to violently assault Jehovah's witnesses. Seeing, then, that Habakkuk represented the anointed remnant, the prophecy of God put the words in the mouth of the remnant, who now say to Jehovah: "I . . . cry out unto thee of violence"; which violence and malicious hatred continue to increase. Such a cry does not constitute a complaint against the Lord,

but the condition that induces such cries causes the anointed to inquire as to the reason for such persecution; and diligently inquiring they learn that Jehovah foretold these very things by causing his prophet to put these words in the mouth of the faithful, to wit: "Consider mine enemies; for they are many; and they hate me with cruel hatred [*margin:* with hatred of violence]. O keep my soul, and deliver me; let me not be ashamed; for I put my trust in thee. Let integrity and uprightness preserve me; for I wait on thee."—Ps. 25:19-21.

13 With propriety then we ask, How would it have been possible for the remnant to maintain their integrity toward the Lord God if Satan had been bound prior to now and there had been no assaults upon God's people? Job maintained his integrity under great stress, and that foreshadows that the remnant must do the same thing. The remnant must withstand the enemy; therefore says the scripture: "We must through much tribulation enter into the kingdom."—Acts 14:22.

14 This part of the prophecy proves that the cries of the consecrated unto God because of the violence heaped upon them have not been displeasing to him. God caused his prophets aforetime to record the words that apply to the consecrated at the end of the world, a knowledge and understanding of which now gives to the remnant courage, strength and hope, and among these precious things are the following, to wit: "Deliver me not over unto the will of mine enemies; for false witnesses are risen up against me, and such as breathe out cruelty [violence]." (Ps. 27:12) "False witnesses [*margin:* witnesses of wrong] did rise up: they laid to my charge things that I knew not. They rewarded me evil for good, to the spoiling of my soul." (Ps. 35:11, 12) "Deliver me, O Lord, from the evil man: preserve me from the violent man [*margin:* man of violences]; which imagine mischiefs in their heart: continually are they gathered together for war. They have sharpened their tongues like a serpent; adders' poison is under their lips. Keep me, O Lord, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings." (Ps. 140:1-4) These and like precious texts were written aforetime for the learning of the anointed remnant, and a knowledge and understanding now enables the anointed to maintain their integrity toward God.

INIQUITY

15 The religionists of "Christendom", particularly the clergy and the "man of sin" class, wholly disregard the law of God by which they profess to be governed, and they are given over to iniquity or lawlessness. Jehovah's witnesses, beholding such lawlessness, have been greatly perplexed, and as Habakkuk inquired, so the remnant have inquired of the Lord: "Why dost thou shew me iniquity, and cause me to behold grievance [*Hebrew:* wearing effort; toil; worry]? for spoiling and violence are before me: and there are that raise up strife and contention." (Hab. 1:3) Jehovah hates lawlessness and "all [the] workers of iniquity". (Ps. 5:5) Why, then, does he permit such to continue their wicked practices? and why should the remnant continuously come in contact with these workers of iniquity and be worried in mind and body by them? The fact that Habakkuk made such inquiry proves that those of the temple class would make a like inquiry; and such inquiry leads the anointed to ascertain the reason for such iniquity's being practiced. Without a question of doubt such workers of inquity are without any knowledge and understanding of God's purpose. "Draw me not away with the wicked, and with the workers of iniquity; which speak peace to their neighbours, but mischief is in their hearts." (Ps. 28:3) "For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail." (Isa 32:6) "Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord." (Ps. 14:4) "None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity."—Isa. 59:4.

16 The present-day workers of iniquity "raise up strife and contention", and continue to work violence and bring about the destruction of those who seek to do what is right. "Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth." (Hab. 1:4) Thus the prophet describes the condition and attitude of these workers of violence. The law here mentioned is not the law that men have made, but the divine law, to which the workers of iniquity profess to be subject but take a course exactly contrary to what the law commands. These workers of iniquity never do justice, and "justice cometh not forth victorious". (*Leeser*) Justice is perverted, and unrighteous judgments are rendered. Such were the conditions existing in the land of Judah shortly before the destruction of Jerusalem by Jehovah's executioner. Those conditions then existing exactly correspond with the conditions of the present day, particularly with reference to Jehovah's witnesses and their work in the land of "Christendom" immediately preceding the overthrow of "Christendom" at Armageddon.

17 The prophecy of Habakkuk is then addressed to the members of "organized religion" in the nations of "Christendom" and as a warning from Jehovah, which warning "Christendom" will not heed. "Behold ye among the heathen [nations], and regard, and wonder marvellously [behold and be astonished and astounded, *Leeser;* look around, yea, stand stock still, stare, *Rotherham*]: for I will work a work in

your days [I am working a work in your days, *A.R.V.*], which ye will not believe, though it be told you."—Hab. 1:5.

18 "Christendom" will not believe this prophecy. Then why is this part of the prophecy directed against "Christendom", since it is not for the benefit of "Christendom"? Hypocritical "Christendom" claims to be God's organization. Because sailing under the name "Christian", they think that God will not bring any calamities upon them. In the "day of his preparation" God does a preparatory work, which work is done before Armageddon and in which the remnant have a part. The remnant must now deliver the message of warning to "Christendom" in order that the hypocritical nations may be put on notice and have no excuse to say they did not have an opportunity to hear, and in order that those people of good will within the borders of "Christendom" may hear and flee to the place of refuge. The ruling factors of "Christendom" will not hear, and hence are not 'marked in their foreheads'; but those who do hear are thus marked. (Ezek. 9:1-4) Because the ruling factors of "Christendom" fail or refuse to believe or obey God, such don the garments by which they identify themselves with the Devil and his organization and thereby mark themselves for destruction.—2 Ki. 10:22.

19 This application of the text is made certain and correct by the apostle Paul. Addressing those at Antioch of Pisidia he said: "Beware, therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Acts 13:40, 41) The present-day "brain trust" of "Christendom" not only ignore the law of God, but set up their own rule, by which they claim to control the world, and the clergy participate therein and bless it with uplifted unclean hands. Professing to be servants of God, and hence claiming to be Jews or Judeans, they are in fact of the synagogue of Satan. Their brains and united efforts will not stand against the mighty work of God, who says: "Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14) This "marvellous work" will be at the great battle of the day of God Almighty, and no unrighteousness shall stand. "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act."—Isa. 28:21; Ezek. 3:4-7.

20 In the time of Habakkuk the people of Judah were the professed people of God. Today "Christendom" occupies the place of God's professed people. The prophecy then tells how Jehovah will raise up his Executioner against his professed people. "Christendom" has broken her implied covenant with God; hence Jehovah, through his prophet, says: "For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs." (Hab. 1:6) The Chaldeans picture Christ Jesus the Executioner, who acts at the command of Jehovah and who is in command of the army of the Lord. God's Executioner is "bitter" against the defamers of Jehovah's name, as Ezekiel was after reading Jehovah's judgment: he "went bitter, in hot anger of my spirit". (Ezek. 3:14, *margin*) "That bitter and hasty nation" (impetuous nation, *Leeser*) is God's holy nation, which shall vindicate his name under the leadership of Christ Jesus. That nation makes haste or speed in executing Jehovah's judgment, moving with swiftness like unto Jehu. (Mal. 3:5) Addressing antitypical Israel, to wit, "Christendom," Jehovah by Moses said: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young."—Deut. 28:49, 50.

21 Jehovah's Executioner 'marches through the breadth of the land', not only through "Christendom", but through all the nations of the earth, as the Chaldeans did. (Jer. 25:9-11, 26) The "dwellingplaces" of "Christendom" are parts of Satan's organization which must be destroyed, and Christ Jesus will destroy them.

22 The army of the Lord will be terrible and dreadful to Satan's host. "They are terrible and dreadful: their judgment and their dignity shall proceed of themselves." (Hab. 1:7) God's holy nation is the "worst of the nations", which he will bring against Satan's organization. (Ezek. 7:24, *A.R.V.*) "Thy right hand shall teach thee terrible things." (Ps. 45:4) "O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God." (Ps. 68:35) "He shall cut off the spirit of princes: he is terrible to the kings of the earth." (Ps. 76:12) Such will be the "great and dreadful day of the Lord".—Mal. 4:5; Joel 2:11, 31; Dan. 9:4.

23 The Chaldeans were merely the instruments of Jehovah to execute his judgment; and at Armageddon Christ Jesus will execute Jehovah's judgment against Satan's forces. (Ps. 149:9; Ezek. 16:38-41; 23:22-24) The time having come for the execution of his judgment against Satan's host, Christ will go forth to the work. In doing his work the Lord asks and receives no dignity. Likewise his followers are in no wise dignified by the enemy. Jehovah's witnesses, as followers of Christ Jesus, do not apply for permission or a license to be issued by "Christendom's" officials to do the work with which Jehovah dignifies them. Those who love Jehovah obey him, and not man.

[24] To be strong in the Lord one must be strong in faith. One lacking a knowledge and understanding does not possess the basis for strength of faith, because faith comes by receiving an understanding of the Word of God. When faith is weak hope grows dim and doubts crowd in. "Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life." (Prov. 13: 12) To some of the consecrated it may seem to be a long time since the coming of the Lord Jesus to the temple; and since persecution by the enemy continues against them, those of less faith begin to doubt and to make inquiry. The prophecy of Habakkuk 1: 6-11 appears to be the answer of the Lord given to such inquiries, and gives assurance that Jehovah will destroy the wicked by the army of Christ and this he will do in his own due time. The opposing armies are lining up for the war. Horses symbolize war equipment, and the prophecy refers to the Arm of the Lord, Jesus Christ, in these words: "Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat." (Hab. 1: 8) Armageddon may seem to be far away, but we should keep in mind that Jehovah is not slack concerning the business of the execution of his judgment upon the wicked, as some men count slackness. (2 Pet. 3: 9) "Christendom" thinks Armageddon is too remote, if it ever comes at all, to even warrant serious consideration, and this is due to the unsound advice given by the clergy. The "Faithful and True" on his war mount, followed by his armies in heaven, will leap forward to the battle against Satan's organization, and particularly "Christendom", and nothing can withstand the onward rush of that army. (Rev. 19: 11-14) God's holy nation is a "hasty nation" and moves with the swiftness of the eagle. (Deut. 28: 49) "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly."—Zeph. 1: 14.

[25] Jehovah gives expression to his judgment against "Christendom" with great force and violence: "They shall come all [of them] for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand." (Hab. 1: 9) From time to time it is recorded that some of the "wise" ex-elders declare that Armageddon is many years away, and some of them say it will not be fierce. On the contrary, the Scriptures show that the battle of Armageddon will be real destruction, and the most extensive and complete destruction that will ever have come to pass.

[26] The word "wind" appearing in Habakkuk 1: 9 is an interpolation. The *A.R.V.* reads: "The set of their faces is forwards." (See also *Leeser*, margin.) The correct meaning seems to be in harmony with the prophecy of Ezekiel's description of Jehovah's organization, that the armies of the Lord turn neither to the right nor to the left, but go forward to destroy the city. (Ezek. 1: 12; 43: 3) "The captivity as the sand" refers to the host of Gog, which is a great and "mighty army". (Ezek. 38: 3, 4, 9, 15) These were also forshadowed by the Midianites, which "lay along in the valley like grasshoppers for multitude; and their camels were . . . as the sand by the sea side for multitude". (Judg. 7: 12; 6: 5) The captives are not taken to detention camps as war prisoners, but are gathered for destruction. The people in "Christendom" who are of good will, and who are called Jonadabs, do not need to be taken captive. They voluntarily flee to God's organization in obedience to the admonition given by the Lord Jesus Christ.—Luke 21: 20, 21.

[27] The "kings" and "princes" are the chief rulers of the earth and those closely associated with them. Such now are proud, haughty, and look with scorn upon Christ and those who follow in his footsteps. "And they [the armies of the Lord] shall scoff at the kings [and they will make sport with kings, *Leeser*], and the princes shall be a scorn unto them [princes are a derision, *R.V.*; princes will be a play unto them, *Leeser*]; they shall deride every strong hold; for they shall heap dust, and take it."—Hab. 1: 10.

[28] The clergy of "Christendom" regard the political and commercial rulers as though they were heaven's favorites. It is these kings and princes, together with the clergy, that have conspired against the Lord and his anointed, and, says Jehovah, he will laugh at them and have them in derision. (Ps. 2: 2-5) The Lord will bring these kings and princes to nothing. (Isa. 40: 23) "He shall cut off the spirit of princes: he is terrible to the kings of the earth." (Ps. 76: 12) "The Lord at thy right hand shall strike through kings in the day of his wrath."—Pss. 110: 5; 68: 12, 14; Isa. 24: 21.

[29] Satan's visible organization has many apparent strongholds, such as the League of Nations, peace treaties, trusts, monopolies, super-banks, dictators, church unions, Roman Catholic hierarchy, and such like, which strut about and boast of their great power and strength. All of these are a joke, when compared with the 'all power in heaven and in earth' committed unto the King, Christ Jesus, the mighty warrior. (Matt. 28: 18) No earthly or devilish stronghold will be able to hold out against the assault made by the armies of the Lord. Certainly God's purpose is that his remnant keep these things in mind at all times, that they may now be strong in faith and bright in hope.

[30] "Christendom" now assumes that Christ Jesus supports her; and on the surface this claim appears to be true to many; but remember that Armageddon is near and all of Satan's stronghold shall fall. "Then shall his [the executioner's] mind change, and he shall pass over, and offend [Hebrew, *ah-sham*], imputing this his power unto his god." (Hab. 1: 11) The *Revised Version* reads, "Then shall he sweep by

as a wind, and shall pass over, and be guilty, even he whose might is his god." Jehovah by Christ Jesus will make a whirlwind-finish of "Christendom" at Armageddon. "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." (Rom. 9: 28) (See Jeremiah 4: 11-13.) The Lord will be very offensive to unfaithful "Christendom", and thus will "offend", or "be guilty" (*R.V.*). "In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate [*ah-sham;* the same word rendered *offend* in Habakkuk 1: 11], and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. And the slain shall fall in the midst of you, and ye shall know that I am the Lord."—Ezek. 6: 6, 7.

31 If an earthly general wins a battle, he claims the credit for it, even though he may be far in the rear. Christ will give glory and credit to his Father, Jehovah. *Rotherham* renders this part of the eleventh verse of the prophecy: "This his violence is due to his god." "This is the strength of my God." (*Septuagint*) The credit for the victory at Armageddon will be given to Jehovah. (Ps. 110: 5) "For the battle is not yours, but God's." (2 Chron. 20: 15) It is Jehovah, the almighty God, that is to be vindicated; hence he backs up with his unlimited power his beloved Son, executing his orders to the vindication of his name. David, a type of Christ Jesus, said (and his words now apply to Christ): "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."—1 Chron. 29: 11, 12.

32 With increased knowledge and understanding of Jehovah's purpose Habakkuk, that is, the modern-day remnant class, is comforted and increased in hope, and with patience continues in well-doing; and now the remnant speaks with complete confidence in adoration for Jehovah: "Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction." (Hab. 1: 12) Satan's organization has existed for a long while, but Jehovah is from old, that is, without beginning, and the remnant implicitly trust in the Most High. "For God is my King of old, working salvation in the midst of the earth." (Ps. 74: 12) For their encouragement it is written: "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33: 27) The vision of the remnant is now bright, and they say, as in this text and in Psalm 118: 17: "I shall not die [at the hands of the wicked], but live, and declare the works of Jehovah."—*A.R.V.*

33 Habakkuk says that Jehovah has "ordained them for judgment", that is to say, the Chaldeans, to carry out his judgment; and those words foretell that now the remnant truly say: 'O Jehovah, thou hast ordained Christ to carry out the judgment work upon "Christendom" at Armageddon.' (John 5: 22-27) God has also ordained the wicked to be destroyed. (Gen. 3: 15; Ex. 9: 16; 2 Pet. 2: 9) The words of Habakkuk are: "Thou hast established them for correction." "He that chastiseth the heathen, shall not he correct [those of 'Christendom' who hear and obey]?" (Ps. 94: 10) Jehovah will convince all that he is the only mighty Judge, who is able to save and to destroy. (Jas. 4: 12) The remnant now know this, and they rejoice as they increase in knowledge.

34 For centuries Jehovah has beheld evil, but not with approval. "The eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15: 3) Habakkuk then, and the remnant now, anxious to see the name of Almighty God vindicated and the wicked destroyed, says: "Thou art of purer eyes than to behold evil, and canst not look on iniquity; wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" (Hab. 1: 13) Likewise Jeremiah, who also pictured the remnant of today, asked Jehovah that he might propound some questions. "Righeous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" (Jer. 12: 1) Concerning "Christendom", the rulers of which now wickedly persecute Jehovah's witnesses, the prophet Jeremiah says: "Thou hast planted them; yea, they have taken root: they grow; yea, they bring forth fruit: thou art near in their mouth, and far from their reins. But thou, O Lord, knowest me; thou hast seen me, and tried mine heart toward thee; pull them out like sheep for the slaughter, and prepare them for the day of slaughter." (Jer. 12: 2, 3) "Christendom" has dealt treacherously against Jehovah by becoming a part of Satan's organization, and thus has begotten strange children. (Hos. 5: 7; 6: 7) "Christendom" now enters into a conspiracy against the Lord and his people, and expects to get away with it; but their treachery is exposed.

35 Habakkuk, after calling attention to the treachery, tries to get the right view of the matter and asks: 'And holdest thou thy tongue [peace, *R.V.*] when the wicked swalloweth up the man that is more righteous than he?' Ancient Jerusalem was more wicked than Sodom, and likewise "Christendom" is more wicked than the heathen nations. Habakkuk was striving to keep his integrity toward God, and likewise the remnant now do the same thing; hence the reference is to the remnant as "more righteous", not "holier than thou", in justification of self; but, judging each side by their fruits, the remnant know that "Christendom" stands for and holds forth the message of the

Devil, while the remnant hold forth the fruits of the kingdom and for that reason they are on the right side. Therefore the remnant prays: "Let not them that are mine enemies wrongfully rejoice over me; neither let them wink with the eye that hate me without a cause. For they speak not peace; but they devise deceitful matters against them that are quiet in the land. Yea, they opened their mouth wide against me, and said, Aha, aha! our eye hath seen it. This thou hast seen, O Lord; keep not silence: O Lord, be not far from me. Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord." (Ps. 35: 19-23) "Hold not thy peace, O God of my praise; for the mouth of the wicked, and the mouth of the deceitful, are opened against me: they have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause." (Ps. 109: 1-3) Such is the proper attitude of the remnant; otherwise God would not have caused these texts to be set forth in his Word.

[36] Continuing to speak of the wicked who oppress the harmless, the prophecy of Habakkuk says: "And makest men as the fishes of the sea, as the creeping things, that have no ruler over them?" (Hab. 1: 14) Particularly the clergy of "Christendom" assume that they are the favored ones and that God is giving no protection to the remnant; therefore the wicked hook the harmless as fish and enmesh them in the net. The haughty, austere and cruel ones of "Christendom" treat those who serve God as though they were creeping things. Thus they oppose God and defame his name. God will vindicate his name before the enemy and uphold his servant class, and thus he will let the wicked know that Jehovah "ruleth in Jacob [his anointed people] unto the ends of the earth".—Ps. 59: 13.

[37] Those who truly serve God now are objects of ill-treatment at the hands of the rulers of "Christendom". "They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad." (Hab. 1: 15) In the past the enemy has employed hook methods to ill-treat individuals, but now they pursue a wholesale dragnet method by forming and executing a wholesale conspiracy against the Lord's hidden ones. A striking example of this in the present day is found in Germany, where its leader declares his purpose to have a state religion and is persecuting all who truly serve Jehovah God. These wicked earthly rulers take special delight in persecuting Jehovah's witnesses. The wicked dictator régime worships its own wicked system. By fraud, coercion and seductive propaganda these wicked ones create an 'emergency' as an excuse to take away the rights of the common people, and they exercise a cruel and dictatorial power over all. "Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous." (Hab. 1: 16) By assuming and exercising their power the wicked for a time prosper even against those devoted to Jehovah; but let none of the anointed be discouraged. How would it be possible now to maintain one's integrity toward God if one did not suffer persecution at the hands of the unrighteous?

[38] Habakkuk then, anxious to see righteousness triumph, propounds the question, which question now is in the mouth of the remnant class. The dupes of Satan under Gog's leadership continue to oppress the righteous; and hence the question is propounded: "Shall they therefore empty their net, and not spare continually to slay the nations?" The dictators of the nations have given heed to the conspiracy of the Roman Catholic hierarchy and other religious leaders, because they wanted to believe that they, the leaders, had the privilege of punishing those who declare the righteousness of Jehovah and his kingdom. The truth of God's Word now being declared by Jehovah's witnesses is spoiling the pastures of the wicked religionists, and the sounding of this message is very annoying to the clergy. A conspiracy for the destruction of God's hidden ones is formed, and Satan and his coconspirators proceed to carry out the wicked agreement by continuously committing overt acts against God's people. Up to this point in the prophecy Habakkuk has propounded some pertinent questions, and seeks the answer from the Lord. Likewise today, in view of the fact that Christ is upon his throne and is at the temple of God, and Jehovah's name must be vindicated; and in view of the further fact that Jehovah's witnesses continue to be subjected to cruel persecution at the hands of the wicked ones, the remnant now propound some pertinent and important questions. For the answer to these questions we must now look to the prophecy of Habakkuk that follows, wherein the prophet pictures himself as a watchman waiting for God's answer.

(To be continued)

QUESTIONS FOR STUDY

¶ 1, 2. For what purpose has Jehovah provided record of the expression of his will? Why has he now specially emphasized the need of a knowledge of his will in wisdom and understanding?

¶ 3, 4. Show (a) the fitness of the name "Habakkuk" as of the one through whom the prophecy here under consideration was provided; and, with scriptures, (b) that Jehovah brings to the knowledge of his remnant an understanding of his prophetic word just at the proper time.

¶ 5. With scriptures and facts, show how it is determined what truths from God's Word are to be presented before the remnant from time to time.

¶ 6-8. What is the nature of the prophecy by Habakkuk? Describe the situation for which the prophecy was provided, to show that it serves the purpose of the divine record thereof.

¶ 9, 10. Explain verse 2, as appropriate for God's faithful ones at this time.

¶ 11-14. Describe the "violence" here foretold, and account for its yet taking place, since the coming of the Lord to the temple. With scriptures, show whether the cry of the consecrated as there foretold has been displeasing to God.

¶ 15, 16. Referring to verse 3: By whom and to whom is this

iniquity shown? What are the "spoiling and violence" here foretold? The "strife and contention"? What do related scriptures show as to the reason for such iniquity's being practiced, then and now, and for the failure of justice and judgment (verse 4)?

¶ 17-19. To whom, prophetically, is verse 5 addressed? Why is this warning so directed, since it is foreknown that they will not profit thereby? What is 'the work which God will work', here mentioned? When, and for what purpose, will he do this "marvellous work"?

¶ 20, 21. From facts in fulfillment of verse 6, identify "the Chaldeans", and, with other scriptures, show the fitness of their designation as "that bitter and hasty nation". What is meant by their 'marching through the breadth of the land, to possess the dwellingplaces that are not theirs'?

¶ 22, 23. With corroborative scriptures, explain and apply the prophetic statement (a) "They are terrible and dreadful." (b) "Their judgment and their dignity shall proceed of themselves."

¶ 24. For what present situation was Proverbs 13:12 provided as a prophecy? Also 2 Peter 3:9?

¶ 25, 26. With related scriptures, point out the meaning of verse 9.

¶ 27-29. When and how shall "the Chaldeans" "scoff at the kings"? "The princes" "be a scorn unto them"? "The Chaldeans" "deride every strong hold"?

¶ 30, 31. With supporting scriptures, explain the meaning of the prophetic statement of verse 11.

¶ 32, 33. Quote other scriptures further declaring the assurance foretold in verse 12. What is meant by the statement here, 'Thou hast ordained them for judgment, and hast established them for correction'?

¶ 34, 35. Show that the declaration and the inquiry here recorded (verse 13), also the similar expression of Proverbs 15:3 and of Jeremiah 12:1-3, were prophecies provided for the remnant of today.

¶ 36, 37. How do the wicked accomplish the oppression foretold in verse 14? The persecution, with attendant wicked delight, prophetically described in verse 15? Their "sacrifice", with the result to them of 'fat, and meat plenteous'?

¶ 38. Why have the religious leaders and the dictators of the nations chosen to co-operate in the cruel persecution of God's remnant? 'Shall they empty their net and continue to slay the nations?'

GOD'S MESSENGER AND INTERPRETER

ELIHU, the young man who waited until three older men had completed their foolish speeches to the suffering Job, spoke to the afflicted one. The sound questions and advice uttered by Elihu were not, as he said, the result of his personal knowledge or wisdom.

Every creature that is pleasing to the Lord God must welcome the knowledge that comes to him of the distinction between God and Satan, and take his stand unequivocally on the side of Jehovah. Elihu put himself on the side of Jehovah and unequivocally stood for Jehovah God. This is important also to keep in mind as a rule that should be followed by all who are pleasing to the Lord. The great sage of Israel, Paul, in his day saw the danger of receiving flattery and giving flattery to men. He said: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." —1 Cor. 3:5-7.

Addressing Job, Elihu said: "Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am clean without transgression, I am innocent; neither is there iniquity in me. Behold, he findeth occasions against me, he counteth me for his enemy; he putteth my feet in the stocks, he marketh all my paths. Behold, in this thou art not just: I will answer thee, that God is greater than man. Why dost thou strive against him? for he giveth not account of any of his matters. For God speaketh once, yea twice, yet man perceiveth it not."—Job 33:8-14.

Job had spoken without understanding. He could understand that his suffering was not because of his willful sin against God. His professed friends had not taught him in the right way, even as the clergy have not taught the people in the right way concerning God and why men suffer.

Then Elihu proceeded with his speech in praise of Jehovah God. The words of Elihu were prophetic and told of the Lord's purpose to stay the destructiveness of sickness and death, and to redeem or ransom man; and that those who will then be obedient to God, after receiving knowledge, shall return to the days of their youth. His were words of life, showing God's purpose to give life to man by means of redemption, resurrection and the kingdom blessings. He first shows the human race, pictured by a man sick, afflicted, emaciated and almost dead. He shows man abhorring everything about him, even his bread and meat, because of his great suffering, and then points out that if there be with man a messenger to interpret and make plain the right way, God is gracious to man and delivers him from going down to the grave; and he assigns as the reason therefor the great ransom provision. His words are:

"He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness; then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness. He looketh upon men; and if any say, I have sinned,

and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living."—Job 33:18-30.

In the picture, whom did Elihu represent? Job had expressed his desire that he might be taught in the right way and to understand wherein he had erred. (Job 6:24) When Elihu began his speech, he made no claim that he was speaking his own words of wisdom, but stated that he spoke as the mouthpiece of Jehovah God and that he would ascribe all honor and glory to God. He said to Job: "Behold, I am according to thy wish in God's stead; I also am formed out of the clay. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee." (Job 33:6, 7) Then Elihu added: "I will fetch my knowledge from afar, and will ascribe righteousness to my Maker. For truly my words shall not be false: he that is perfect in knowledge is with thee. Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom. He preserveth not the life of the wicked: but giveth right to the poor."—Job 36:3-6.

In this connection call to mind that when Jesus was on earth he said: "My doctrine is not mine, but his that sent me." "The words that I speak unto you, they are spirit, and they are life." "But he that sent me is true; and I speak to the world those things which I have heard of him. . . . As my Father hath taught me, I speak these things. . . . For I do always those things that please him." (John 7:16; 6:63; 8:26, 28, 29) Jesus Christ was God's Anointed One, which means that he was commissioned by Jehovah to speak in behalf of Jehovah God. (Isa. 61:1-3) All those who have been brought into the body of Christ and anointed with the holy spirit of God are authorized or commissioned in the name of the Lord to speak his message concerning reconciliation of man to God. (2 Cor. 5:20) The conclusion is therefore irresistible that Elihu in the picture represented God's anointed witnesses. Elihu therefore pictured Christ Jesus the Head and also the members of his body. All these constitute God's Servant, as it is written:

"Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles [nations]. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles [nations]; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images."—Isa. 42:1, 6-8.

Furthermore, Elihu was a young man, and therefore pictured the "young men" upon whom the Lord has poured out his spirit in these latter days since coming to his temple. Such are the ones who become God's witnesses. (Joel 2:28) These are the "young men" who have taken their stand wholly on the side of the Lord God and against the Devil and his organization. The Lord's inspired witness, writing of and concerning such class, said: "I write unto you, young men, because ye have overcome the wicked one. . . . Because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world." (1 John 2:13-15) These are the ones who are described by the prophet as "the feet of him that bringeth good tidings, that publisheth peace", and who tell of God's great purpose of salvation and say to the people of the Lord: "Thy God reigneth!" They are the ones that constitute the "watchmen" who joyfully join together in a harmonious testimony to the name and purpose of Jehovah God.–Isa. 52:7, 8.

Elihu said to Job: "If there be a messenger with him, an interpreter, one among a thousand [God's anointed servant], to shew unto man his uprightness [to show man the right way]." Elihu therefore shows by his language that he pictured the "interpreter", the "messenger" of God, the servant of the Lord God, who is God's anointed and who is commissioned to speak the Word of God for the comfort of those of mankind who desire to know the truth. It is God's anointed class that is commanded to "prepare . . . the way of the people; . . . cast up the highway; gather out the stones; lift up a standard for the people". (Isa. 62:10) This prophecy applies specifically after the Lord takes his power and begins his reign, and after he comes to his temple and assembles Zion.

Elihu therefore pictured the class to whom the Lord God said: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God."—Isa. 43:10-12.

We may know that we have the proper understanding of a prophecy when we are able to apply to the words of the prophecy the physical facts which clearly appear and then find that they fit exactly. Seeing that the words of the Lord show that in the picture Elihu must have represented his anointed servant class, what are the facts showing the fulfillment thereof? The indisputable facts show that there is now on earth, and has been within the last few years, a company of men and women who are wholly devoted to God and his government of righteousness. These constitute his anointed servant. The Lord came to his temple in 1918 (A.D.). It was in 1922, or thereabout, when his people began to see and appreciate the distinction between God's organization and Satan's organization. Particularly since 1922 the ones faithfully devoted to the Lord have been going forth with gladness in their

hearts, explaining or interpreting the Word of God and telling the people who will hear of and concerning God, his mighty power, and his gracious provision to grant eternal life to man; and pointing out to them that God has placed upon his throne his anointed King Christ Jesus, and that during his reign all the peoples and nations of the earth shall have an opportunity to receive everlasting life and live upon earth.

THE REAL PROPITIATION FOR SINS

ONCE each year, on the tenth day of the seventh month of the Jewish calendar, the law of Jehovah God required the Jewish nation to hold a day of atonement for sin.

During the Christian era, which was foreshadowed by Israel's atonement day, men and women have consecrated themselves to do God's will. This they have done because of faith in God and faith in the blood of his beloved Son, Christ Jesus, as their redemptive price. Their consecration having been accepted by Jehovah, such have been brought into the condition of peace with God, which is the condition of justification.

The justification of such ones resulted in the right to live as a human creature, which life Jehovah then and there accepts as a sacrifice through Christ Jesus that the consecrated one may be brought into the covenant with God by sacrifice. (Ps. 50:5) Thereupon Jehovah, the heavenly Father, begets such by his spirit as his child and acknowledges him as a son of God with the conditional right to life in heaven as a spirit creature. In due time God sets before him the call or invitation to enter the covenant for the kingdom with Christ Jesus. If he responds to the heavenly call and meets the requirements laid down in the sacred Word of God, then the Lord chooses or elects him and anoints him with his holy spirit as a witness for Jehovah and a joint-heir with Jesus Christ. Thus he becomes an anointed one and a member of the body of Christ of which Jesus is the Head. He is then offered up by Jesus Christ the High Priest as a part of His own sacrifice. All true Christians who have taken these steps and who have been dealt with thus by the Lord God are pictured in the Lord's goat which was sacrificed by the ancient Jewish high priest on the day of atonement and the blood of which was taken into the most holy and applied to the mercy seat. When the sacrifice of the members of the body of Christ is complete Christ Jesus the great High Priest again presents the value of his sacrifice in heaven itself, as a sin-offering on behalf of the people.

The sacrifice of the Lord's goat was preceded by the sacrifice of an unblemished bullock, its blood being sprinkled on the mercy seat in the most holy. The first Jewish high priest ordained by Jehovah God was Aaron the brother of Moses, and Aaron's sons were ordained to be underpriests. The offering of the blood of the bullock was for Aaron and his house. (Lev. 16:11) In the reality during the Christian era the offering of the blood of Christ Jesus, when he ascended on high, was presented in behalf of those who are begotten by the spirit of God as his sons and who are in the covenant by sacrifice. The offering of the blood of the Lord's goat was for the people or nation of Israel, the Jews. (Lev. 16:15) Likewise, at the end of the present period of sacrifice foreshadowed by the Jewish atonement day, the blood of Christ will be presented as an offering on behalf of all the people of earth. It is therefore seen that on the atonement day the ransom sacrifice of Jesus was pictured in the court of the tabernacle, and the sin-offering in the "holiest of all" of the tabernacle.

The tabernacle was a part of the law covenant arrangement which Jehovah inaugurated at Mount Sinai in Arabia, with Moses acting as mediator in behalf of the Jewish nation, the Israelites. Referring to this the apostle Paul wrote, saying: "Then verily the first covenant had also ordinances of divine service, and a worldly [or divinely arranged] sanctuary. For there was a tabernacle made; the first [compartment], wherein was the candlestick, and the table, and the shewbread [thereon]; which is called the sanctuary [or holy]. And after the second vail, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat: of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God."—Heb. 9:1-6.

The statement here is that the priest "always", that is to say, daily, went into the holy to accomplish the service of God. That service consisted of the morning and evening sacrifice, and had nothing to do with the yearly atonement-day sacrifice.—Num. 28:3, 4.

The holiest of all, or second compartment of the tabernacle, was the place for sprinkling the blood of the animals on the day of atonement. It foreshadowed the great sacrifice of our Lord being presented in heaven itself. Christ Jesus when on earth laid down his life as a perfect sacrifice. Then he ascended on high, and there in heaven itself made a presentation of his sacrifice as an offering for sin, as it is written further by the apostle Paul (Heb. 9:7-11):

"But into the second [compartment] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the holy [spirit; of God] this signifying, that the way into the holiest of all [namely, heaven itself] was not yet made manifest, while as the first tabernacle

was yet standing: which was a [prophetic] figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which [service] stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building," did bring about redemption for the human family.

Then the apostle says that the blood of the animals offered on the atonement day foreshadowed the offering of the blood of Christ as redemption for man. He says: "Neither by the blood of goats and calves [or bullocks], but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" —Heb. 9:12-14.

The blood of the animals at Mount Sinai foreshadowed the ransom and sin-offering, and was the basis for the confirmation of the law covenant of God with the Israelites. The blood of Christ Jesus provided the redemptive price and an offering for sin on behalf of mankind, and is the basis for the making and inauguration of the new covenant which the Lord God promised in the prophecies. (Heb. 9:15-21) Then the apostle makes it clear and positive that the blood of Christ Jesus is essential to salvation, saying:

"And almost all things are by the law purged with blood [of animals]; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [sacrifices]; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures [pictorial] of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the [Jewish] high priest entereth into the holy place every year with blood of others; for then must he [Jesus] often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself."—Heb. 9:22-26.

The foregoing Scriptural argument proves beyond any question of doubt that the blood of Jesus is the great redemptive price for mankind, and that the presentation of that blood in heaven constitutes the sin-offering on behalf of the human family.

Many will then naturally ask, Why, in the face of this tremendous argument showing the value of the shed blood of Christ Jesus, are there so many men claiming to be preachers of the gospel who deny that the blood of the Lord Jesus has any purchasing value whatsoever? The answer to that question the Lord foretold and caused his inspired witness to write down, saying, "But there were false prophets also among the [Jewish] people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." (2 Pet. 2:1) "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—Jude 4.

Will the people continue to be hoodwinked by these false prophets, who are wise in their own conceits and who pose as preachers of the gospel, or will they be guided by the plain Word of God, which is now due to be understood? Let each hearer answer for himself.

THE CALENDAR

TO HAVE a correct system of reckoning time is desirable. It is well known that the calendars heretofore used have been incorrect and unsatisfactory. For this reason *The Golden Age* published facts concerning a system of reckoning time, obtaining the important data from the Scriptures, and some from astronomy. Seeing there is a danger of giving importance to this and to the exclusion of weightier matters, this note of warning is here sounded. God's people should keep in mind the "pyramid" delusion and the speculations that accompanied the study of chronology, and the pitfalls into which these things led many. Do not fall into a similar trap. It is of far more importance to understand our commission and to perform it than to understand at just what time Adam was created. Be reasonable and moderate. Avoid wild speculation as to at what time and in what manner things future will come to pass. Be sure that you always are guided by the counsel of the Lord's Word. The statements in *The Golden Age* are not dogmatic, but are worthy of due and careful consideration.

(Continued from page 130)

hovah and for Gideon, to wit, June 1-9 inclusive. A most appropriate booklet for that period will be released then, *Universal War Near*, and this, together with another new booklet, *Favored People*, and the book *Jehovah*, will be offered in combination by all publishers in English-speaking communities. Immediately with this notification let all publishers, whether of God's anointed remnant or of the people of good will, make due preparation for the forthcoming activities. Those following the Greater Gideon will not fail to arrange to be at their post in their territory, and with full equipment of torchlight and trumpet, and obedient to service signals.

GOD'S LEADING AND HELP

DEAR BROTHER RUTHERFORD:

I know I should not take up your time, yet I cannot restrain the impulse to write you after reading the article on "Questions" in March 1 *Watchtower*.

My heart goes up in thanks to Jehovah that I find myself 100 percent in harmony, therefore obedient to the purposes of His organization on earth.

I am from among the lowest of fallen flesh, uneducated, uncouth, cowardly and rough, and I must admit I do not take a brilliant polish now. I was a drunkard from my mother's womb, marked that way, and have drunk anything from Jamaica ginger to rubbing alcohol when these periods came on me. I smoked cigarettes nearly thirty years. With the Devil's help I have dabbled with these at times since I have been in pioneer service; but I thank God for His leadings and help (2 Pet. 2: 9), for every word of that article was injected into my mind, in my fight to cast off these filthy habits. Thank Jehovah, I quit them long before this article was printed.

One other point that helped me to lay aside cigarettes was (and it is a fact known to all who indulge) that anyone engaged in the Lord's service who continues tobacco must sooner or later become a hypocrite.

I am not smart or wise, but I am absolutely sure that the Watch Tower and its publications constitute the Lord's table, and anyone eating at that table and assimilating the food thereon must learn that the vindication of Jehovah's name is the all-important issue, and that no creature is needed to vindicate that name, but that through "The Birth of The Nation" Jehovah purposed through His Son to give 144,000 imperfect creatures the privilege of having a part in that great drama.

I thank God that when the smart elders were advising the companies to put the March 1 1925 *Watchtower* on the shelf to gather cobwebs I was wearing out several copies, trying to get this great truth into my little degraded mind, and by the grace of God my labors were rewarded; and I have a copy of that *Watchtower* before me now.

Oh, how I wish that article "Questions" had been printed years ago! It would have saved me many heartaches.

Brother Rutherford, all the trouble I have ever had with any creature at the temple has been caused because I stand firmly, boldly and uncompromisingly for *The Watchtower*, and I just cannot remain quiet and listen to some individual, puffed up, trying to appear very wise and putting to the fore his own wisdom, in many cases even to the point of plain ridicule of the contents of *The Watchtower*, when the very purpose of their being there is to aid (I won't say their brethren, for I very much doubt this class) those assembled to a better understanding of the *Watchtowers*.

Begging your pardon for encroaching on your time, and praying to Jehovah daily that your strength and zeal may continue to the end, I hope by the grace of God and in his strength to continue to the end with you, shouting "For Jehovah and for Gideon".

With warmest love,

L. C. ROSS.

(*Continued from page 144*)

NEW YORK

Auburn	WMBO	Su	6:30pm
		Sa	2:15pm
Bing'mton	WNBF	Su	7:15pm
Brooklyn	WBBR	Su	10:15am
Su 6:30pm		Mo	10:30am
Tu 10:30am		Tu	6:30pm
We 10:30am		We	6:30pm
Th 10:30am		Th	6:30pm
Fr 10:30am		Fr	6:30pm
Buffalo	WGR	Su	10:00am
Elmira	WESG	Su	10:15am
Freeport	WGBB	Su	9:00am
Tu 7:00pm		Th	7:00pm
Jamestown	WOCL	Su	9:30am
New York	WBNX	Su	2:30pm
New York	WOV	Su	4:30pm
Saranac L.	WNBZ	Su	10:15am
Tu 4:15pm		Th	4:15pm
Syracuse	WSYR	Fr	5:15pm
Wh. Pl'ns	WFAS	Su	6:00pm
Mo 1:00pm		Sa	9:00am

NORTH CAROLINA

Asheville	WWNC	Th	5:30pm
Charlotte	WSOC	Su	9:45am
Greensboro	WBIG	Su	9:45am
Raleigh	WPTF	Su	9:45am

NORTH DAKOTA

G'd Forks	KFJM	Su	2:30pm

OHIO

Akron	WADC	Su	1:45pm
		We	11:15am
Akron	WJW	Su	5:30pm
		We	2:00pm
Cleveland	WHK	Su	10:30pm
Tu 11:30am		Th	2:30pm
		Fr	7:30pm
Cleveland	WJAY	Su	9:45am
Columbus	WAIU	Su	10:00am
		Th	7:15pm
Columbus	WBNS	Su	8:45am
Mo 2:15pm		We	2:15pm
		Fr	2:15pm
Dayton	WSMK	Su	1:30pm
Mt. Orab	WHBD	Su	4:30pm
We 4:30pm		Fr	4:30pm
Toledo	WSPD	Su	9:30am
		Sa	8:30am
Youngst'n	WKBN	Su	10:00am
		We	4:30pm
Zanesville	WALR	Su	10:00am
		We	4:15pm

OKLAHOMA

Elk City	KASA	Su	1:15pm
Okl'a City	KOMA	Su	12:45pm
Ponca City	WBBZ	Su	10:00am
		We	9:00pm
Shawnee	KGFF	Mo	8:45pm
We 8:45pm		Fr	8:45pm
Tulsa	KVOO	Su	10:15am

OREGON

Klamath F.	KFJI	Mo	8:15pm
Marshfield	KOOS	Mo	1:30pm
Medford	KMED	Tu	1:30pm
Portland	KWJJ	Su	4:15pm

PENNSYLVANIA

Erie	WLBW	Su	10:45am
Glenside	WIBG	Su	10:30am
Johnstown	WJAC	Su	4:30pm
Phil'a	WCAU	Su	12:00 nn
Philadelphia	WIP	Su	7:00pm
Pittsb'gh	KQV	Su	10:15am
Tu 1:45pm		Th	1:45pm
Reading	WEEU	Su	3:45pm
		We	3:45pm
Wash'ton	WNBO	Su	9:45am
W'msport	WRAK	Su	5:30pm
York	WORK	Su	3:00pm

PHILIPPINE ISLANDS

Manila	KZEG	Su	7:00pm
		Th	7:00pm

SOUTH CAROLINA

Greenville	WFBC	Su	10:00am
Spart'b'g	WSPA	Su	6:30pm

SOUTH DAKOTA

Pierre	KGFX	Su	1:00pm
Tu 4:00pm		Th	4:00pm
Watertown	KWTN	Su	9:15am
We 8:45pm		Fr	8:45pm

TENNESSEE

Cha'nooga	WDOD	Su	1:15pm
		Th	8:00am
Jackson	WTJS	Su	1:30pm
We 5:30pm		Fr	5:30pm
Knoxville	WROL	Su	7:00pm
Memphis	WMC	Su	3:45pm
Memphis	WREC	Su	9:45am

TEXAS

Amarillo	KGRS	Su	9:00am
Austin	KNOW	Su	10:00am
Corpus Chr.	KGFI	Su	9:00am
We 6:45pm		Fr	6:45pm
Dallas	KRLD	Su	10:30am
Dublin	KFPL	Th	8:00pm
		Fr	8:45am
El Paso	KTSM	Su	1:15pm
Ft. Worth	KTAT	Mo	5:15pm
We 5:15pm		Fr	5:15pm
Galveston	KLUF	Mo	8:00pm
		We	8:00pm
Houston	KXYZ	Su	10:00am
S. Angelo	KGKL	Su	1:45pm
		Th	9:00am
S. Antonio	KTSA	Su	10:45am
Tyler	KGKB	Su	9:15am
We 9:30am		Fr	9:30am
Wichita F.	KGKO	Su	1:15pm
		Th	5:15pm

UTAH

Ogden	KLO	Su	3:15pm
		We	5:00pm
Salt L. City	KSL	Su	10:45am

VERMONT

Rutland	WSYB	Su	10:00am
		Th	5:30pm
St. Albans	WQDM	Su	1:00pm

VIRGINIA

Ch'lottesv.	WEHC	Su	10:45am
Danville	WBTM	Su	10:15pm
Lynchb'g	WLVA	Su	12:45pm
Norfolk	WTAR	Su	12:30pm
Richmond	WRVA	Su	12:15pm
Roanoke	WDBJ	Su	12:30pm
		We	5:00pm

WASHINGTON

Aberdeen	KXRO	Su	1:15pm
Bell'ham	KVOS	Su	10:00am
		Th	5:15pm
Seattle	KJR	Su	11:15am
Seattle	KVL	Mo	4:15pm
Tu 4:15pm		We	4:15pm
Spokane	KFIO	Su	9:30am
Spokane	KGA	Su	5:45pm
Tacoma	KVI	Su	2:45pm
Walla Walla	KUJ	Su	7:45am
		Su	1:30pm
Wenatchee	KPQ	Su	1:00pm
Yakima	KIT	Su	10:00am
		Th	7:00am

WEST VIRGINIA

Bluefield	WHIS	Su	9:00am
		Fr	8:00am
Cha'ston	WCHS	Su	4:00pm
Fairmont	WMMN	Su	12:45pm
Hunt'ton	WSAZ	Th	4:00pm
Wheeling	WWVA	Su	10:00am

WISCONSIN

La Crosse	WKBH	Su	12:00 nn
Madison	WIBA	Su	10:00am
Mani'woc	WOMT	Mo	7:00pm
		Th	1:00pm

WYOMING

Casper	KDFN	Su	10:30am
		Th	8:45pm

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 8:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 9:30pm Su 11:40pm
We 6:30pm
Sydney 2-UE Su 9:00am
W'ga W'ga 2-WG Su 9:30am
We 8:30pm

QUEENSLAND

Brisbane 4-BC Su 10:15am
Mackay 4-MK Su 10:15am
Marybor'gh 4-MB We 9:45pm
Rockh'pton 4-RO We 10:00pm
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Su 4:45pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 8:45pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 7:15pm
Melbourne 3-AK Su 2:15pm
Melbourne 3-AW Su 10:15am
Sale 3-TR Su 6:30pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

WALLONIA-BONNE
(201.7m) ESPERANCE
We 8:45pm

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:30pm
Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm

CHINA

Shanghai XMHA Su 7:30pm

CUBA

Caibarien CMHD
Spanish Su 7:00pm
Havana CMK Su 11:30am
Spanish Su 9:00pm
Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Paris RADIO L L PARIS
We 8:15pm
Paris RADIO NATAN-
VITUS Su 12:00 nn
Tu 7:45pm Th 7:45pm
Sa 7:45pm
Toulouse RADIO
TOULOUSE We 7:50pm
Sa 7:50pm

MEXICO

Mexico XECW
Spanish Th 10:00pm

UNITED STATES

ALABAMA

Birm'ham WAPI Su 12:45pm
Birm'ham WBRC Su 10:00am
Dothan WAGF Su 1:30pm
M'tgomery WSFA Su 3:45pm
Muscle S. WNRA Su 6:00pm
We 8:00pm Fr 8:00pm

ALASKA

Anchorage KFQD We 9:30pm
Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Bisbee KSUN Su 4:00pm
We 4:00pm Fr 4:00pm
Jerome KCRJ Mo 5:15pm
We 5:15pm Fr 5:15pm
Spanish Th 4:30pm
Prescott KPJM Su 5:45pm
We 5:45pm Fr 5:45pm
Tucson KGAR Su 5:45pm
We 7:00pm Fr 7:00pm
Yuma KUMA Su 6:15pm
Spanish Su 6:00pm

ARKANSAS

Fay'ville KUOA Su 12:45pm
We 11:30am Fr 4:30pm
Hot Sp'gs KTHS Su 1:00pm
Little R'k KARK Su 9:00am
Little R'k KGHI Su 7:00pm
We 5:30pm Fr 5:30pm
Little R'k KLRA Su 10:30am
Paragould KBTM Su 10:00am
We 11:30am
Texarkana KCMC Su 6:45pm

CALIFORNIA

El Centro KXO Su 10:00am
Eureka KIEM Su 10:30am
Fresno KMJ Su 3:45pm
Hollywood KNX Su 7:45pm
Long B'ch KGER Su 10:45am
Los Angeles KTM Su 9:30am
Su 8:00pm Th 8:00pm
Oakland KLS Su 11:15am
We 2:45pm Fr 2:45pm
Oakland KROW Su 10:45am
Su 7:15pm We 8:15pm
Fr 9:30pm Sa 10:45pm
Sa'mento KFBK Su 9:30am
S. F'cisco KTAB Su 2:15pm
Stockton KGDM Su 9:30am
We 7:15am Fr 1:15pm

COLORADO

Col'o Spr. KVOR Su 10:30am
We 5:30pm Sa 4:30pm
Denver KFEL Su 7:15pm
Grand J'n KFXJ Su 1:15pm
Greeley KFKA Su 6:45pm
Lamar KIDW Su 3:00pm
Tu 1:00pm Fr 3:00pm
Yuma KGEK Mo 12:45pm
We 12:45pm Fr 12:45pm

CONNECTICUT

Bridgeport WICC Su 10:30am

DELAWARE

Wilm'ton WDEL Su 6:15pm

DISTRICT OF COLUMBIA

Washington WOL Su 6:00pm

FLORIDA

Jacksonv. WMBR Su 10:00am
Miami WIOD Su 5:30pm
Miami WQAM Su 5:15pm
Orlando WDBO Su 12:45pm
Pensacola WCOA Su 1:00pm
We 6:45pm

GEORGIA

Albany WGPC Su 10:30am
Athens WTFI Su 9:45am
Atlanta WGST Su 5:45pm
Atlanta WJTL Su 2:15pm
Augusta WRDW Su 3:00pm
Th 8:00pm
Columbus WRBL Su 9:30am
La Grange WKEU Su 3:00pm
We 3:00pm Fr 10:00am
Macon WMAZ Su 4:00pm
Rome WRGA Su 12:30pm
We 8:45pm Fr 8:45pm
Savannah WTOC Su 1:00pm
Tho'sville WPAX Mo 5:00pm
Th 5:00pm

HAWAII

Honolulu KGMB We 11:45am
Fr 7:15pm

IDAHO

Boise KIDO Su 10:45am
Idaho Falls KID Su 10:00am
Nampa KFXD Su 11:00am
Mo 7:45pm
Twin Falls KTFI Su 10:45am
Su 4:15pm

ILLINOIS

Bloom'ton WJBC Su 9:45am
Decatur WJBL Su 10:00am
Fr 6:30am
Harrisb'g WEBQ Su 6:00pm
Quincy WTAD Su 12:30pm
We 1:00pm
Rockford WROK Su 10:15am
Su 9:30pm We 9:30pm
Sp'field WCBS Su 12:30pm
Sa 11:15am
Tuscola WDZ Su 12:45pm

INDIANA

Ind'apolis WIRE Su 10:00am
Th 1:00pm
Muncie WLBC Su 4:15pm
Fr 4:30pm

KANSAS

Coffeyville KGGF Su 1:45pm
Th 8:45pm

KENTUCKY

Louisville WAVE Su 2:45pm

LOUISIANA

Shrevep't KWKH Su 10:15am

MAINE

Bangor WLBZ Su 10:45am

MARYLAND

Baltimore WFBR Su 12:45pm
Cumberl'd WTBO Mo 1:15pm
We 1:15pm Fr 1:15pm
Hagerst'n WJEJ Su 10:15am

MASSACHUSETTS

Babson P. WBSO Su 12:30pm
Boston WHDH Su 10:00am
Boston WNAC Su 10:00am
Sp'gfield WMAS Su 10:30am
Worcester WORC Su 10:30am

MICHIGAN

Calumet WHDF Tu 5:45pm
Detroit WJR Su 10:00am
Jackson WIBM Su 6:30pm
Kalamazoo WKZO Su 9:45am
We 1:15pm

MINNESOTA

F'gus Falls KGDE Su 10:00am
Min'apolis WDGY Su 2:00pm
Moorhead KGFK Su 7:30pm
We 5:15pm Fr 5:15pm

MISSISSIPPI

Gulfport WGCM Su 12:45pm
We 8:45pm
Hattiesb'g WPFB Su 1:30pm
We 7:45pm
Laurel WAML Su 1:00pm
Meridian WCOC Su 10:00am
We 6:45pm

MISSOURI

Columbia KFRU Su 12:00 nn
We 7:15am
Kans. C'y KWKC Su 2:00pm
Tu 7:00am

MONTANA

Kalispell KGEZ Su 9:00am

NEBRASKA

Kearney KGFW Su 10:00am
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:15am
Scottsbl'f KGKY Su 10:15am
We 5:45pm Fr 5:45pm

NEVADA

Reno KOH Su 10:30am

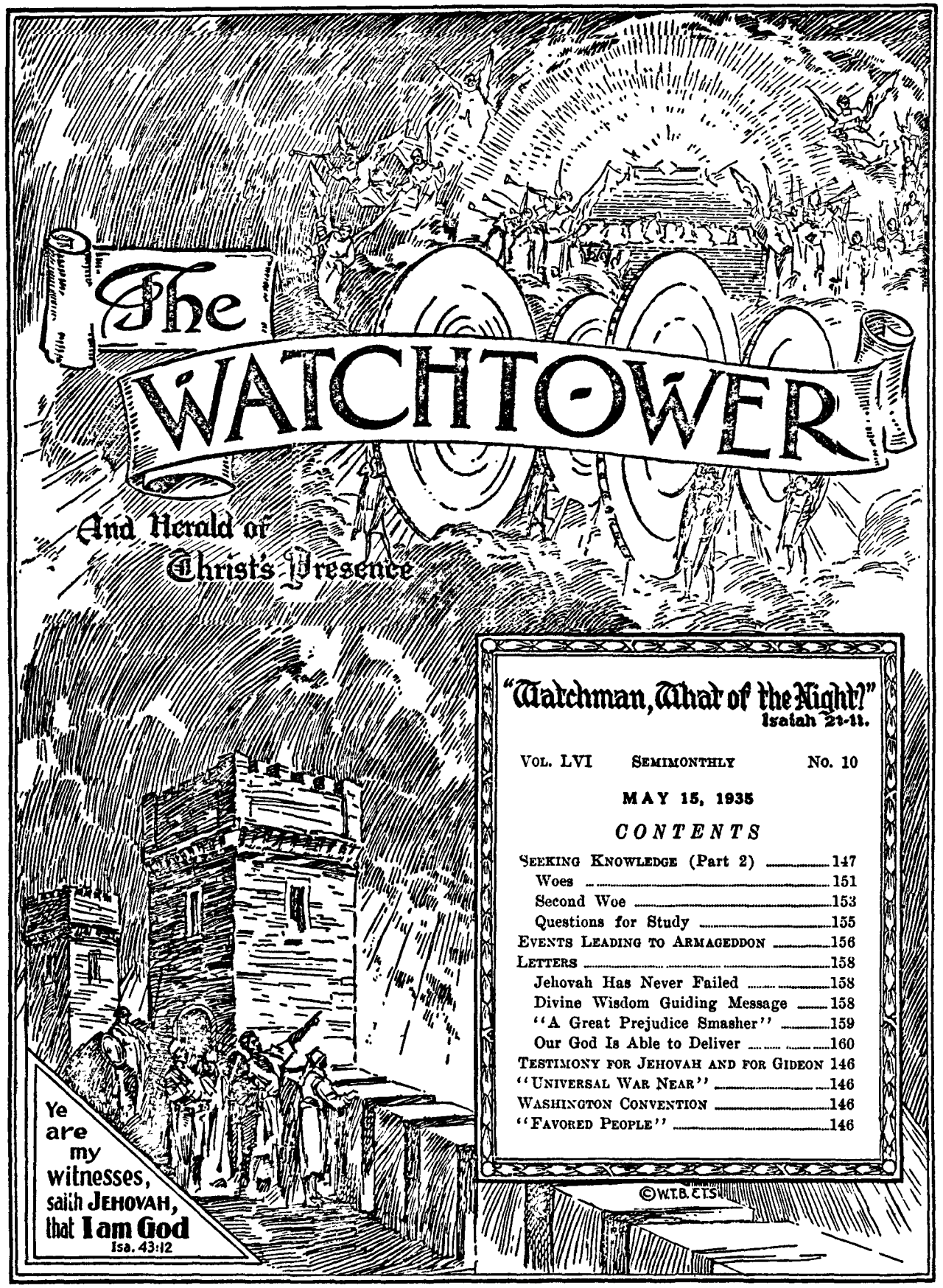
NEW JERSEY

Newark WHBI Su 9:00pm
Newark WNEW Su 10:00am

NEW MEXICO

Albuq'que KOB We 5:45pm
Roswell KGFL Su 5:15pm
We 4:30pm Fr 4:30pm

(Continued on page 143)



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

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MAY 15, 1935

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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 wilfully 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 be restored and 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. It arranges systematic Bible study for its readers and 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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British . . . . . 34 Craven Terrace, London, W. 2, England
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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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TESTIMONY FOR JEHOVAH AND FOR GIDEON

At about the same season of the year as when Gideon and his band of three hundred raised their victorious battle-cry there comes the next united service period, Testimony for Jehovah and for Gideon, to wit, June 1-9 inclusive. A most appropriate booklet for that period will be released then, *Universal War Near,* and this, together with another new booklet, *Favored People,* and the book *Jehovah,* will be offered in combination by all publishers in English-speaking communities. Immediately with this notification let all publishers, whether of God's anointed remnant or of the people of good will, make due preparation for the forthcoming activities. Those following the Greater Gideon will not fail to arrange to be at their post in their territory, and with full equipment of torchlight and trumpet, and obedient to service signals.

"UNIVERSAL WAR NEAR"

This new booklet is the most stirring one yet. Within its appropriately illustrated cover it contains the full text of the speech delivered last January from the Los Angeles Shrine Auditorium and radiocast over a chain of 103 stations; and also treatises on "Typical War" and "Satan's Army". When released for general circulation, as announced elsewhere, it will be offered and a contribution of 5c received in acknowledgment. You may procure your copy now.

WASHINGTON CONVENTION

Again *The Watchtower* reminds its readers that a convention of Jehovah's witnesses and Jonadabs will be held at Washington, D. C., beginning May 30 and ending June 3, 1935. It is hoped that many of the remnant and the Jonadabs may find it convenient to attend this convention. Heretofore not many Jonadabs have had the privilege of attending a convention, and the convention at Washington may be a real comfort and benefit to them. See page 127 of April 15 *Watchtower.*

Pacific Coast special cars: See previous *Watchtower* issue.

Bethel Special: Arrangements are being negotiated with the Pennsylvania Railroad to run a Bethel special train from New York city to Washington. At least 200 passengers must be guaranteed to assure a special low rate. All interested in going on this special will communicate direct with the Watch Tower, 117 Adams St., Brooklyn, N. Y., for further information.

"FAVORED PEOPLE"

The new booklet bearing the above title is another timely blessing from Jehovah by Christ Jesus. With a fitting cover design, the booklet presents a number of short treatises, which briefly but clearly set out who are the ones favored of Jehovah God, from Abel down to our own time. This information aids toward intelligently taking a stand on the Lord's side. You may have your copy now, on contributing 5c. Public distribution thereof is elsewhere announced.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI MAY 15, 1935 No. 10

SEEKING KNOWLEDGE

"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. Be not wise in thine own eyes; fear the Lord, and depart from evil."—Prov. 3: 5-7.

PART 2

JEHOVAH rewards those who diligently seek to know his purpose and to obey his commandments. The faithful remnant apply themselves that they may gain a knowledge of his will in wisdom and spiritual understanding. "Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways." (Ps. 119: 2, 3) They study to show themselves approved unto God, and look not to any creature for guidance and strength. "Blessed is that man that maketh the Lord his trust; and respecteth not the proud, nor such as turn aside to lies. Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified." (Ps. 40: 4, 16) Those who do not believe that the Lord Jesus is at the temple of Jehovah will find no consolation in these texts. Those who are in the temple and who are diligent to learn will receive a knowledge of Jehovah's purpose, that they may freely and boldly declare it to others.

2 With the beginning of chapter two of the prophecy of Habakkuk we find the prophet waiting upon the Lord God and not leaning to his own imperfect reasoning. He is seeking knowledge concerning the unfolding of God's purpose. Likewise today the remnant trust in the Lord with all their heart, waiting upon him and diligently seeking his face, that they may be filled with a knowledge of his will in wisdom and spiritual understanding. The prophet Habakkuk, representing the remnant, now says: "I will stand upon my watch [Hebrew, *mishmereth*], and set me upon [fix my foot upon, *Douay*] the tower [*margin:* the fenced place], and will watch [look forth, *R.V.*] to see what he will say unto me, and what I shall answer when I am reproved [*margin:* when I am argued with]." (Hab. 2: 1) That Habakkuk here pictured God's anointed witnesses now on earth is corroborated by other scriptures.

3 The prophet Isaiah also pictures the faithful witnesses of Jehovah, when he says: "I stand continually upon the watchtower in the daytime, and I am set in my ward [Hebrew, *mishmereth*] whole nights." (Isa. 21: 8) The approved remnant are not idle ones, sitting down or standing idly by, but are active and on the alert to keep Jehovah's charge. To the faithful the promise is made: "Thus saith the Lord of hosts, If thou [the remnant] wilt walk in my ways, and if thou wilt keep my charge, 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) Such do keep "the charge of my sanctuary" faithfully. (Ezek. 44: 15, 16) The Hebrew *mishmereth* rendered "watch" in Habakkuk's prophecy is the same word rendered "ward" in Isaiah's and "charge" in Ezekiel's prophecy, and means a watch or sentry. The "tower" mentioned by Habakkuk is a place of divine favor. "Blessed be the Lord; for he hath shewed me his marvellous kindness in a strong city [*margin:* fenced city]." (Ps. 31: 21) The very language of the prophecy and corroborative scriptures shows the application to God's people in the time of war, when the faithful are under siege and for that reason requiring watchfulness and prayer to Jehovah through Christ Jesus. "For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke 21: 35, 36; 1 Pet. 4: 7.

4 The watching of Habakkuk, who there represents the remnant, applies at the time after the coming of the Lord Jesus to the temple and during the period of time Satan is gathering the whole world against the Lord and his anointed. The time is after Satan is cast out of heaven and when he turns over to his prince Gog the work of assembling his forces and forming and executing the conspiracy against God's hidden ones, and when the wicked forces are seeking the destruction of the anointed of Jehovah. The physical facts show fulfillment of the prophecy definitely fixing the time as that of the present. The earthly agencies of Satan, particularly the Roman Catholic hierarchy and other religionists and their

supporters, acting under the leadership of Gog, are laying siege to the people of Jehovah. Now, if the remnant will understand the questions raised in chapter one of Habakkuk's prophecy, they must watch and be on the alert at all times. While thus watching, shall the remnant be quiet and inactive? No; but, on the contrary, they must be diligent in declaring the purpose of Jehovah. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." (Ezek. 3: 17) "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." (Isa. 52: 8) "Watch ye, stand fast in the faith, quit you like men, be strong," says the apostle. (1 Cor. 16: 13) Speaking of the impending battle of the great day of God Almighty the apostle says to the anointed: "Therefore let us not sleep, as do others; but let us watch and be sober." (1 Thess. 5: 6) "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.

[5] The second chapter of the prophecy of Habakkuk therefore opens with the faithful remnant on watch: "to see what he [the Lord] will say unto me [speak with me, *R.V.*]," that is, what the Lord will say to me in reply to the questions propounded at chapter one. Since 1918, and particularly since 1924, the enemy has with increased vigor persecuted Jehovah's witnesses and defamed Jehovah's holy name, and Jehovah shows that he will speak and give his reason for permitting the wicked to continue such iniquitous work. The organized opposition to Jehovah's witnesses increases, and the burdens become greater upon the anointed; and since God has promised that all things shall work together for good to those who love him and who are called according to his purposes, these have every reason to expect to see a good and adequate reason for Jehovah's permitting such persecution, and hence they inquire in full confidence. "Shew us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly." (Ps. 85: 7, 8) The crucial hour has come, and it is only the Lord who can give complete peace and strength to his people. They get up into the siege tower to see what? Manifestly to see the movement of Jehovah's host against the doomed "Christendom" and to get a clearer vision and to cry out to those below, and particularly to those of good will known as Jonadabs. The language is symbolic, of course, and the siege tower pictures the remnant uplifted and in a heavenly position. Jehovah speaks to them by his prophecies and thus gives them flashes of lightning, revealing to them what is written in his Word for their comfort and hope.

[6] Habakkuk, and antitypically the remnant in the watchtower, desire to learn what God will answer to the inquiring ones and their argument. Other translators render this text in this manner: "shall answer concerning my complaint" (*R.V.*); "answer to him who reproveth me" (*Leeser*, margin). It is the rulers of this wicked world who challenge the right and freedom and authority of Jehovah's witnesses to proceed with their witness work. Jehovah does not reprove them, because they are doing his will. The "evil servant" class or "man of sin", the Roman Catholic hierarchy, and such like, reprove the remnant and smite them. The dupes of Satan also charge Jehovah with responsibility for the great oppression now afflicting the world, and thereby do some reproving, which requires the Scriptural answer from the watchman class, that is to say, the faithful remnant. In Germany, Canada and New Jersey, and many other places in "Christendom", the agents of Gog and Satan increasingly and relentlessly continue to oppose Jehovah's witnesses and to cruelly ill-treat them. The faithful know that they are right, and they persistently go forward with the witness work; but they have a keen desire to understand just why the enemy is permitted to continue to oppress them. Jehovah provides a place and manner for them to find out the answer. "So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments."—Ps. 119: 42, 43.

[7] Those who worship Jehovah in spirit and in truth, and who ask Jehovah in the name of Christ Jesus, will in due time receive an answer to their questions. "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." (John 16: 23) We are now "in that day", and it is the will of God that we should ask in the name of Christ Jesus. Habakkuk did ask; and the remnant, whom Habakkuk represented, now ask the meaning of Jehovah's prophecy. "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it." (Hab. 2: 2) When Jehovah answers, that answer always gives satisfaction and strength. "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) Now appreciating the fact that the prophecies were written for the aid and comfort of the remnant, they ask with confidence. "Thus saith the Lord, the maker thereof, the Lord that formed it, to establish it; The LORD is his name: Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jer. 33: 2, 3.

[8] It is a condition precedent to asking and receiving that the one making the request be wholly devoted to Jehovah, in Christ Jesus and having God's Word abid-

ing in him. If a creature is wise in his own conceits and thinks to interpret prophecy by reason of his own mental capacity, such creature is in fact foolish, because he ignores God's way. As to the hypocritical elders the Lord says: "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 [to the anointed of Jehovah], I the Lord will answer him that cometh according to the multitude of his idols." (Ezek. 14: 4) It is the meek that Jehovah guides; and the meek are those who make no claim for themselves to be wise and able to interpret the Lord's prophecy, but who trust wholly in the Lord and diligently seek to learn from him his purpose: "The meek will he guide in judgment, and the meek will he teach his way."—Ps. 25: 9.

[9] Jehovah directed Habakkuk to write the vision which God gave to him and which pertained to the vindication of Jehovah's Word and his name. Concerning the same vindication subject Jehovah commanded Isaiah saying: "Take thee a great roll [writing material], and write in it with a man's pen concerning Maher-shalal-hash-baz [which name means, 'In making speed to the spoil, he hasteneth the prey'; also, 'Speedy booty, sudden spoil'].'' (Isa. 8: 1) Jehovah also commanded Jeremiah, within a short space of time before the fall of Jerusalem, saying "Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah even unto this day." "Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned." (Jer. 36: 2, 28) "And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations." (Jer. 25: 13) Such are the 'judgments written' against the Devil and his crowd which now shortly the Lord God will execute. (Ps. 149: 9) As Jehovah gave Habakkuk a vision, even so his promise is to give a vision or understanding to his anointed ones "in that day". (Joel 2: 1, 28) Jehovah is fulfilling his promise.

[10] Jehovah directed Habakkuk to write the vision and make it plain. The clear implication is that when that time arrives for Jehovah's anointed to understand the vision, it will be made so plain to them that there could be no doubt about it. The writing of the vision given to and written by Habakkuk had no reference to charts made for the purpose of explaining what has been called "the divine plan". A chart means only that which is in the mind of the one making it and who makes it for the purpose of illustrating some lesson that the maker is attempting to teach. If it should appear that the chart was incorrect, then that would mean that the maker did not have a clear understanding. Now we know that no man can get a clear understanding of God's purpose until God's due time. Both the *American Revised Version* and *Rotherham* render this text: "Make it plain [up]on tablets"; which would be much more permanent than upon paper or parchment. The record must be a permanent one and preserved for the time of the fall of hypocritical "Christendom". "Now go, write it before them in a table [tablet, *A.R.V.*], and note it in a book, that it may be for the time to come for ever and ever. That this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not: and to the prophets, Prophesy not unto us right things: speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." (Isa. 30: 8-11) The present-day facts show that the prophecy applies now and that the judgments written are leveled against hypocritical "Christendom" in particular.

[11] The vision is not given to be kept secret, but must be told to others and printed and published in plain, readable style. It was after the pouring out of the seventh "plague", in 1928, that Jehovah began to make clear to his faithful children on earth that the vindication of Jehovah's name is of paramount importance. "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." (Rev. 10: 7) Shortly thereafter, in 1929, the book *Life* was published, in which the Lord revealed to his people the reason why he has permitted evil or wickedness in the earth; that he has not permitted it for the purpose of teaching men the bad effects thereof, but that Satan might have a full opportunity to prove his boastful challenge and that the great question at issue might be settled once and for all. It was then seen for the first time that Satan had challenged Jehovah to put men on earth who would maintain their integrity toward him and that God accepted the challenge and gave Satan a full opportunity to prove his boast. Thus God's purpose became clearer to the anointed ones. Shortly thereafter the book *Prophecy* was given by the Lord to his people, showing that justification for Jehovah's permitting evil, and also explaining the organization of Jehovah as set forth in Ezekiel's vision. These things have been made plain, not by the ability or work of man, but because Jehovah has caused events to come to pass in fulfillment of his prophecies long ago written.

[12] The latter part of Habakkuk 2: 2 is otherwise rendered in this manner: "That one may swiftly read it." (*Roth.*) "That every one may read it fluently." (*Leeser*) Manifestly the text means that when the time arrives for the fulfillment of the prophetic vision, those who are really devoted to Jehovah will

readily understand it. This would apply, and does apply, not only to the remnant at this time, but to the Jonadab class, who in obedience to God's commandments seek meekness and righteousness in this day. By studying the prophecy, together with the physical facts well known to them, all the meek may readily see and understand the present-day conditions and know that Armageddon is near. Those who do read and understand are obligated to run with haste and tell others about it. When the vision appears, then it is the privilege of those who see to hasten and give others the opportunity to hear and understand and thus to publish the name of Jehovah. Thus the time is now due to run swiftly and proclaim the message which pertains to the great wickedness now being practiced in the earth, the opposition to Jehovah, and the fact that the time of his vengeance is at hand. "He sendeth forth his commandment upon earth: his word runneth very swiftly." (Ps. 147: 15) "I will run the way of thy commandments, when thou shalt enlarge my heart." (Ps. 119: 32) To "run" means to make haste; and hence the prophecy here indicates that the time is short in which the work must be done.

13 The "vision", which is given to the prophet and now to the remnant, is of the battle of the great day of God Almighty, which battle will be fought for the purpose of vindicating Jehovah's name; and hence it is for a definitely appointed time. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (Hab. 2: 3) The fulfillment of the vision is at the time appointed for God to make a short work of the iniquitous ones. (Rom. 9: 28) Immediately preceding that time, that is, between the time of the appearing of Christ Jesus at the temple and the time of the final end of Satan's organization at Armageddon, such is the time allotted for the preaching of "this gospel of the kingdom", which must be done by Jehovah's faithful witnesses taken out of the world for his name. (Matt. 24: 14, 21) Within that time the rulers must receive notice and the people of good will must receive warning. At the end the vision "shall speak", that is to say, shall be clearly and forcibly expressed. The vision is made clear to Jehovah's witnesses before the final end; otherwise there would be no opportunity for them to sound the warning to the people. The text in the *American Revised Version* concerning the vision reads: "And it hasteth toward the end." This further suggests that not only is the time definitely fixed, but the time is short, and that Jehovah's witnesses must make haste to do the work which the Lord has given them to do. After the warning, which the anointed must give to the people of good will, "then shall the end come."—Matt. 24: 21; Ezek. 7: 2-6.

14 When God's due time comes the vision will speak in no uncertain terms "and shall not lie". (*R.V.*) "And will not deceive." (*Roth.*) Clearly this means that it will not fail of fulfillment, nor prove to have been merely an imagination of false prophets, and that it will be so plain that all must know that it is an expression of Jehovah's purpose. The vision is not of peace, but of war, that is to say, the final war. (Ezek. 13: 4-16) It means the battle of the great day of God Almighty. Today there are some who claim to be God's children and who say that the Scriptures concerning Armageddon are merely figurative, but figures of speech, and that there will be no actual trouble, and certainly not of any unusual magnitude. Be not deceived by such false prophets. Jehovah has put the message in the mouth of the remnant, and the remnant are not of those false prophets, "that prophesy lies in my name." (Jer. 23: 25-32) The remnant are sure, and not in doubt, concerning the vision, and they must tell the truth. The time of "tribulation" began in 1914, and in 1918 Jehovah shortened the period of tribulation by stopping the World War; and between that time and the final war at Armageddon the opportunity is given for Jehovah's witnesses to declare his purpose before the final end comes. That witness work has been in progress for some time, and there is much evidence that the final end is near. There was a tarrying or hesitation at 1918, when the World War was stopped, but there will be no tarrying concerning the final combat. "Though it tarry [*Hebrew:* hesitate], wait for it [to be fulfilled]; because it will surely come [its fulfillment is certain], it will not tarry." It will not be at all behind time, but will be exactly on schedule and will arrive when the worldly-wise say: 'Now we have "peace and safety", because we have signed agreements and compacts for worldly peace.' (1 Thess. 5: 3) The apostle quotes from the prophecy of Habakkuk. (Heb. 10: 36, 37) There is no delay in the fulfillment of the vision; but it is the expressed will of Jehovah that the witness work must be done before Armageddon, and, while doing that work, and until it is done, the faithful remnant must have patience, that is to say, be constant in the performance of duty even under great stress, rejoicing inwardly because they know that they are taking the course which the Lord has pointed out for them and that he is their shield and deliverer. Understanding the vision now adds great strength to the remnant.

15 When the World War ended, there were those who had once been in line for the kingdom but who became wise in their own conceits and who refused to receive the food which the Lord provided for his people. They said and continue to say that the Lord has not come to his temple, and hence that they will have nothing to do with what is called the witness work. Having this class in mind the prophecy says: "Behold, his soul which is lifted up [puffed up, *R.V.*] is not upright in him [is not straight in him, *A.R.V.*, margin] [Lo! as for the conceited one, crook-

ed is his soul within him, *Roth.*]: but the just shall live by his faith."—Hab. 2: 4.

16 The apostle Paul quotes, word for word, the rendering of a part of this text from the *Septuagint*, to wit: "If any man draw back, my soul shall have no pleasure in him." (Heb. 10: 38) This shows that the prophecy refers to the "man of sin" or "evil servant" class, who draw back or revolt, because of self-conceit magnify their own importance, and are not honest and straight, but are crooked towards Jehovah and his King. These are the ones that commit the "sin of Samaria". Though the vision is made plain by the Lord, these conceited ones refuse to accept it, and not only refuse to run further and tell others but, on the contrary, oppose Jehovah's witnesses in giving the testimony relative to the vision. They exalt themselves above that which comes from God.—2 Thess. 2: 4.

17 The "wicked servant" class is here set out plainly in contrast to the faithful remnant, to which this part of the text applies, to wit, "But the just shall live by his faith." The just shall live "by his faithfulness". (*Roth.*) The just ones are the ones brought under the robe of righteousness, and do not withdraw from the battle ranks, but delight to obey the commandments of Jehovah given through Christ Jesus. (Isa. 61: 10) The "man of sin" or "evil servant" class draws back to perdition. Concerning the "faithful servant" class, the remnant, the apostle says: "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." (Heb. 10: 39) Those who do continue faithful in their devotion to God shall live; others shall be destroyed. (Ps. 145: 20) Faith, or faithfulness, means that one maintains his integrity towards Jehovah God, refusing to compromise with any part of Satan's organization, and exercising diligence in learning the will of God and then joyfully obeying his commandments. The faithful remnant gladly feed upon the food Jehovah has graciously provided for them, and they grow in strength, regardless of all persecution that the enemy may heap upon the faithful as they go on in the proclamation of the message concerning Jehovah's name and his kingdom.

18 The elements now ruling "Christendom", to wit, religion, commerce and politics, are under the direct supervision of Gog, the chief officer of Satan. These visible rulers have became drunken with the wine of Babylon. Concerning such the prophet Habakkuk wrote: "Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." (Hab. 2: 5) The wine of such is the joy of being rulers and exercising power over the people. It is the joy of Satan's organization, that is, the wine of Babylon's drunkenness. (Rev. 17: 2; 18: 3) This is well illustrated by the "bootleg" liquor used during prohibition, containing more poison than stimulants. The joy of the visible rulers now is their attempt to rule by the thing which they have made to stand in the holy place, where it has no right to stand. (Matt. 24: 15) "Christendom's" rulers are proud, haughty and arrogant, and, due to the wine of Babylon, they are drunk; and therefore God resists them. That crowd "neither keepeth at home", cannot mind their own business, but must sally forth and plunder others who are not imperialistic like unto themselves. Gog has formed the conspiracy and leads it, and these ruling elements of the earth have been drawn into his conspiracy and made drunk, and they join in the assault upon Jehovah's witnesses as foretold by the prophecy of Ezekiel. (Ezek. 38: 10-13) Gog and all of his dupes or coconspirators busy themselves in opposing every one who serves Jehovah God. The remnant, therefore, are to expect nothing else than opposition from such.

19 The prophecy here shows that this crowd of Satan is not satisfied. Says the prophet: "Who enlargeth his desire as hell." "His desire," that is to say, Gog's and the earthly ruling factors', is never satisfied with what they have, but they always desire more power and self-gratification. "Hell and destruction are never full; so the eyes of man are never satisfied." (Prov. 27: 20) The rule exercised by such is death-dealing, and the desire is to have power over all, even as death has power over all men. (Rom. 5: 12, 14) They are not satisfied or satiated, because they have the 'lust of the flesh and of the eye, and pride of life', which proceed from Satan. (1 John 2: 16) The constant effort of such is to gather unto themselves all nations and peoples and to bring them entirely in subjection to the ruling powers. This is the clear and undoubted purpose of the rulers in all the nations of "Christendom" today. They are all moving with imperialistic power; and under the Devil's chief marshal Gog all are moving forward in warfare against the saints of the Most High. (Rev. 13: 7, 8) That which the prophet Habakkuk long ago described we now plainly see before us. We having an understanding of the vision now, the reason for the persecution of Jehovah's witnesses is made plain and the evidence is clear and conclusive that Armageddon is in the near future.

WOES

20 The prophecy at this point introduces five woes pronounced against Satan's organization, and particularly against the elements that rule in "Christendom". These are not the woes that the Devil brings upon the nations and people to turn them away from God, as stated in Revelation 12: 12, but are synonymous with Jehovah's judgments long ago written against the enemy organization, and which judgments are to be declared by the servants of the Most High. These woes are from Jehovah and which he brings upon Satan's organization, and which reach a climax at

Armageddon. Habakkuk declares them here, and he foreshadowed Jehovah's witnesses declaring these woes just preceding Armageddon. "Shall not all these take up a parable [a riddle or cryptic speech] against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!"—Hab. 2: 6.

21 The Devil and his agents always do something to blind the people to the real truth. Today many uncomplimentary statements against Big Business are being made by professional politicians who want to continue and receive the support of their constituency, but such criticisms are in fact a camouflage. The purpose of making such statements is to hold the people in subjection, and this can be done by keeping professional politicians in power. There is also much criticism of the politicians and the religionists made by unbelievers in the earth, but none of these are from Jehovah's standpoint. Many who continue to speak against the elements of Satan's organization still tenaciously hold to and permit themselves to be in subjection to that organization. Such, therefore, is not the "taunting proverb" or "riddle" mentioned by the prophet.

22 Who, then, take up the taunting proverb against him and speak the woes? The taunting proverb is set out in Jehovah's Word, and it is the faithful ones, Jehovah's witnesses, that take up and declare this proverb; and which also include the people of good will, who receive the message from the lips and hands of Jehovah's witnesses and who then join in declaring the truth. Says another prophet: "Thou shalt take up this proverb against the king of Babylon." (Isa. 14: 3, 4) Soon God will bring these woes that are pronounced upon Satan's organization, particularly upon "Christendom", and it is those who love and serve Jehovah that must and do declare the same immediately preceding Armageddon. Satan's visible organization has builded strongholds and heaped up great riches, and now uses the same to oppress the poor. (See Zechariah 9: 3; *Preparation*, page 145.) The Midianites did that very same thing against the Israelites in the day of Gideon, and the battle of Gideon that followed foreshadowed the battle of Armageddon. Now Gog is the messenger in chief of imperialism, and the imperialists of "Christendom" who manage it will come to a bitter end. "He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want." (Prov. 22: 16) God therefore commands the remnant, his faithful witnesses, to now take up the 'taunting parable' and say to the imperialistic rulers and others of the Devil's organization on earth, "Woe to him!" To whom is this woe pronounced? "His number is six hundred threescore and six." "It is the number of a man." (Rev. 13: 18) That is the number of an imperfect thing, representing three ruling elements of Satan's beastly, visible organization, to wit, politics, commerce and religion, that join hands to rule the nations of the earth.—See *Light*, Book One, page 299.

23 Satan's organization visible, as all now well know, 'has increased that which is not his,' and this has been done particularly since 1914, and each year the burden upon the people has grown greatly. Everybody now knows that the slogan "The war will make the world safe for democracy" was not only a lie but a wicked deceit to blind the people while Satan's crowd got a further strangle-hold upon the nations. The prophet cries out concerning the first woe, "How long?" that is to say, How long will it continue? The answer is, Not very long now, because the day of the battle of Jehovah draws nigh. Therefore, says the Lord's witness, 'be patient, brethren.' (Jas. 5: 7) In this woe a taunting parable or proverb is directed against "him that ladeth himself with thick clay"; according to other translators: "ladeth himself with pledges" (*R.V.*); "with heavy debts" (*Roth.*); "with a burden of guilt." (*Leeser*) The ruling elements of Satan's visible organization have loaded up with pledges of pawned goods and worthless obligations, in this, that the ruling element has made all sorts of promises to the people and upon the strength of these promises has gained possession of the wealth of the earth and given to the people in return therefor only such things as jobs with the wages of serfs.

24 The ruling element has gypped the people, who produce the wealth by bestowing labor upon that which God has provided for them, and then the ruling crowd has held back from the honest people that which belongs to them; and thus the ruling element loads itself with burdens or pledges or heavy debts that will never be paid by them, and therefore God will require an accounting by them at the battle of Armageddon. (Jas. 5: 1-6) The course of action taken by the rulers of "Christendom", particularly since 1914, and all the physical facts, show this fulfillment of the prophecy. "Christendom's" ruling element has taken a course exactly contrary to God's law and must suffer execution of the judgment of Jehovah.—Ex. 22: 26; Deut. 24: 6-13.

25 The 'taunting parable' leveled against Satan's visible organization, and particularly against the ruling elements of "Christendom", continues in these words: "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?" (Hab. 2: 7) This does not mean a revolt by a despoiled and oppressed people against the ruling elements, because the people are helpless within themselves to accomplish any relief. They that "rise up suddenly" are those who are on the side of Jehovah and who do his service, including the anointed remnant and the Jonadab company. God's day of recompense comes suddenly or unawares upon "Christendom", because the rulers in "Christen-

dom" have failed to give heed to the warning. (Luke 21: 34, 35) Says Habakkuk: 'They shall bite thee,' or, "shall exact usury of thee" (*A.R.V.*, margin); (*Hebrew*) "strike (with a sting, as a serpent stings)." This corresponds to the "tails . . . like unto serpents", with which "they do hurt", as stated in Revelation 9: 19. (See also Revelation 18: 6, 8.) They "rise up suddenly", that is, suddenly "awake", "all at once become active." (*Roth.*) They "shall vex thee"; "agitate thee as with fear." (*Strong*) The "seven last plagues", which are merely reports of the approaching battle of Jehovah, do greatly vex and bother the ruling factors of "Christendom". (Rev. 16: 17, 19; Isa. 28: 18, 19) At the battle of Armageddon "Christendom" 'shall be for booties [plunder or spoil]' unto the armies of the Lord.—Ps. 68: 12.

[26] Why this woe, pronounced by God's prophet and later declared by his witnesses? The prophet of Jehovah answers: "Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of [done to] the land, of the city [to the city, *R.V.*], and of all [and to all, *R.V.*] that dwell therein." (Hab. 2: 8) Satan's organization has spoiled the nations, and during the World War and since Gog and his earthly agents have particularly attempted to spoil and cut off Jehovah's remnant taken out of the world as a people for his name, and to thus prevent them from becoming a nation. Now the remnant will see Satan's organization spoiled by the invisible armies of the Lord God. Benefits also accrue to the Jonadab class, who have taken their stand on the side of Jehovah and who continue to obey his commandments. These have received the mark in their foreheads and are designated for preservation during the great battle. (2 Ki. 10: 15, 16; Ezek. 9: 1-7; Zeph. 2: 2, 3) Satan's crowd shall be spoiled and wrecked. "Woe to thee ['Christendom', the chief part of Satan's earthly organization] that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil [from and after Armageddon], thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. . . . Then is the prey of a great spoil divided; the lame take the prey."—Isa. 33: 1, 23; see also Jer. 50: 10; 2 Chron. 20: 25.

[27] Another reason why "Christendom" shall suffer destruction is "because of men's blood", "for shedding human blood." (*Roth.*) "Christendom" has knowingly and maliciously broken the everlasting covenant by cruelly and needlessly shedding human blood. (Gen. 9: 1-6; Isa. 24: 5) Satan's woman, that is, his wicked organization, is "drunken with the blood of the saints" and all slain upon the earth, and this wicked crowd shall suffer the vengeance of the Almighty God. (Rev. 17: 6; 18: 24; 2 Ki. 9: 7, 8) Corroborative of this Jehovah's prophet wrote: "For, behold, the Lord cometh out of his place to punish the inhabitants [ruling elements, who hold sway and dominate the people] of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." (Isa. 26: 21) "Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people."—Deut. 32: 43.

[28] Another assigned reason for "Christendom's" being compelled to suffer this destructive woe is "for the violence done to the land" (*R.V.*). "The land" here means particularly God's people, pictured by the land of Judah. From 1918 to the present time the violence against God's people has increased. Today in Germany, in Canada, in New Jersey and many other parts of the United States, violence continues against Jehovah's witnesses. God's "city" is Zion, that is, his organization, now represented on the earth by his remnant, and because of the violence to Zion Egypt, which is symbolic of the Devil's visible organization, shall be spoiled. "Egypt [made up of the commercial, political and religious elements that rule the earth] shall be a desolation, and Edom [particularly the traitorous brethren once claiming to be servants of God but now having deserted and joined Satan's organization] shall be a desolate wilderness, for the violence against the children of Judah [those who faithfully praise and serve Jehovah], because they [Egypt and Edom] have shed innocent blood in their land." (Joel 3:19) From the days of the ministry of Jesus on earth to this very day "the kingdom of heaven suffereth violence". (Matt. 11: 12) The account must be and will be squared at Armageddon. "As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth."—Jer. 51: 49.

SECOND WOE

[29] "Christendom" is reminded of her wickedness as pronounced in the second woe of the prophecy: "Woe to him that coveteth an evil covetousness [*margin:* that gaineth an evil gain] to his house, that he may set his nest on high, that he may be delivered from the power [hand] of evil!" (Hab. 2: 9) Extortion is another form of "Christendom's" wickedness, and which was illustrated by the king Jehoiakim, forced from the throne eleven years before the fall of Jerusalem. The prophecy here applies specifically to the ruling element of Satan's visible organization. For many centuries the visible ruling element have practiced fraud and thereby brought great distress and oppression upon the people. Moved by the covetous desire to have that to which the rulers had no right, they have employed deceit and violence to accomplish their wicked purpose. Concerning them God says: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong: that useth his neighbour's service without wages, and

giveth him not for his work; that saith, I will build me a wide house, and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him; was not this to know me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness [thy own gain, *Leeser*], and for to shed innocent blood, and for oppression, and for violence to do it. Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah, They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem."—Jer. 22: 13-19.

[30] The rulers in Israel picture the rulers in "Christendom", concerning which God's prophet wrote: "Behold, the princes of Israel [rulers in 'Christendom'], every one were in thee to their power to shed blood. In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God. . . . Her princes in the midst thereof are like wolves ravening the prey to shed blood, and to destroy souls, to get dishonest gain."—Ezek. 22: 6, 12, 13, 27.

[31] The words of the prophet here plainly and clearly describe the great wickedness practiced by the ruling elements of "Christendom" against the people. In that cruel, dishonest and covetous effort for greater gain the Roman Catholic hierarchy has been right in the forefront. The wicked influence was but a small part of their cruel campaign for selfish gain, and they have carried on their crookedness in divers and numerous ways in order that a few men might have possession of that to which they had no right. By fraud and oppression that religious crowd robbed the people of Mexico for many years, annually sending to the pope approximately thirty million dollars, and this continued until the better element of Mexico rose up in revolt against it. And now because the Roman Catholic hierarchy are somewhat handicapped in their wicked work in that land, they set up a howl in America and induce certain politicians to take some hand to induce Mexico to give greater freedom to this cruel religious element to carry on its work. In America these same covetous, dishonest, greedy ones continue with increased force to persecute Jehovah's witnesses because they tell the truth about them. They care nothing about the welfare of their parishioners. Their only desire is for selfish and unrighteous gain. Concerning them Jehovah's prophet Jeremiah wrote: "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." (Jer. 6: 13) God's prophet here well describes them, when he says: "They are greedy dogs which can never have enough." (Isa. 56: 11) The religious element is one of the great conspirators working by fraud against the general welfare of mankind. Particularly the religious element known as the Roman Catholic hierarchy has spread its slimy hand over the nations of the earth; but the end of that devilish organization is at hand, and concerning it the prophet of Jehovah says: "O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness [selfish robbery, *Leeser*]."—Jer. 51: 13.

[32] The cruel, dishonest and covetous elements have thought to put themselves beyond the power of all punishment; thus they have builded their organization "that he may be delivered from the power of evil". Here the word "evil" means a calamity upon the wicked, inflicting punishment upon such for his wrongdoing. That punishment or evil comes from Jehovah. (Amos 3: 6) It is sure to come and to reach every part of "Christendom" on earth, and will go forth from nation to nation, and the clergy and the principal ones of their flock composing the ruling elements of "Christendom" shall find no way of escape. (Jer. 25: 32-36) It will be entirely in vain for those covetous ones then to say, "Is not the Lord among us? none evil can come upon us."(Mic. 3: 11) Now the Roman Catholic hierarchy and its dupes arrogantly carry on their wicked practices, all the time claiming to be immune from punishment at the hand of Almighty God. While they are doing this the obligation and privilege is laid upon Jehovah's witnesses to carry to the people the message of truth concerning the near approach of Armageddon and what will be the result. While this message is being delivered to the people the clergy say to their coconspirators or allies: 'No evil can befall us; therefore give no heed to the babble of these so-called "Jehovah's witnesses".' Now let Jehovah's witnesses rely wholly upon the Word of Jehovah, which he has given for their encouragement, and which says concerning the arrogant and covetous: "They have belied the Lord, and said, It is not he, neither shall evil come upon us, neither shall we see sword nor famine: and the prophets shall become wind, and the word is not in them: thus shall it be done unto them. Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." (Jer. 5: 12-14) The covetous ruling element in "Christendom" have employed many fraudulent schemes to get honor to themselves; hence the prophet says: "Thou hast consulted [devised, *A.R.V.*] shame to thy house by cutting off many people, and hast sinned against thy soul." (Hab. 2: 10) Their schemes have included many to bring about the end of

Jehovah's witnesses, who tell the honest truth from the Word of God. Because these witnesses declare God's kingdom, Gog and his emissaries form a conspiracy against them to bring about their destruction. (Ps. 83: 4) By thus doing these covetous ones of Satan's organization have donned the garments of Baal and marked themselves for the slaughter. They have sinned, and shall die.—Ezek. 18: 4, 20.

33 The ruling elements of "Christendom" in practicing covetousness have builded their organization for selfish gain and will hear the elements of their building crying out against their oppressive hand, and that in the very near future: "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." (Hab. 2: 11) The stones in that building represent oppression and bloodshed. Just as Abel's blood cried out from the ground, so shall the blood of the oppressed cry out against the oppressors. (Gen. 4: 10) Jehovah hears those cries, and a house-wrecking will follow. (Ex. 22: 27; Jas. 5: 4) Every part of the house or organization erected and occupied by "Christendom's" rulers is tainted, and even though it be held in high esteem amongst men it is an abomination in the sight of Almighty God.—Luke 16: 14, 15.

34 "Christendom" has closed her eyes and ears to the Word of God. By the laws made and executed by her dictators she now seeks to slay all those who speak the truth of and concerning God and his kingdom. Her avaricious and covetous spirit is of Satan, and, moving forward by such covetous and wicked motives, she now denies the use of the radio to those who speak the truth of God's Word and attempts to completely ban the printed message of the kingdom and keep it away from the people. Thus "Christendom's" ruling element seek now to strengthen the walls of her house and make them proof against the sound of God's message of truth. But now every part of that structure will cry out, and Jehovah will hear those cries and by his Executioner he will completely destroy the oppressors. Their strong-arm squad and great military powers will avail them nothing, but will be like the rust and canker of their gold, and all shall be a witness against them. (Jas. 5: 3) Jehovah can and will make the very stones to cry out.—Luke 19: 40.

35 Let Jehovah's witnesses and the Jonadabs and all who love righteousness now remember that the day of deliverance is near at hand and for that reason Satan and his cohorts are doing everything within their power against those who are for God and his government of righteousness. For the comfort of those who are now devoted to God these prophecies were written, long ago. Now they are being unfolded for the education, aid and comfort of God's people. The day is here when these woes against Satan's organization must be proclaimed. It is a time of great stress, and for that reason we must expect much persecution at the hand of the enemy. Daily Jehovah is loading his people with the benefits of his precious Word. Do you desire more that you may continue to grow strong in the Lord and in the power of his might? There is more to follow.

(To be continued)

QUESTIONS FOR STUDY

¶ 1. What does Jehovah say in his Word as to who shall be blessed with a knowledge of his will in wisdom and spiritual understanding?

¶ 2, 3. How does the first verse of the second chapter of this prophecy indicate whom Habakkuk here pictured? How do related scriptures make clear the charge committed to the remnant, and Jehovah's purpose in now showing his marvelous loving-kindness in enlightening and warning his people?

¶ 4, 5. To what time and circumstance does the watch of Habakkuk apply? What do other scriptures show as to the nature and purpose of the watch duty assigned to the remnant?

¶ 6-8. Describe the situation which calls for, and finds, an "answer to him who reproveth me". Who provides the answer? and how? and on what condition?

¶ 9, 10. Compare Jehovah's command to Habakkuk (verse 2) with that given to Isaiah (8:1) and that to Jeremiah (36: 2, 28), as to what should be written, and when, how, and for what purpose the writing should be done.

¶ 11, 12. Show whether that 'writing', and the 'reading' thereof, has been done. Apply the expression, "that he may run that readeth it."

¶ 13, 14. Explain and apply the statement (a) "The vision is yet for an appointed time." (b) "At the end it shall speak, and not lie." (c) "Though it tarry, wait for it; because it will surely come, it will not tarry."

¶ 15-17. To what circumstance do the prophetic words of the first part of verse 4 apply? Those of the latter part?

¶ 18, 19. Point out fulfillment of verse 5.

¶ 20-24. Who 'take up the taunting proverb'? Against whom, and how? Who "increaseth that which is not his . . . and ladeth himself with thick clay"? and how is this accomplished? What is the "woe" here foretold? and how, by whom and for what purpose is it declared?

¶ 25, 26. With supporting scriptures, apply verse 7. Also, with scriptures, point out the occasion for this woe.

¶ 27, 28. With further scriptures, and as seen in the conditions here clearly foretold by the prophet Habakkuk, point out other definitely declared reasons why "Christendom" must suffer this destructive woe.

¶ 29-31. What was the occasion for the second woe here pronounced? What does God say by his prophets Isaiah, Jeremiah and Ezekiel concerning these oppressors of the people? Show that these prophetic statements are in course of fulfillment.

¶ 32. Account for the ruling elements' indulging in their covetousness and wicked practices and yet expecting to "be delivered from the power of evil". What is here seen as clearly the reason for Jehovah's now giving his witnesses an understanding of the prophecies particularly concerning "Christendom"?

¶ 33. Just what is foretold in verse 11?

¶ 34, 35. What, then, is the present situation for which the "comfort of the scriptures" was provided, and the privilege and responsibility attending an understanding of these prophecies?

HAPPY *is the man that findeth wisdom, and the man that getteth understanding. For the gaining of it is better than the gaining of silver, and the profit thereof than fine gold. She is more precious than rubies, and none of the things thou canst desire are to be compared unto her. Length of days is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace.*—DAVID.

EVENTS LEADING TO ARMAGEDDON

IN HIS grand prophecy as to the fate of the Devil's organization, which was pictured by a terrible image made in the likeness of a man and which was smitten and ground to powder by a stone cut out of a mountain by invisible power, the prophet Daniel pointed forward to our day and said: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold [of the terrible image]; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." —Dan. 2:44, 45.

It seems quite evident that the prophet Daniel, in speaking of 'the stone cut out without hands', refers to the birth of The Nation or government established by Jehovah God. By the time of the end of the World War, in 1918, the church denominations, particularly the clergy and the leaders and principal of their flock who pretended to believe and follow Christ Jesus, were provided with abundant proof from the Bible and from fulfilled prophecy that the Lord was invisibly present, that the world had ended, that the time for the beginning of God's kingdom had come. In fact, shortly after the capture of Jerusalem by the allied armies, eight distinguished clergymen met in the city of London, England, and issued the following manifesto, declaring:

"First.—That the present crisis points toward the close of the times of the Gentiles.

"Second.—That the revelation of the Lord may be expected at any moment, when he will be manifested as evidently as to his disciples on the evening of his resurrection.

"Third.—That the completed church will be translated, to be 'for ever with the Lord'.

"Fourth.—That Israel will be restored to its own land in unbelief, and be afterward converted by the appearance of Christ on its behalf.

"Fifth.—That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will be subject to his rule.

"Sixth.—That under the reign of Christ there will be a further great effusion of the holy spirit on all flesh.

"Seventh.—That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour."

This remarkable statement was signed by A. C. Dixon and F. B. Meyer, Baptists; George Campbell Morgan and Alfred Byrd, Congregationalists; William Fuller Gouch, Presbyterian; H. Webb Peploe, J. Stuart Holden, Episcopalians; Dinsdale T. Young, Methodist.

These are well known names, and are among the world's greatest preachers. That these eminent men, of different denominations, should feel called upon to issue such a statement is of itself exceedingly significant. This manifesto was sent to the clergy throughout the world and was by them rejected.

But the most remarkable part of the affair is that the very men who signed the manifesto subsequently repudiated it and rejected the evidence which proves that we are at the end of the world and in the day of the Lord's second presence.

The psalmist, the prophet of God, referred to this same time and event, to wit, the birth of The Nation and the rejection of Christ the chief corner stone by the pretended builders, when he wrote: "The stone which the builders refused is become the head stone of the corner. This is the Lord's [Jehovah'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. 118:22-24.

Instead of heeding the truth and proclaiming it to the people, and advising them that the time had come for the reign of Christ, the clergy repudiated Christ and his kingdom, rejected him who is the chief corner stone of Zion, and openly and boldly supported and advocated the Devil's substitute for Christ's kingdom, to wit, the League of Nations, and proclaimed that League of Nations as the political manifestation of God's kingdom on earth. Otherwise stated, they ignore God's method and manner of establishing his kingdom and willingly ally themselves with the Devil, supporting the League which the Scriptures describe as his "image of the beast".—Rev. 13:14, 15.

The Jewish clergy in their time rejected Christ, the chief corner stone. Now the clergy of modern times do the same thing. They, together with the principal of their flock, being disobedient to the Word of God, stumble, and fall upon the stone or new government now born. Mark how well the prophetic words of the apostle Peter fit the present situation: "Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed." (1 Pet. 2:7, 8; Ps. 118:22; Isa. 8:14) Thus the kingdom of God was taken away from those who pretended to represent the Lord, and the words of Jesus were fulfilled. (Matt. 21:43, 44) Those who rejected it 'fell upon the stone and were broken'.

The Nation of Righteousness is born. God's kingdom has begun to function. The Lord is in his holy temple. Let all the nations and peoples of earth take

note! (Ps. 11:4-7; Hab. 2:20) "The Lord hath a controversy with the nations" who have given themselves over to the Devil. (Jer. 25:31) "The great and the terrible day of the Lord" approaches.—Joel 2:31.

Seeing that Satan the enemy has been expelled from heaven since the year 1914 and has come down to earth, having great wrath against the Lord Jehovah and his anointed; seeing that the enemy has now come in with a flood of error to turn the minds of the people away from God (Isa. 59:19); and seeing that the greatest crisis of the ages is just about to break upon the earth, the anointed servants of God are breathing the prayer long ago recorded by their prototype David, to wit: "Be thou exalted, O God, above the heavens; and thy glory above all the earth." (Ps. 108:5) Back from the courts of heaven comes the response of God through his holy prophet: "Be still, and know that I am God; I will be exalted among the [nations], I will be exalted in the earth."—Ps. 46:10.

In the light of the present-day fulfillment of divine prophecy these words of the Lord thrill the hearts of Christians, because they see that the time for the deliverance of the human race from the bondage of Satan the enemy is at hand. With keen expectation they almost breathlessly watch the development of the events preparing for the great battle. Jesus taught his followers to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." This of itself is conclusive proof that with the birth of the kingdom or nation of righteousness God's will would begin to be done on the earth. It follows, then, that Satan's organization must be destroyed, because the righteous Messiah, Christ, cannot rule and bless the peoples of earth so long as Satan holds sway. We may know that Satan the enemy, arrogant, presumptuous, defiant and wicked beyond the description of words, will make a desperate fight to hold his power. This will mean a battle on earth such as men have never known. This is the reasonable conclusion. Is it Scriptural?

The scripture says: "Woe to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12:12) Since the World War the burdens and trials of the people continue to increase. They are now experiencing some of the woes foretold in this scripture, but not all of them yet. The expenses of governments increase. Some of the people's money must be taken to prepare for another great war. The wicked are set up, and the proud appear to be happy, even though they are not. While this is going on the faithful witnesses for God are carrying out the command given them by the Lord, who said: "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) The word "end" used in this text is translated from the Greek word *telos*, which means the conclusion of an act or state, the limit, the final end. By this it is understood that when the witness has been given as here commanded by the Lord, then a final conclusion of Satan's empire shall be reached.

What shall mark the end or conclusion thereof? Jesus answers that this will be marked by tribulation upon earth such as man has never before known. (Matt. 24:21, 22) The prophet Daniel corroborates this and says that the time mentioned is shortly to follow the birth of The Nation, at which time Messiah, the great Prince who stands for the people, stands up. That is the time spoken of by the prophet, when Jehovah sends forth his anointed One as King to destroy the enemy and his power. That will mark the time of the deliverance of the people from the bondage of the enemy. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. 12:1.

But why should there come a great trouble on earth more terrible than man has ever before known? Briefly call to mind what has occurred during the past six thousand years. Satan the enemy was created perfect, beautiful and glorious; and God highly honored him by clothing him with power and authority, appointing him as overlord of man and making him a light-bearer, his name at that time being Lucifer. He betrayed that trust and confidence, became guilty of treason, the most heinous of all crimes, and since then has been leading the way in all wickedness. During all the ages Satan has reproached God and mocked him, that he might turn the minds of men away from their only Benefactor and true Friend. (Prov. 17:17) He introduced hypocrisy among the people that they might mock God. (Gen. 4:26, *margin*) Teaching the people to ignore and repudiate God, Satan caused them to build a tower of Babel and induced them to believe that they could save themselves. There God gave the people a lesson, and a very severe one; but they did not heed it.—Gen. 11:1-4.

Call to mind again that when God's people were domiciled in Egypt, Pharaoh, as the Devil's representative, oppressed them; and when God sent Moses to tell Pharaoh of God's command he defiantly said: 'Who is the Lord God, that I should obey him?' Then God went down to them to make for himself a name. (2 Sam. 7:23) To this end the Lord slew the Egyptians and miraculously delivered his own people, carrying them safely through the sea. "Nevertheless, he saved them for his name's sake, that he might make his mighty power to be known. He rebuked the Red sea also, and it was dried up; so he led them through the depths, as through the wilderness."—Ps. 106:8, 9.

Call to mind further that when the Assyrian ruler, Sennacherib, reproached God, blasphemed his holy name, presumptuously assumed to be greater than Jehovah God and defied the Lord and his people, God sent his angel and slew the Assyrian army in one night.—2 Ki. 19:35-37.

But the nations of earth have failed to take heed to these things and to learn a lesson therefrom. Their religious teachers not only have failed to teach them the meaning of such lessons, but have actually spurned the Bible. Arrogance, hauteur, contemptuousness, presumptuousness and blasphemy against God have in this present day reached the superlative degree. Hypocrisy has matured and gone to seed. Of all the reproaches that have been brought upon God's holy name, of all the insolence and vainglory on the part of men and religious systems, of all the presumptuous sins committed against God by men or organizations, those in times past pale into insignificance when compared with those of the present time. And because of this fact the great battle of Armageddon must come, and that at a not distant day.

LETTERS

JEHOVAH HAS NEVER FAILED

DEAR BROTHER RUTHERFORD:

I wish to express to you my thanks and appreciation for the new book *Jehovah*. Jehovah has never failed of all his good promises to give meat in due season to those who love him.

How very thankful I am to the Lord for the small part I have had in witnessing to his great and holy name, and how we long to see his name vindicated before all creation!

Some of the "elders" say the battle of Armageddon will be twenty-five years hence; but we are taught of Jehovah through his Word, which you, dear Brother Rutherford, have made so *clear*, that it is but a little way ahead. The prophecies *prove* it. We are nearing the midnight hour!

I love you, dear Brother Rutherford, and all those at Bethel who are serving Jehovah out of a pure heart.

May the Lord continue to shower his rich blessings upon you. "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky." —Deut. 33:26.

Thank you for the book *Jehovah!*

Much love,

JENNIE B. ROBERTSON, *Pioneer.*

"WHAT A BLESSED PRIVILEGE!"

DEAR BROTHER RUTHERFORD:

I want to express my gratitude for the precious gifts of the *Year Book* and *Jehovah*. What a blessed privilege it was to have a small part in the last campaign, with the wonderful book *Jehovah*. How clearly the book portrays Jehovah's purposes in His covenants! Am so glad to have them in book form!

As we read the reports in the *Year Book* and see under what difficult conditions our dear foreign brethren are laboring, and the persecutions that are being inflicted upon them, and realizing that these same conditions are in a measure now existing in our own "land of the free" (?), it impresses upon me the importance of obeying instructions from the publications, and to keep diligent in service. And what a wonderful privilege it is to do so! I would feel lost without it.

I am so grateful to Jehovah for having appointed so courageous and fearless a president over the Watch Tower Bible & Tract Society; and I so much appreciate your patient dealings with me the numerous times I have gone to you with my troubles, and the many favors I have received at your hands. During the eighteen years I have been associated with the Society I have not had one occasion to find fault with the publications or anything from the Brooklyn office. I have received most gracious and kind treatment from them. Much better than I deserve.

Asking your pardon for long delay in acknowledging receipt of the valued gifts, and the Lord's continued blessing on your wonderful work, I remain, by his grace,

Your coworker in Kingdom service,

FRANCES RAILSBACK, *Pioneer.*

DIVINE WISDOM GUIDING MESSAGE

DEAR BROTHER RUTHERFORD:

I wish to convey my appreciation and encouragement in your efforts to honor our heavenly Father's name. And our heart goes out in love to you as we realize the effort it must have required in getting out of a sick bed to deliver the most wonderful discourse yet given by you, as the one on January 13 to the public at Los Angeles, California.

Often the hardest trials bring the greatest joy when they are over and we realize the results and success accomplished. Surely all Zion can rejoice as we realize divine wisdom is guiding the message, and not just merely man's honest effort to accomplish a work. And this should inspire a desire for teamwork in each member of the remnant, so that we can all pull together for the vindication of our loving Father's name, and that he has indeed set each member in the body as it has pleased him. And that position brings both responsibility and joy to the fully consecrated of heart.

As we have assurance in 1 Corinthians 10:11, all ages were pointing down to this very time in which Zion's God would triumph. Surely our message is too good to keep, and we greatly rejoice with you in your successful guidance by the hand of Jehovah to tell it out and advertise the name of Jehovah and his King and kingdom.

Your brother for the triumph of Zion,

S. A. KEITH, *California.*

DELIGHTED WITH THE TRUTH

DEAR BROTHER RUTHERFORD:

I thought you would be pleased to hear of the following experience while on the pioneer work. I will try to be brief, knowing you are very busy.

I met a lady who had read most of the books and had been praying that one of Jehovah's witnesses would go along. Our meeting, she said, was an answer to prayer. She was overjoyed to be able to talk of Jehovah and his kingdom. She took what literature she hadn't already got, also gave me a *Watchtower* subscription. I told her of the phonograph and asked if she would like to invite a few friends to her home to hear some of the lectures. She was delighted, and after corresponding with her a meeting was arranged.

What a pleasant surprise on arriving there, for the following notice was fastened outside the shop: "All who are interested in Jehovah's Kingdom and the Second Coming of Christ are invited to a meeting here on Sunday at 2:45 p.m., when two of Jehovah's witnesses will be present with a machine on which they will give some lectures by Judge Rutherford. All are welcome. No collection will be taken."

There were twelve present, and many interesting questions were asked. The people were delighted with the Truth and hoped we would go again. The lady herself is going to try to get the records. Three books and six booklets were left. What a joyful privilege to have a share in this most important work!

Praying Jehovah's rich blessing upon you as you seek to honor and serve Him, with Christian love,

Your sister in Kingdom joys,

M. NAYLOR, *England.*

'JEHOVAH SUPPLYING ALL NEEDS'

DEAR BROTHER RUTHERFORD:

Being mindful of the words of the apostle, "In every thing give thanks, for this is the will of God in Christ Jesus concerning you," I take this opportunity to express my joy and gratitude for the great blessings and helps derived from the *Watchtower* studies. This is surely of the Lord, our great Jehovah God, who according to his promise is supplying all our needs through Christ Jesus; and how needful and encouraging are all these helps in this "day of preparation"! Indeed, food convenient. Without it we could not stand nor 'endure to the end'.

The articles on "The Crucible", "Lions' Mouths," and the great climax to the vindication of Jehovah's great name, as pictured in "Jehovah's Battle", how thrilling, comforting and strengthening beyond words! No wonder Zion bursts forth into songs of praise and thanksgiving unto the Most High in preparation for the final conflict! "Zion heard, and was glad."

Only the selfish and ungrateful, those who have no appreciation of God's wonderful provision for his people, could say, "The Society is engaged in a book-selling scheme"; or, "There is too much said about the vindication of Jehovah's name," etc. These very words have been heard amongst the Easton company of Jehovah's witnesses. Such, as in Moses' day, are complainers, murmurers, not merely against the Society and its president, but against the Lord himself, who 'prepares the table in the presence of our enemies'.

Am glad and thankful to say that all those who remain in the Easton company are one, united in the publication of the kingdom message, singing forth God's praises.

May the Lord continue to bless you and guide you in your work and labor of love till the work is finished and Jehovah's name vindicated to the glory of the Most High.

With grateful heart I am, by the grace of God,

Your fellow witness in kingdom service,

HIRAM P. KLEINHANS, *Pennsylvania.*

PEOPLE FRIENDLY AFTER SOUND CAR WITNESS

DEAR BELOVED BROTHER RUTHERFORD:

Greetings in the name of Jehovah:

May we take just a moment of your time to tell you what a blessing we, Jehovah's witnesses of Swainsboro [Ga.], received by the visit of Sound Car No. 1?

Swainsboro has been well worked; so few books were placed. With the trouble Jehovah's witnesses encountered in Griffin in their last campaign, "Religious Intolerance" proved a very appropriate lecture, which was put on in the business section. At night we put on lectures in the residential section with the pole 40 feet high. The next day we had report that it was heard all over town.

On the second day we went to Midville. The last time we worked there they wanted to throw one of the workers into the river. So this town received a good witness with the sound car. One of the lectures was "Sheep and Goats". On visiting the people after the lectures the people were friendly to the message.

Waynesboro also got a good witness. We put up the mast right in the business section. One man was heard saying, "Judge Rutherford has the idea. He makes them hear whether they want to or not."

The third day was spent in Statesboro. Here we put on six lectures in the business section with three different locations, and five lectures in the residential section. If you could have seen the sound car filled with thirteen loyal witnesses singing praises to Jehovah as we traveled to our territory, your heart would have been glad.

The people of an area of fifty miles around Swainsboro know about the sound car, and many of them love to hear the "Kingdom Message".

The total work for the three days was:

Workers	Books	Booklets	Hours	Testimonies	Obtainers
53	82	529	164	914	506

Lectures	Meetings	Attendance
24	16	Over 5,000

We thank Jehovah for this privilege he has given us of having the "sound car" in our territory.

May Jehovah continue to strengthen you as you endeavor to honor his name.

VINDICATION INVOLVED THEN AND NOW

DEAR BROTHER RUTHERFORD:

I am glad to send you again the report of our Bethel studies at Helsinki office during February, 1935, as follows:

"Feast of Conspirators" (second part) and "Lions' Mouths" (first part) have now been studied. These wonderful stories are extremely interesting already as such, as historical fact, and they become more interesting when we know that God's name was involved at that time, and still more interesting is the fulfillment at this time to the glory of God. It is encouraging to see the boldness and steadfastness of Daniel, and to notice God's sure protection. These articles blow into still greater flame the desire to be used by the Lord in his service which will proceed to the vindication of Jehovah's name.

There has been at the meetings the following attendance, to wit: February 5, 15 persons; on the 12th, 14; 19th, 15; and 26th, 13.

Our joy is to remember you before the throne of grace, and we wish you best success in the Lord's service under the shadow of his wings. With warm Christian greetings,

Your little brother by his grace,

EERO NIRONEN.

"A GREAT PREJUDICE SMASHER"

DEAR BROTHER RUTHERFORD:

For the first time we are writing to you to express our great appreciation of the favors we have received in the Lord's service. We realize that you understand how pioneers appreciate these blessings whether or not they acknowledge them in writing.

The phonograph has been a special blessing. This little handy instrument has become an indispensable part of our equipment. We find it to be a great prejudice smasher. When the hailstones of truth begin to pour forth from this little machine, one can almost see Satan's invisible cohorts scatter in confusion, leaving the "goats" helpless.

We are always reminded of the heavenly Father's care and provision when we receive the new books, *Watchtower* and *Golden Age,* as gifts from headquarters, filled with zeal-inspiring truth.

Paragraph 19 of the February 15 (1935) *Watchtower* has, we believe, a very timely thought relative to the Watch Tower's not spending any more time settling disputes amongst the Lord's people but placing the responsibility upon the anointed to press on doing their part, believing this to be the best way to keep down disputes. This is another move which makes each one of the "three hundred" class feel that the battle is near.

Would also like to say that the more thoroughly we work our vineyard, the more interesting experiences we have and the greater blessings we enjoy. We are reworking some of our assignment for the third time, and are leaving more literature than previously.

The Altanta convention was a rare treat and a great stimulant to the South. Many thanks for making it possible for the pioneers to attend. Your farewell words were a loving personal touch much appreciated by all of us.

Praying the Lord's continued rich blessings upon you as you fearlessly perform your part in the vindication work, we remain

Your colaborers in the vineyard,

RALPH AND RUTH TAYLOR, *Pioneers.*

ONE IN DECLARING VENGEANCE OF GOD

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King!

The St. Louis (Mo.) company of Jehovah's witnesses and Jonadabs join with you in praise and thanksgiving to Jehovah, the Almighty God, for his favor and blessing this day.

The shout of Jehovah's witnesses in Los Angeles was echoed in our hearts here in St. Louis, and we are one with you in unity and harmony in declaring the vengeance of our God for the vindication of his holy name.

Never was there a discourse more logically presented and ably delivered than was your epochal message heard here today.

Be assured, dear brother, of our constant prayers and loyal co-operation as you faithfully serve the cause of truth and righteousness as one of Jehovah's witnesses.

'MACHINES ARE A REAL HELP'

OUR DEAR BROTHER RUTHERFORD:

Loving greetings.

We felt that we would like to show you our gratitude for granting us the concession of books last May. This enabled us to have a phonograph and nine records and thus enjoy the work begun with the machines. They are a real help to the cottage meetings, and it thrills our heart to see the people listen with joy at some new revelation of truth.

We have had our phonograph for five weeks, and have formed two classes. one having a set of discs for themselves. These are going to continue the meetings after we have left them.

We see Jehovah is greatly blessing this work, and we are grateful to him that he has permitted us to have a part in it. We are also grateful for the food convenient which comes through the Lord's channel, *The Watchtower*.

Praying Jehovah to richly bless you and keep you always, with much love and thanks we remain

Yours in Jehovah's service,

H. CONNELL AND A. PLAYER, *Pioneers, England.*

"DETERMINATION TO CO-OPERATE FAITHFULLY"

Watch Tower Office,

Through the President,

GREETINGS!

The Panama company of Jehovah's witnesses desire to express our thanks for the helps received from the Society by which we can more effectively conduct our part of the Kingdom service. We desire to make special mention of the *Watchtower* articles; also the transcription machine which you so kindly sent free to us (as we were unable to purchase, much as we had the wish to do so). It is our determination to co-operate faithfully with the Society in giving the kingdom testimony to the best of our ability, looking forward to the time when the great Jehovah will arise and vindicate his holy name before all creation.

OUR GOD IS ABLE TO DELIVER

DEAR BROTHER RUTHERFORD:

Deep appreciation and unbounded joy of heart toward our great God, Jehovah, for the message of January 13. Can hardly find human words capable of fully expressing ourselves. I am in full accord with the statement that what we are bringing to the people is not man's message, but from the Eternal One, whose name alone is Jehovah. Certainly the issue was most clearly drawn. The fight is on, and the greatest crisis of all time is here. Jehovah's witnesses are indeed facing (as *The Watchtower* points out) the most crucial time. Our God whom we serve is able to deliver us. To realize that by Jehovah's grace we have reached the point where we count not our own lives dear unto us, but are determined to maintain our integrity even at the cost of our lives, causes all those who truly love and serve Jehovah to stand shoulder to shoulder and cry, "For Jehovah and for Gideon."

May our God strengthen your heart, dear brother, and as your days, so may your strength be. "Praise to Jehovah."

In the King's service,

HENRY G. JUDSON, *Pioneer.*

SERVICE APPOINTMENTS

T. E. BANKS

Beckley, W. Va.	June	5	Douglass, Tex.	June	18, 19
Louisville, Ky.	"	6, 7	Beaumont, Tex.	"	20, 21
Nashville, Tenn.	"	8, 9	Port Arthur, Tex.	"	22, 23
Memphis, Tenn.	"	11, 12	Galveston, Tex.	"	25, 26
Washington, Ark.	"	13, 14	Houston, Tex.	"	27, 28
Rusk, Tex.	"	15, 16	Austin, Tex.	"	29, 30

G. H. DRAPER

Llano, Tex.	June	1	Temple, Tex.	June	15
Austin, Tex.	"	4-6	Waco, Tex.	"	16
San Marcos, Tex.	"	7	Gatesville, Tex.	"	18
Bastrop, Tex.	"	8	Hamilton, Tex.	"	19
Taylor, Tex	"	9	Lamkin, Tex.	"	20
Rockdale, Tex.	"	11	Fort Worth, Tex.	"	21-23
Cameron, Tex.	"	12	Wichita Falls, Tex.	"	25, 26
Jarrell, Tex.	"	13	Amarillo, Tex.	"	28
Kempner, Tex.	"	14	Trinidad, Colo.	June 30, July	1

M. L. HERR

Geneva, Ill.	June	1, 2	La Crosse, Wis.	June	16
Dundee, Ill.	"	4	Richl'd Center, Wis.	"	18
Belvidere, Ill.	"	5, 6	Madison, Wis.	"	19, 20
Rockford, Ill.	"	7, 8	Janesville, Wis.	"	21
Freeport, Ill.	"	9, 10	Lake Mills, Wis.	"	22, 23
Monroe, Wis.	"	12	Kenosha, Wis.	"	25, 26
South Wayne, Wis.	"	13	Racine, Wis	"	27
Cassville, Wis.	"	14, 15	Milwaukee, Wis.	"	28-30

E. D. ORRELL

Red Lodge, Mont.	June	4	Emmett, Idaho	June	15
Roscoe, Mont.	"	5	Nampa, Idaho	"	16, 17
Big Timber, Mont.	"	6	Boise, Idaho	"	19, 20
Manhattan, Mont.	"	7	Filer, Idaho	"	21
Butte, Mont.	"	8	Twin Falls, Idaho	"	22
Deer Lodge, Mont.	"	9	Burley, Idaho	"	23
Hamilton, Mont.	"	11	Pocatello, Idaho	"	25, 26
Kooskia, Idaho	"	12	Ogden, Utah	"	28
Weiser, Idaho	"	13	Salt Lake City, Utah	"	29, 30
Ontario, Oreg.	"	14	Lovelock, Nev.	July	2

J. C. RAINBOW

Bismarck, N. Dak.	May	30	St. John, N. Dak.	June	14
Judson, N. Dak.	May	31	Lawton, N. Dak.	"	15
Berlin, N. Dak.	June	1	McVille, N. Dak	"	16
Milnor, N. Dak.	"	2	Portland, N. Dak.	"	18
De Lamere, N. Dak.	"	4	Grand Forks, N. Dak.	"	19
Wyndmere, N. Dak.	"	5	Duxby, Minn.	"	20
Enderlin, N. Dak.	"	6	Angus, Minn.	"	22, 23
Kathryn, N. Dak.	"	7	Red Lake F's, Minn.	"	25
Valley City, N. Dak.	"	8	Beltrami, Minn.	"	26
Rogers, N. Dak.	"	9	Detroit, Minn.	"	27
Carrington, N. Dak.	"	11	Fergus Falls, Minn.	"	28
Minot, N. Dak.	"	12	Fargo, N. Dak	"	29, 30
Rugby, N. Dak.	"	13	Park Rapids, Minn.	July	2

W. J. THORN

Greenville, Pa.	June	4, 5	Fredonia, N. Y.	June	19
Meadville, Pa.	"	6, 7	Jamestown, N. Y.	"	20, 21
Oil City, Pa.	"	8, 9	Onoville, N. Y.	"	22
Titusville, Pa.	"	11	Warren, Pa.	"	23, 24
Cambridge Spr., Pa.	"	12	Bradford, Pa.	"	26, 27
McKean, Pa.	"	13	Olean, N. Y.	"	28
Erie, Pa.	"	14-16	Franklinville, N. Y.	"	29
Westfield, N. Y.	"	18	Centerville, N. Y.	"	30

S. H. TOUTJIAN

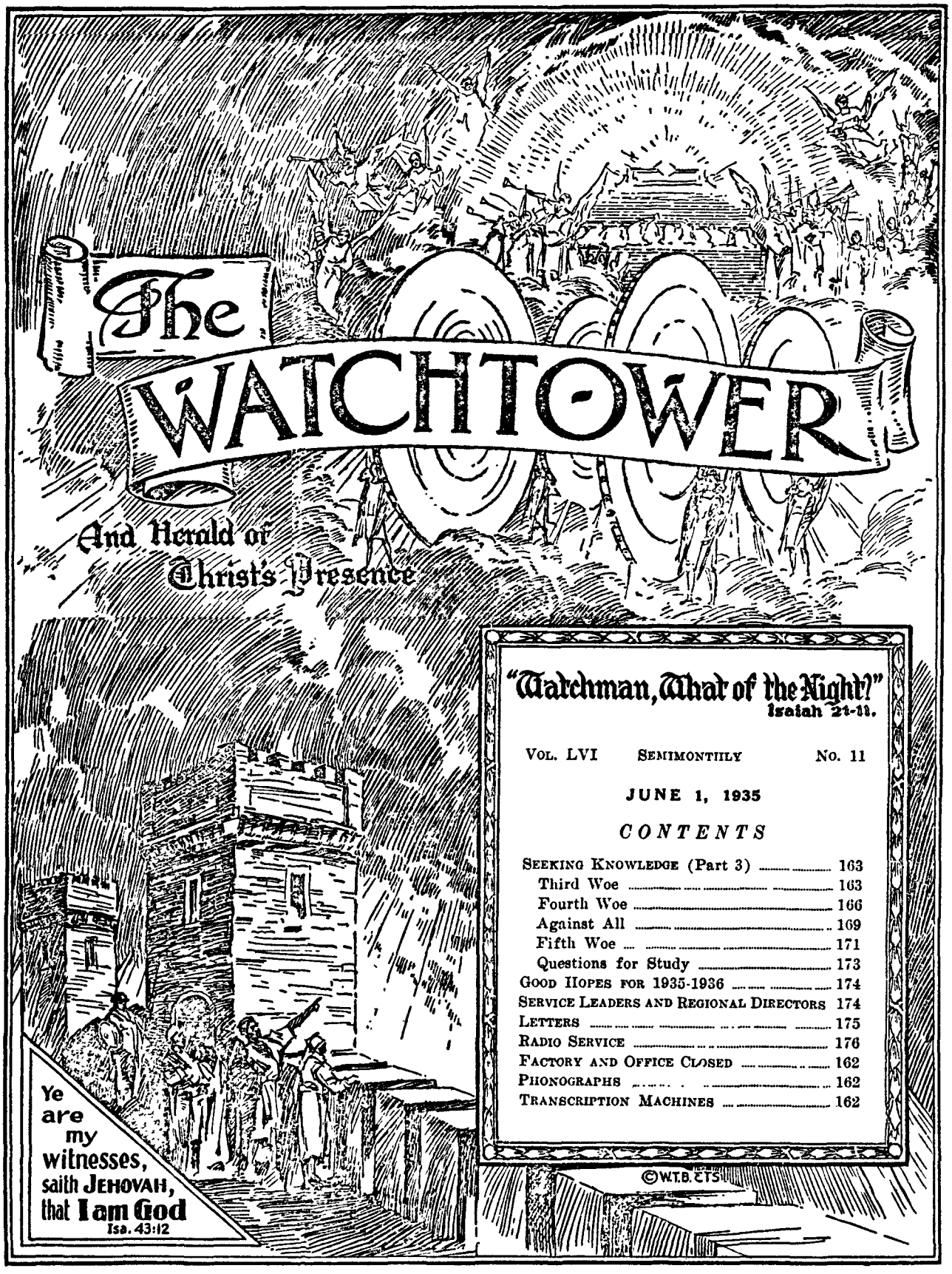
Roanoke, Va.	May	29	Chattanooga, Tenn.	June	16, 17
Washington, D. C.	May 30-June	3	Suit, N. C.	"	19
Bristol, Tenn.	June	5	Brasstown, N. C.	"	20
Mountain C'y, Tenn.	"	6	Waynesville, N. C.	"	21
Johnson City Tenn.	"	7	Asheville, N. C.	"	22, 23
Kingsport, Tenn.	"	8	Hendersonville, N. C.	"	24
New Tazewell, Tenn.	"	9, 10	Dana, N. C.	"	26
Clinton, Tenn.	"	12	Shelby, N. C.	"	27
Glenmary, Tenn.	"	13	Lawndale, N. C.	"	28
Martel, Tenn.	"	14	Morganton, N. C.	"	29
Cleveland, Tenn.	"	15	Barber, N. C.	"	30

J. C. WATT

Washington, D. C.	May 30-June	3	Youngstown, Ohio	June	15-18
New Philad'a, Ohio	June	4, 5	Niles, Ohio	"	20, 21
Wooster, Ohio	"	6	Warren, Ohio	"	22, 23
Massillon, Ohio	"	7, 8	Newton Falls, Ohio	"	25
Canton, Ohio	"	9, 10	Ravenna, Ohio	"	26
Lisbon, Ohio	"	12, 13	Alliance, Ohio	"	27, 28
East Palestine, Ohio	"	14	Akron, Ohio	"	29, 30

SOUND CAR NO. 2—H. P. WOODWORTH

Rinard, Ill.	June	4-6	Addieville, Ill.	June	21-23
Flora, Ill.	"	7-9	Swanwick, Ill.	"	25-27
Iuka, Ill.	"	11-13	Christopher, Ill.	"	28-30
Salem, Ill.	"	14-16	Carbondale, Ill.	July	2-4
Dix, Ill.	"	18-20	White Ash, Ill.	July	5-7



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

VOL. LVI SEMIMONTHLY No. 11

JUNE 1, 1935

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The WATCHTOWER

PUBLISHED SEMI-MONTHLY 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 wilfully 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 be restored and 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. It arranges systematic Bible study for its readers and 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 Express or Postal 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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British . . . . . 34 Craven Terrace, London, W. 2, England
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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 Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

FACTORY AND OFFICE CLOSED—JULY 27-AUGUST 11

All publishers afield will please take notice that the Bethel home, factory and office at Brooklyn will be closed from July 27 to August 11 inclusive. This will afford the members of the Bethel family opportunity to get away from the regular routine work and enjoy field privileges with their brethren. Because of this no shipments of literature will be made to anyone during that time. You will therefore please get your orders into the Brooklyn office in sufficient time for handling and filling before the shipping department shuts down. Be sure to order sufficient literature to carry you through the two weeks mentioned above as well as to the end of August.

Please do not write letters to the Society during this closed period, as there will be no one here to answer them. It is hoped that during the period from July 27 to August 11 the only mail that will be received will be the regular service reports and the mail which accumulates because of responses to the radio lectures, as well as renewals of *The Watchtower* and *The Golden Age.* We hope to be able to give this immediate attention on the reopening of the factory, and such other mail as is urgent.

PHONOGRAPHS

In his own chosen time, and when his enemies are desperately trying to limit his witnesses on earth in getting the truth to the people, Jehovah has provided another effective instrument for the kingdom proclamation, to wit, a portable phonograph equipped with electrically transcribed records of 4½-minute speeches by Brother Rutherford on vital Bible topics. Reports to date from pioneers and others already equipped with and using this phonograph attest the success and potency of this method of introducing and driving home the Lord's message. The machine is manufactured by the Society at its Brooklyn factory, and is specially designed for its work, and is the best available for the purpose. Strong, compact, with a powerful spring-wound motor, and carrying space for several discs, it weighs 21 pounds with six discs bearing twelve recordings. To cover the bare cost the phonograph, with 18 recordings, may be had for $19.25. All orders therefor, remittance accompanying, should be sent to the Brooklyn office of the Society.

TRANSCRIPTION MACHINES

The Society has made arrangements to construct and assemble portable transcription machines at our own factory at 117 Adams Street. These machines are somewhat different in construction from those previously furnished. They will be spring-wound, and operated from a 6-volt wet-cell battery. Every machine will be furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. We are pleased to announce that this machine can be offered at $100, complete, to brethren in the United States.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI JUNE 1, 1935 No. 11

SEEKING KNOWLEDGE

"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. Be not wise in thine own eyes; fear the Lord, and depart from evil."—Prov. 3: 5-7.

PART 3

JEHOVAH has gathered unto himself his saints and brought them into the covenant for the kingdom. Thus he has taken out from amongst men a people for his name; and now he assembles them at the temple, and these are instructed by the Lord Jesus Christ. The information given to the remnant at the temple is first for their own comfort and strength, and then the Lord sends them forth to declare what they have learned, that they may thereby bear testimony to the name of Jehovah and to his kingdom. This is the day of vindication, and the witnesses of the Lord must declare the "vengeance of our God". They being commissioned to do this work, there is no excuse for failing to do it. (Isa. 61: 2) By performing their commission without fear of man or devil, and doing so boldly, the remnant show their faith in and love for God and his King.—I John 4: 17, 18.

THIRD WOE

[2] The remnant, pictured by Habakkuk, standing on watch and now being in the secret place of the Most High, make proclamation of the third "woe" declared by Jehovah against Satan's organization. "Woe to him that buildeth a town [Hebrew: *Ir*] with blood, and stablisheth a city [symbol of an organization] by iniquity [wrong-doing, *Leeser*]!" (Hab. 2: 12) The first city built was stained with human blood unrighteously shed. "And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, . . . after the name of his son, Enoch."—Gen. 4: 17.

[3] The Hebrew word *Ir*, in the above text rendered "city", means a place guarded by waking or a watch. Cain had fallen to the Devil, and his city he builded under the direction of the Devil. After the flood Satan began to build his earthly organization, using Nimrod as the visible leader or city-builder. (Gen. 10: 9-12) The cities here mentioned are the first to be mentioned after the deluge.

[4] It was to Abraham God made the promise that in his seed all the families of the earth should be blessed. In striking contrast with Satan's building, Abraham, the servant of God, had no part in the city-building with Satan. "For he looked for a city which hath foundations, whose builder and maker is God." Abraham and his sons Isaac and Jacob desired a "better country [than Satan's organization], that is, an heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a city." (Heb. 11: 10, 16) Those faithful men will be a part of God's organization administering to the people in righteousness during the reign of the great Messiah. As Israel professed to be the people of God, so "Christendom" claims to be God's chosen ones; but "Christendom" has been built by wrongdoing, by fraud, deceit and distortion, and by the shedding of human blood, and concerning the city "Christendom" God's prophet says: "They build up [professed] Zion [which 'Christendom' claims to be, God's organization] with blood, and Jerusalem with iniquity." (Mic. 3: 10) By his prophet Ezekiel God says to "Christendom": "Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! . . . For her blood is in the midst of her. . . . Woe to the bloody city! I will even make the pile for fire great."—Ezek. 24: 6-9.

[5] That great city "Christendom" has been built chiefly 'by the iniquity of traffic'. (Ezek. 28: 18; see *Vindication*, Book Two, page 103) Commerce has been and is the chief pillar of this bloody "city" or organization. Crooked politics has helped with the building by enacting laws favorable thereto, and the hypocritical clergy have sanctified the whole thing by falsely claiming the building to be according to the will of God. Built up by fraud, wrongful scheming, conquest, oppression and robbery, and the shedding of much blood, that wicked organization deserves the fate of Sodom and Gomorrah, and God has ordained that it shall be destroyed. The destruction of Sodom and Gomorrah by fire foretells "Christendom's" complete annihilation.

[6] As further proof concerning the fulfillment of this prophecy in the last days the words "Jehovah of hosts" are used in the prophecy, and such words always refer to Jehovah as the great Warrior. "Be-

hold, is it not of the Lord [Jehovah] of hosts that the people shall labour in the very fire [for the fire, *R.V.*; for insecurity, *Roth.*, margin], and the people shall weary themselves for very vanity?"—Hab. 2:13.

7 The fire mentioned at this point in the prophecy could not refer to the present-day economic depression, famines, pestilences, and the like, because the ruling factors, not being touched by such calamities, would be exempt. On the contrary, it is the fire of "Jehovah of hosts", "the fire of [his] jealousy," by which he will destroy the entire building, that is, the whole of Satan's organization. (Zeph. 3:8) Everything for which they labor will be consumed in the great fire of Armageddon. The city having been built contrary to God's law and as a reproach to his holy name, all parts of the organization or building are for the huge bonfire of the "day of God Almighty", and "Christendom" has no fire insurance that will afford protection or relief. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." (Zeph. 1:18) "A fire goeth before him, and burneth up his enemies round about."—Ps. 97:3.

8 What Jehovah said back there to Jerusalem applies with greater force and effect to "Christendom", and now to "Christendom" he says: "Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings." (Jer. 4:4) "And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire."—Isa. 33:12.

9 That it is the will of God that all peoples of "Christendom" shall hear what is about to come to pass, take note of the words of Jehovah's prophet, to wit: "Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites: Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure."—Isa. 33:13-16.

10 Satan's entire organization shall be devoured. "Thus saith the Lord of hosts, The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary [trying to extinguish the blaze]."—Jer. 51:58.

11 As God overthrew and devastated Sodom and Gomorrah, so shall he do unto "Christendom" and every part of Satan's organization. (Jer. 50:40) Jehovah's witnesses, foreshadowed by the 'man in linen', and in obedience to Jehovah's commandment, must go out with their hands full of coals of the fiery message and "scatter them over the city", and thus sound the fire signals, that the people of good will may heed and flee to the only place of safety.—Ezek. 9:3; 10:2-7.

12 Today there are divers and numerous human schemes and plans formed and put into operation, and by these schemes it is claimed that the world, and particularly "Christendom", will be made a fit place in which to live. All of such schemes or plans of recovery and for prosperity are in vain and are certain to fail. With each new scheme that is brought forth by the rulers of the nations the leaders make much fuss and extravagant claims as to what these schemes will accomplish, and the people imagine that they are going to get relief. "Why do the heathen [nations, *R.V.*] rage, and the people imagine a vain thing?" (Ps. 2:1) Because the Devil, through the earthly leaders, hoodwink the people and prepare them to believe anything. When the message of God's truth is proclaimed by Jehovah's witnesses, by which the people are informed what shall come to pass, then the rulers of the earth take violent opposition to such message: "The kings of the earth set themselves [in opposition], and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands assunder, and cast away their cords from us." (Ps. 2:2, 3) Therefore there is deadly conflict between the message of truth and Satan's agents on earth. It is a fight now to the finish, and soon Jehovah will make a short work of it. "The people shall weary themselves for very vanity [for emptiness weary themselves, *Roth.*]." Big Business, militarism, professional politicians and hypocritical clergy stand for or are pictured as "Egyptians", and these now make great claims concerning their plans for saving the world, but "the Egyptians shall help in vain, and to no purpose". (Isa. 30:7) Their fighting against Jehovah will make all the enemy weary in the end. "And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah." (Jer. 51:64) Every one of earth's population shall become faint and weary, except those who rely upon Jehovah and faithfully serve him. "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint."—Isa. 40:30, 31.

13 The continued persecution, arrests, imprisonment and ill-treatment of Jehovah's witnesses by the Devil's representatives, and which are now being done throughout "Christendom", would tend to make weary and faint the strongest ones if they were not permitted to receive a knowledge and understanding as to the reason for such persecutions. But since Jehovah

has opened to them his prophecies and makes it clear to them why he permits them to be ill-treated, his faithful witnesses are glad that they are permitted thus to have a part in the sufferings that came upon Christ. They with the faithful apostles say: "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed." (Rom. 5: 3-5) In order to maintain his integrity Christ Jesus suffered, and was made perfect, and now likewise the faithful remnant must suffer persecution and be faithful in order to maintain their integrity. By the grace of God they will not become weary and faint, and, continuing faithful in their devotion and service to the Lord, in due time they shall reap. (Gal. 6: 9) Keep in mind that the question for final determination is that of supremacy. Shall the Devil continue his wickedness and rule, or shall Jehovah be known as the supreme and almighty One and establish a rule of righteousness? Shall the name of Jehovah be for ever defamed, or shall his holy name be vindicated? For centuries past the earth has been "filled with violence", and Satan's organization and every part thereof is smeared with blood unrighteously shed, and soon Satan and his organization shall be completely annihilated. "For the earth shall be filled with the knowledge of the glory [*margin:* by knowing the glory] of the Lord, as the waters cover the sea." (Hab. 2: 14) A knowledge of the truth will make manifest the glory, weight and supremacy of Jehovah God. This does not mean that during the thousand-year reign of Christ the earth will gradually be filled with a knowledge of God's glory. At Armageddon Jehovah will fill all the earth with the unmistakable manifestation of his supremacy and terrible power, weight and greatness of himself, and thereby make all creation know that Jehovah is the Most High. Jehovah's witnesses now spread the gospel message throughout "Christendom" by radio, by books and by other means, but that is a very small matter compared with what shall come to pass at Armageddon and which will disclose the glory of Jehovah. Before the thousand-year reign of Christ begins all must know that Jehovah God is supreme. Satan's organization must be destroyed that all may know. Upon this point God caused his prophet to write: "Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth."—Ps. 83: 17, 18.

14 In Habakkuk 2: 14 the word "glory" means "weight; honor"; honor(able) to prevail. "The knowledge of the glory of Jehovah" certainly means that all creation shall know of his supremacy, his honor, the greatness of his name, because he shall prevail at Armageddon. It will be to Jehovah's glory to destroy the wicked host of Gog and Satan. "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord." (Ezek. 38: 22, 23) "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen [nations, *R.V.*] shall know that I am the Lord, the Holy One in Israel."—Ezek. 39: 7.

15 By his prophet Jehovah emphasizes the fact that it is at Armageddon that he will cause all creation to know that he is Jehovah the Most High. More than sixty times the prophet Ezekiel uses the words: 'And they shall know that I am the Lord.' "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." (Isa. 40: 5) The word "together" used in this quoted text is defined by a recognized authority as "a unit, i.e., unitedly", all together, at one time. (*Strong*) That one time is at Armageddon, and not at the end of the millennial reign of Christ. The text does not say that all creation shall serve Jehovah, but that all shall see the manifestation of his supreme power, his weight and his honor.

16 "As the waters cover the sea" is the language used by Habakkuk, whereas in the Genesis account the waters are said to be "waters in the seas". (Gen. 1: 22) The language of Habakkuk seems to be symbolic and refers to the people. "The sea" represents the masses of humankind which Satan has alienated from God and upon which Satan's organization has been sitting and dwelling. (Rev. 13: 1; 17: 15; *Light*, Book Two, page 107) "O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness." (Jer. 51: 13) The masses of mankind have been kept in ignorance of Jehovah, and therefore have not known and believed that Jehovah would manifest his glory at Armageddon; but when Armageddon is fought all creation, including those who have been in total ignorance, shall come to know that it is the power of the Supreme One, whose name is Jehovah, the Almighty God, that has done this great and terrible thing.

17 "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." (Ps. 107: 23, 24) This means that the commercial giants, as well as others, shall come to know the glory of Jehovah God, and this they will learn at Armageddon. This text could not mean that the knowledge will be "sea deep", as some have suggested, but it does mean that this knowledge will be known universally, that all will come to know that Jehovah is God. The peoples of the earth will not need to wait for the remnant of Jehovah's witnesses to bring them the knowledge of God after Armageddon is over, but what shall come to pass at Armageddon will furnish to all a knowledge of the supremacy of Almighty God. This gospel of the king-

dom is now being preached merely as a witness or testimony; and when this is done, then shall the end come, which end will be the greatest of all tribulations, and which tribulation will make manifest that Jehovah is the Almighty, the Most High.

FOURTH WOE

[18] Men who have been ambitious to build empires, and have built the same, have been filled with and moved by the spirit of Satan to accomplish their selfish desires. Such ambitious, selfish and cruel ones have stopped at nothing. When these ambitious ones found that fraud, deceit, oppression, torture and other cruel punishment of their fellow creatures would further their schemes, then these unrighteous things have been quickly employed and the clergy have been right there to do their part in blinding the people and consorting with and helping the commercial giants and dishonest politicians to carry out their schemes. Jehovah God has not been unmindful of these things, and gives assurance that he will not permit them to pass unnoticed. The fourth "woe" announced is directed against these wicked ones: "Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!" (Hab. 2:15) Jehovah has commanded every honest man to love his neighbor as himself. (Matt. 19:19; Lev. 19:18; Rom. 13:9, 10) That means that men must not take advantage of their fellow creatures, but that they should deal openly, freely and honestly with one another, and be diligent to avoid doing injury to another. The selfish empire-builders have wholly ignored this divine rule. Contrary to God's command, these ambitious ones have dulled the sense of their fellow men and, figuratively speaking, put them to sleep by making them drunk in order that they might carry out their fraudulent schemes. The policy of such has been to accomplish their purpose by honest means if such seem to be expedient, but, above all things, to accomplish what they desire. The rights and privileges and feelings of others are not considered for a moment. This wicked course is here illustrated by the designing one's giving "his neighbour drink", that is, a potion handed to his neighbor that advantage might be taken of him. This he does against his neighbor's will, and, thus stupefied, men are easily robbed.

[19] A good man could with propriety hand his neighbor a glass of good wine; but these selfish, ambitious empire-builders carry in their hip pocket bottled poison and, says the prophet, "that puttest thy bottle to him," not as a friendly act, but with a malicious motive of taking advantage of him. Says the *American Revised Version:* "That addest thy venom [*margin:* fury]." The ambitious empire-builders have not hesitated at any time to take advantage of their fellow creatures in order that they might obtain control over and rule the people. They would make the people drunk and stupefied, that they might be kept in complete subjection so that the power of the selfish, ambitious ones might not be disturbed. During the World War those selfish, ambitious ones did those very cruel things to men and women who were consecrated to do the will of God. And why is this wicked course taken? To the end that "thou mayest look on their nakedness"; "to the end thou mayest gloat over their parts of shame." (*Roth.*) These wrongful and wicked acts are committed against unsuspecting people, and are committed by the ambitious empire-builders that their vaulting ambition may be appeased. Striking illustrations of this are had in modern times. In Italy the ambitious Mussolini forces his will upon the people. It is true that he is not the only one, but he is the figure put in front and used by other ambitious ones to accomplish the purpose in that land. In Germany a so-called 'emergency' arises and the figurehead who acts as the leader, by orders and decrees and threats of violence and other like things, drives the people to do the will of the selfish empire-builders. In carrying out their wicked purpose, assaults are made upon God's faithful ones and many of these have been forced to march in processions through the streets with placards pinned upon them, stripped almost naked, and humiliated and made to appear unpresentable and disreputable in the eyes of others. Thus the ambitious ones have caused the nakedness of men and women to appear in order that they might satiate their cruel ambition. During the World War methods of this kind were employed, and by reason of such cruel treatment some who professed to follow the Lord fell away from following after Christ Jesus, while others remained faithful and true. The wicked persecution is now being applied in some countries, particularly in Germany, and this is putting to a crucial test all who have covenanted to do the Lord's will.

[20] The dictators that have come into power since the World War are really tools of others behind the scenes. These dictators at the instance of Satan attempt to turn all men away from God and his kingdom. In Italy, Austria and Germany all manner of cruel methods are used to compel persons to do the bidding of the few who rule and control. The announced dictator is merely a tool in the hands of stronger ones which attempt to compel persons to 'drink the strong drink handed to them'. That means that these empire-builders and selfish leaders attempt to compel all the people to conform to their theories and doctrnes and to teach and to follow a course of action which these dictators mark out. Those who refuse the venomous potion handed to them are arrested, thrown into concentration camps, marked as outcasts, driven with whips through the streets with their clothing torn, and are otherwise held up to ridicule, scorn and contempt. The purpose of such ill-treatment of Jehovah's witnesses is to break down their integrity toward God. In many of the nations of "Christendom", at the instance of the clergy, who act under the di-

rection of Gog and Satan, the attempt is made to force this symbolic venomous strong drink to the lips of those who serve Jehovah God, and this they do to destroy the integrity of God's children toward him and to bring them into shame before others. But let all those who love Jehovah God and trust him implicitly know that the enemy shall not succeed. For their aid and comfort the Lord God now gives to his children a knowledge and understanding of his prophecies. Setting these prophetic statements alongside the physical facts, the faithful are strengthened in hope and are enabled to maintain their integrity toward God. The enemy will continue to shove the cup of strong drink and wickedness into the face of Jehovah's witnesses and thereby try to make them unfaithful in the service of the Lord, and to bring them into shame before others of the world. But the enemy shall fail in their efforts, because Jehovah's witnesses are under the hand of the Most High and have been commissioned to declare his message and this they will continue to do. (Isa. 51:16) "For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity."—Ps. 125:3.

[21] The people of good will, who are called "Jonadabs", will come in for their part of the persecution also at the hands of the enemy, because Satan hates all who serve Jehovah. All these who have taken their stand on the side of Jehovah God must continue to faithfully serve him and trust him, and those who thus seek to know and to do his will God will deliver from the hands of the enemies.

[22] "Christendom," and particularly the religionists, are a shameful lot. No one has any real confidence in them, and such the prophet foretold, when he uttered these words: "Thou art filled with shame [contempt from Jehovah and his organization] for glory [thou art sated with contempt more than glory, *Roth.;* thou art filled with shame instead of glory, *Leeser*]: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory."—Hab. 2:16.

[23] The latter rendering more clearly states the matter. Instead of glory they are objects of shame. The rulers, and particularly the clergy, are not now proud of the record they made during the World War, and when Jehovah's witnesses call attention to the unfaithful and wicked deeds committed then and continuously since, then the clergy and their allies feel a stinging shame because they are exposed, and hence they endeavor to prevent the publication of the truth of and concerning their acts during the war, their unfaithfulness to God, and their connection with the Devil. They find no glory in the record they have made and are making. They persecute Jehovah's witnesses because these speak the truth of God's record, which truth they do not wish to hear.

[24] The climax of the filling of the clergy and their allies brimful with shame and contempt is yet future, and that will be done by the hand of Christ Jesus, whom Nebuchadnezzar pictured when God used him, in respect to those now making up the ruling elements of the earth. The king of Assyria was used by the Lord as a means of punishing the wicked Egyptians: "So shall the king of Assyria [God's executioners] lead away the Egyptians [the visible ruling element of the world] prisoners, and the Ethiopians [friends of this world, that is, those who support the oppressors] captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame [nakedness] of Egypt."—Isa. 20:4.

[25] Christ Jesus will make these "roosters" appear ridiculous and shameful. Therefore says the prophet Habakkuk (2:16) to this cruel crowd: "Drink thou also, and let thy foreskin be uncovered." They will be compelled to drink from the "cup of Jehovah's right hand"; as it is written: "For thus saith the Lord God of Israel unto me, Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them."—Jer. 25:15, 16.

[26] Says Habakkuk: "Drink thou also, and be as one uncircumcised." (Verse 16, *A.R.V.*) "And expose thy person." (*Roth.*) The ruling elements of "Christendom", and particularly the clergy, have never heeded God's commandments given to all who covenant to do his will, to wit, to "circumcise therefore the foreskin of your heart, and be no more stiffnecked". (Deut. 10:16) "Take away the foreskins of your heart." (Jer. 4:4) Such men, claiming to be Christians or followers of Christ, are frauds and in fact belong to the "uncircumcised Philistine" crowd. (Judg. 14:3) According to the terms of God's covenant the leaders of "Christendom" have publicly proved their own shame, that they are not of the "seed of Abraham" through which all the nations shall be blessed, but that they are hypocrites, 'bastards,' cruel and wicked, and must be laid low.—Ezek. 31:18; Zech. 9:6.

[27] Those hypocrites, who now indulge in the persecution of Jehovah's witnesses, ere long shall drink of the wrath of God. "The cup of the Lord's right hand shall be turned unto thee." (Hab. 2:16) "The cup of the right hand of Jehovah shall come round unto thee." (*Roth.*) The prophecy, as recorded by Jeremiah, shows that Jehovah by his "right hand", Christ Jesus, hands the cup to those deserving it and in due time it will come around to each and every one of the ruling element that has indulged in oppressive practices upon the people, and particularly upon Jehovah's witnesses. First the clergy must drink and be made to appear naked and shameful in the eyes of others. (Rev. 17:16) Then in turn all the worshipers or supporters of the devilish organization must drink from the cup of God's fury. (Rev. 14:8-11; Isa. 51:22, 23) The result of that drinking will be a terrific pain in the stomach and in the head of the crowd

of the oppressors, and they shall have a terrific sick-headache. "And shameful spewing shall be on thy glory." "And filthy spittle shall be on thy glory." (*Leeser*) "And ignominious filth [shall] be upon thy glory." (*Roth.*) "And shameful vomiting shall be on thy glory." (*Douay*) These different translations throw light upon the effect of this potion which they are compelled to drink. They will get a dose like unto their own medicine, yet much worse. "The wine of the wrath of God, which is poured out without mixture [with no sugar in it] into the cup of his indignation" must be drunk at Armageddon. That will make them sick unto death. To that crowd, which now cruelly persist in persecuting Jehovah's witnesses, shall in due time drink be handed and result to their own destruction; and that shall be their end.

[28] "For as ye have drunk upon my holy mountain [by the persecution of my servants], so shall all the nations drink continually; yea, they shall drink, and swallow down, and shall be as though they had not been." (Obad. 16, *A.R.V.*) "And I will make drunk her princes, and her wise men, her [Babylon's, that is, the rulers in Satan's visible organization] captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King whose name is the Lord of hosts."—Jer. 51:57.

[29] When we always keep in mind that Jehovah caused this information to be written aforetime for the benefit of the remnant, then we may know that the Lord is bringing an understanding thereof to the remnant at the present time that they may be fortified against the continued assaults of Satan's agents now on the earth.

[30] It is against God's kingdom class that the ruling elements in "Christendom" have committed so much and utterly inexcusable violence. "For the violence done to Lebanon shall cover thee, and the destruction of the beasts, which made them afraid; because of men's blood, and for the violence done to the land, to the city and to all that dwell therein." (Hab. 2:17, *A.R.V.*) The name "Lebanon" means "white", and applies to the mountain range; and it being a part of God's "holy land", the violence to or against it is here mentioned by the prophet. The violence to Lebanon would indicate the destruction of its noble evergreen trees. Such violence done to Lebanon relates to the wickedness of "Christendom's" leaders who have put 'that bottle of venom' to their neighbor's mouth. (Vs. 15) This they have done that Jehovah's witnesses might be made drunk and exposed to the ridicule and contempt of others and that they might lose their integrity toward God. The trees of Lebanon involved in this prophecy therefore represent primarily Jehovah's witnesses, who are "trees of righteousness, the planting of Jehovah". (Isa. 61:3, *A.R.V.*) Against these trees the enemies have lifted up axes and other deadly weapons and have desperately attempted to destroy the work of Jehovah's people as well as the witnesses themselves. (Ps. 74:5-7) The wood in Solomon's temple was principally of the cedar brought from Mount Lebanon. (1 Kings 5:2-18) God uses these cedar trees from Mount Lebanon to picture his chosen ones against whom Satan has hurled his wicked darts.

[31] A boomerang comes back and strikes the one throwing it. Likewise, says the prophet Habakkuk, the violence inflicted upon Jehovah's witnesses (the cedars of Lebanon) by their persecutors shall come back and strike against those who have hurled missiles at the faithful ones, and, says the prophet, therefore, "Woe unto him that giveth his neighbour drink." Big Business, or commerce, which has been the mainstay of Satan's visible organization, has been slick and smooth in carrying out its wicked work, smooth as a fair heifer; and its hired strong-arm squad have been like and are like bulls, and are often called "bulls" by some of their own crowd. All of these elements of Satan's organization are in for a real drubbing, and their day of calamity is near. "Egypt [the visible world under the control of Big Business] is like a very fair heifer, but destruction cometh; it cometh out of the north [from Christ Jesus, foreshadowed by King Nebuchadnezzar, who came from the north]. Also her hired men [professional politicians and hypocritical clergy, together with the strong-arm squad and suborned witnesses] are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together; they did not stand, because the day of their calamity was come upon them, and the time of their visitation. The voice thereof shall go like a serpent; for they [the hosts of Jehovah] shall march with an army, and come against her [modern Egypt, that is to say, 'Christendom'] with axes, as hewers of wood. They shall cut down her forest, saith the Lord, though it cannot be searched; because they are more than the grasshoppers, and are innumerable. The daughter of Egypt [the present wicked commercial ruling power] shall be confounded; she shall be delivered into the hand of the people of the north [the invisible armies under Christ Jesus, foreshadowed by the 'six men with slaughter weapons' or war axes that do the slaughtering of the enemy]. The Lord of hosts, the God of Israel, saith, Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and all them that trust in him."—Jer. 46:20-25.

[32] From the language of Habakkuk used in the seventeenth verse it appears that God will then turn the wild beasts against "Christendom" in the manner of executing retributive justice upon "Christendom" and particularly some of her crowd. "And wasting by wild beasts shall cause them terror." (*Roth.*) "The ravaging of beasts shall terrify them." (*Douay*) All nations of the earth, and "Christendom" in particular, have grossly violated God's everlasting covenant by the wanton slaying of dumb animals. (Gen. 9:1-6) They have put the beasts of the forest in terror by their cruel hunting them down and slaugh-

tering them. Without cause or excuse they have spoiled and killed most of the beasts of the forest, and at Armageddon God in turn will permit the wild beasts to spoil their despoilers. The account will be squared.

33 If this part of the text be restricted to a literal application, then "Christendom" shall be terrified as one is terrified by wild beasts against which he knows that he has no protection and from which there is no way of escape. The prophecy of Habakkuk 2:8-17 shows that the "violence done to Lebanon", that is, to God's people, includes the shedding of men's blood as well as other forms of violence against God's anointed ones, and this has been done in an attempt to destroy the liberty, the rights, and the privileges of Jehovah's witnesses and to prevent them from bearing testimony of Jesus Christ, the King, to the peoples of the land. Because of this violence God visits his retributive justice upon those who have committed it, and this is just as certain to come to pass as it is written.

AGAINST ALL

34 The latter part of verse seventeen, according to the *American Revised Version*, reads: "For the violence done to the land, to the city and to all that dwell therein." "Christendom," acting as Satan's agents and dupes, has inflicted much violence upon God's people, particularly in Germany, Austria, Canada and New Jersey, and in other places; but in some parts of "Christendom" there has been but little if any violence against Jehovah's witnesses, and it might be said that in no place have all of Jehovah's witnesses been subjected to violent treatment. If some who are bearing testimony to the name of Jehovah, and who have other evidence that they are of the Lord's anointed, do not suffer actual violence or imprisonment, shall that be taken as proof that they are not of the Lord's organization? Lest some of the Lord's children may be in doubt and thereby become discouraged because they have not actually been arrested, beaten, imprisoned or otherwise forcibly ill-treated because they were preaching the gospel of the kingdom, it seems well here to consider the question raised.

35 Christ Jesus and the members of his royal house are one. The members thereof have been taken out from the world as a people for Jehovah's name and have been gathered into one compact company. (Ps. 50:5; Acts 15:14) With the coming of the Lord Jesus to the temple and the gathering unto him of the faithful into the temple these are made one. (2 Thess. 2:1, 2) Those of the temple class are at unity in Christ Jesus. (Eph. 4:13-16) Jehovah treats the members of his royal house as a unit, and concerning the violence heaped upon any part of the house of God the apostle of the Lord under inspiration wrote: "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."—1 Cor. 12:26.

36 It is true that in some portions of "Christendom" Jehovah's witnesses have suffered greater indignities than in other places. It is also true that in places where the greatest persecution has come upon Jehovah's witnesses some of them have not been persecuted at all and some have been persecuted more than others. It is also true that Jehovah's witnesses are not in good repute in any part of "Christendom", but, on the contrary, as Jesus foretold, are hated of all nations. "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake." (Matt. 24:9) Every one today who is faithfully proclaiming the testimony concerning Jehovah's name and his kingdom is looked upon with contempt by the rulers of all nations, and the reproaches that have come upon God's name and that fell upon Christ Jesus have also fallen upon all the faithful followers of Christ as was foretold. (Rom. 15:3) Some suffer one indignity and some suffer another, but all of them suffer because of their unity in Christ and faithfulness unto God and Christ. The apostle Paul, in Hebrews 10, quoted from this prophecy written by Habakkuk, and in the text used the words that apply to the faithful ones in Christ at the present time, to wit: "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—Heb. 10:32-36.

37 The question each one must now answer in the proper way is, Are you consecrated and wholly devoted to God and Christ Jesus, and have you evidence that you are a child of God, and are you faithfully performing the commission given to you by Jehovah? If so, then you may be suffering, either directly or indirectly. If directly, then you are aware of that fact. If indirectly, you are suffering because of your companionship with others who are enduring greater physical suffering for righteousness. One being in this condition, it is faithfulness to God and to his kingdom that is required. To such the words of the apostle are addressed: "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."—Heb. 10:38, 39.

38 These latter words Paul quotes from Habakkuk's prophecy. Let all of God's witnesses, therefore, take courage and stand shoulder to shoulder as one man, fighting for the gospel of the kingdom, because as one suffers such suffering is counted as to all. The faithfulness of God's people in standing together and serv-

ing Jehovah God will be an evidence to the enemy that they are in for destruction themselves.—Phil. 1:27, 28.

[40] At this point in the prophecy there is a prelude or introduction to the fifth woe and which refers to the graven image and the maker thereof: "What profiteth the graven image, that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?" (Hab. 2:18) A graven image is something set up as a god or savior contrary and in opposition to Jehovah God and his Christ, who is the savior of the world. It is the plain direction of God's Word that such graven image is vanity, the work of the Devil, and in the time of his visitation shall perish. (Jer. 10:14, 15) For this reason the question is propounded: "What profiteth the graven image, that the maker thereof hath graven it?" The prophecy of Habakkuk here seems to clearly identify the 'two-horned beast', that is to say, the Anglo-American imperialism, as the maker of the graven image. (Rev. 13:11-15) This text of Revelation, according to one translation, says: 'And he deceiveth them that dwell upon the earth. . . . saying unto them who dwell upon the earth [the rulers thereof] that they should make an image to the wild beast.' (*Roth.;* see *Light,* Book One, page 293) Immediately following the World War and after the coming of the Lord Jesus to the temple of Jehovah, the Anglo-American empire system did make and set up a graven image, to wit, the League of Nations, and this, together with all of its complements, such as the World Court, and the peace treaties, and such like, is that which promises to bring peace and prosperity to the people and to save them and to act as the savior of mankind, and thus it is identified as "the graven image". The idol-making and idol-worshiping clergy of "Christendom" back up the maker of the "graven image" and endorse the image itself and hail it in the place of God's kingdom; and the entire crowd of "Christendom" make this devilish "graven image" to stand in the holy place, where it ought not to stand, and it is therefore the abomination that maketh desolate, which Daniel and the Lord Jesus foretold.—Mark 13:14.

[40] "What profiteth the graven image," and "the maker thereof"? This question is propounded. Since 1922 Jehovah's witnesses have been asking practically this same question and have been submitting the proof by which those who desire to know may know that it profiteth nothing. "The molten image, and a teacher of lies" are words also used by the prophet. How may it be said that the League of Nations is a molten image? The Hebrew word here rendered "molten" is *massaykaw,* meaning "a pouring", or "fusion" of metals; by implication, "a libation," that is to say, 'a league.' (*Strong*) The "molten image" is formed by pouring together or fusion of the nations of the earth. The United States is said to be no part of the League, but, on the contrary, ever since the creation of the League the United States has sent delegates to the many conferences of the League to give consideration to questions in which the United States has a vital interest. It was the president of the United States who sponsored the League of Nations. The majority of the public officials, including the United States Senate, have voted for the League of Nations. The magazines that constitute the mouthpieces of the ruling powers of the United States have no hesitancy in saying that the majority of the people are for the League of Nations. Whether their statement is true or not, the majority of the ruling elements endorse the League of Nations. To twenty-two of the conferences of the League of Nations the United States has sent delegates, and appropriated money to pay the expenses of such delegations.

[41] The clergy in the States and the successive presidents from its formation to this day have heartily supported the League. That "the maker thereof", that is, of the League, trusts in it, there cannot be the slightest doubt. Said the prince of Wales at a League of Nations Union dinner: "I would ask those people . . . to ask themselves, if they mistrust the League, what possible alternative they have for establishing peace and rebuilding world prosperity." Its ardent supporters say of the League: "It is the only light in the world."

[42] The League of Nations is the "teacher of lies", as the prophet says. It is based upon lies to begin with. It makes a false or lying thing and keeps it before the minds of the people and thus perpetuates the lie that such a thing as the League is the savior of the world. It is like a finger pointing to a lie, and hence is a false teacher, even though it is inanimate. It challenges the basic truth that Jehovah is the Almighty God and the Savior of the world, and puts its faith in the abominable thing in the place and stead of God's kingdom. Continuing, the prophet says: "To make dumb idols." Its idols are silver and gold and the works of man. All of these economic treaties, alliances, dictatorships, naval pacts, and so forth, are dumb idols. Concerning such the prophet records: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the Lord; he is their help and their shield." (Ps. 115:4, 5, 8, 9) "For all the gods of the nations are idols; but the Lord made the heavens." (Ps. 96:5) The League of Nations is a dummy that the Devil uses, like a ventriloquist, and is thus made to talk.

[43] The League of Nations shall profit nothing to the human race nor to the maker thereof. "They that make a graven image are all of them vanity; and their deleetable things shall not profit: and they are their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing? Behold, all his fellows [clergy and other supporters] shall be

ashamed; and the workmen, they are of men [not gods]: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed [before Jehovah] together. . . . He maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. And the residue thereof he maketh a god, even his graven image; he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god."—Isa. 44: 9-11, 15, 17.

44 The foolish ones worship this graven image instead of the true God and pray to it to deliver them. "I [Jehovah] have even from the beginning [the period from 1918, the coming of the Lord to the temple, to the present time, a period when worldly men have attempted to bring about peace and prosperity] declared it to thee; before it [shortening of the day of tribulation for the elect's sake] came to pass I shewed it thee ['Christendom']; lest thou shouldest say, Mine idol [League of Nations] hath done them; and my graven image, and my molten image, hath commanded them."—Isa. 48: 5.

45 Then Jehovah states what will be the result of the controversy and what his witnesses must do before the end. "Assemble yourselves [Jehovah's witnesses] and come; draw near together, ye that are [the remnant] escaped of the nations; they ['Christendom'] have no knowledge [or understanding] that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye [my witnesses, the remnant], and bring them [the nations] near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me [not to the impotent League of Nations], 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 of my mouth in righteousness, and shall not return [swallowed], That unto me every knee shall bow, every tongue shall swear."—Isa. 45: 20-23.

46 The molten image, that is, the abomination that maketh desolate, shall completely fail; says the prophet: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us." (Isa. 8: 9, 10) It shall accomplish nothing and profit nothing. Jehovah's name must be and will be vindicated.

FIFTH WOE

47 The final "woe" is due, and Jehovah's witnesses must now make announcement to the nations and particularly advise the people of good will that they may seek the Lord and find the place of refuge. "Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it." (Hab. 2: 19) The fifth woe is against every idol-worshiping nation. These nations have given their allegiance to a Devil-made thing, and hence to the Devil; and which image is like wood, having none of the senses given to man. The earthly rulers say that the "graven image" is their savior, and to the image they say: "Awake, and act as our helper, leader and savior"; but the inanimate thing remains dumb as a log of dead wood. At this point it seems appropriate for the remnant to employ words like those Elijah used when he was taunting the devil-worshipers. "Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them."—1 Ki. 18: 27, 28.

48 This illustrates the foolish and desperate means now employed to drag the sick and depressed world out of the mire of despair. While the idol-worshipers cry unto their dumb idol, the remnant cry unto Jehovah and say: "Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord." (Ps. 35: 23) "Even thou, O Jehovah God of hosts, the God of Israel, arise to visit all the nations; be not merciful to any wicked transgressors."—Ps. 59: 5, *A.R.V.*

49 The foolish leaders of the nations think that the "dumb stone", the image, can teach and instruct the nations as to how to escape their present world depression, and how the desired prosperity can be brought about. In desperation they cry out to one another concerning their "dumb idol" of satanic origin and say: "It is the only light in this dark world." Many people, being deceived, think the dumb thing can teach, and they say: 'Arise, this shall teach.' Worldly dictators, commercial giants, clergy, politicians, and such like, want to hear no teaching other than from the dumb idol, the League, or some other dumb thing, and lest Jehovah's witnesses teach the people the truth, and in order to prevent them from so doing, the rulers create strong censorship over everything, including the radio, and set up offices such as they call "Ministry of Propaganda" and excuse themselves for so doing by claiming that an emergency has arisen and that the safety of the state requires that they take such a course of action and such drastic means. The clergy of the Roman Catholic hierarchy and others of like stripe, and their political and commercial allies, may be deceived, and hence may convince themselves that censorship is necessary for the safety of the state, but they are not deceiving anyone who trusts in Jehovah God. Throughout the seventh world power, that is, the Anglo-American imperialism, as well as many other parts of the world, strenuous efforts are now being put forth to suppress freedom of speech and the freedom of the publication of truths, because the Devil is herding all nations to Armageddon and desires to keep them in ignorance of the

truth; but the dictators and the suppressors of truth will come to a speedy end. "They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel [the faithful people of God] shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end."—Isa. 45: 16, 17.

50 The rulers in "Christendom" put their trust in gold and in silver, or in whatsoever that purchasing value represents, to enhance the appearance of their "dumb idol"; and to make it look more awe-inspiring and important to the people the image is 'overlaid with gold and silver' (Hab. 2:19), but still 'there is no breath in the thing', it has no spirit or power. This "graven image" thing has an international bank, with an American as president, for the settlement of disputed money claims. The Rockefeller Foundation millions with its great amount of gold has built a magnificent palace to house the "dumb idol", and into that palace the idol has been moved. So many servants are required to care for the "graven image", covered with gold, that approximately six months are required to move all the paraphernalia into the palace that houses the dumb thing. The capitalists of the nations who rule and who control all the gold and silver approve of and worship the dumb thing and look to the League of Nations for their financial security and safety. One of the strongest proofs that the "graven image", the League of Nations, is a dead thing, is the present-day world-wide depression. Lavishly spending of money by those who are in control of the nation does not pull the nation out of the depression. The League cannot save the world. It cannot give life, peace, happiness and prosperity to anyone. It is the "image of jealousy, which provoketh [Jehovah] to jealousy", and the result shall be its destruction. (Ezek. 8:3; Zeph. 3:8) The Devil's purpose in making this subterfuge to stand in the holy place, where it ought not to stand, is to turn aside the attention and worship and hearing and hope of the people from Jehovah God that he might lead them into destruction. The fate of that "dumb idol", the League of Nations, will be like unto the fate of the fish god Dagon, which fell in the presence of the ark of the covenant.—1 Sam. 5:2-4.

51 Jehovah is the teacher of his own children, and never again shall their Teacher be pushed into a corner. (Isa. 54:13; 30:20) To carry out his purpose Jehovah sent his beloved Son, Christ Jesus, to the temple in 1918, and caused his prophet, now the remnant, to proclaim: "But Jehovah is in his holy temple: let all the earth keep silence before him." (Hab. 2:20, *A.R.V.*) Any attempt to make the League of Nations, which is the abomination that maketh desolate, stand in the holy place is an open and flagrant defiance of Jehovah. The temple of Jehovah cannot be defiled, because there is nothing in common between his faithful temple class and the creature of the Devil and his organization. (2 Cor. 6:16) No one who understands God's Word, and loves and serves him, can give support to the League of Nations, because the thing is an abomination in the sight of Jehovah. The "man of sin", "the son of perdition," continues in the Devil's course and ignores all the clear and plain evidence that God is in his holy temple, and makes sport of those who proclaim the truth that the Lord is at his holy temple. Such foolish ones make themselves great in their own eyes and are opponents of God and his kingdom. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God."—2 Thess. 2:4.

52 The presence of Jehovah at his holy temple means woe to all idol-worshipers, whether that worship be of men or of inanimate things. The people of "Christendom" now have no excuse for worshiping man-made or Devil-made things, for "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. 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.

53 For this reason Jehovah and Christ do the teaching of God's people. The dumb idol cannot teach anything. The lightning of the Lord goes forth from his temple. (Rev. 11:19) At Armageddon all creation shall know that Jehovah is the Almighty God, for then shall the earth be filled with a knowledge of his glory.

54 Behold today the hypocritical and ignorant clergy, who have no knowledge and understanding of God's Word, and their supporters and allies all calling upon the League of Nations to save them, while they tell the people that that graven image is the only light of the world. They will all be brought to shame. "As the thief is ashamed when he is found, so is the house of Israel ['Christendom'] ashamed; they, their kings, their princes, and their priests, and their prophets, saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth; for they have turned their back unto me, and not their face; but in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble; for according to the number of thy cities are thy gods, O Judah." (Jer. 2:26-28) Therefore Jehovah says: "Be silent, all the earth, before him." (*Margin*) This language implies a time of tumult, clamor, speechifying and propaganda amongst the nations. It is said that Hitler was picked up and put in office by the commercial and religious "strong men" and made the leader in Germany because he is noted as a speech-maker or windjammer who can sway the ignorant people and by this means can hold the attention of the people while the more powerful ones, who are out of sight, do their crooked work.

[55] The climax will be reached at Armageddon; hence now says Jehovah: "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth." (Ps. 46:10, *A.R.V.*) Today the clamor and tumult increases and every effort is made by the worldly crowd to silence Jehovah's witnesses; but Jehovah says to those who oppose him and his message: "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 [at Armageddon], he hath bid his guests [his witnesses now on the earth]. 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, and all such as are clothed with strange apparel [the vestments of devil-worshipers]. In the same day also will I punish all those that leap on the threshold [those who get possession of the homes and property of the people by mortgage-foreclosure schemes and other frauds], which fill their masters' houses with violence and deceit."—Zeph. 1:7-9.

[56] The command is to all the earth to "keep silence". But that does not mean Jehovah's witnesses, because they are specifically commanded to carry Jehovah's message to the people. "The earth," here used, means the official element that controls the nations of the earth and that refuses to hear the truth, but who, on the contrary, put forth strenuous efforts to stop Jehovah's witnesses from publishing the truth. The testimony to the name of Jehovah must proceed with zeal and vigor. Why did Jehovah long ago cause his prophet to write these things? Why in this day of great stress does he now graciously permit his remnant to have a knowledge and understanding thereof? The inspired words of the prophet give the answer: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."—Col. 1:10, 11.

[57] The fight is on, and Jehovah's witnesses must stand steadfast to the end and battle always with patience and joy. "The joy of the Lord is your strength."—Neh. 8:10.

(To be continued)

QUESTIONS FOR STUDY

¶ 1. What provision has been made for bearing testimony to the name of Jehovah and to his kingdom and for declaring "the vengeance of our God"? How will the remnant show their faith in and love for God and his King?

¶ 2-5. In verse 12, whom does Habakkuk picture, and how? How do scriptures indicate the identity of the 'builder' here referred to? Contrast therewith the position taken by those who have had faith in God. When has this 'building with blood' and 'establishing by iniquity' been accomplished, and how?

¶ 6-8. Account for the use here (verse 13) of the words "LORD of hosts". With scriptures, point out the "people" here mentioned, and how they shall "labour in the very fire . . . and weary themselves for very vanity".

¶ 9-11. Who shall 'dwell with the devouring fire and with everlasting burnings'? Who shall not? Why? Compare the message (and purpose thereof) alluded to in Isaiah 33:14 with that foretold in Ezekiel 9:4 and 10:2.

¶ 12-14. Referring to Psalm 2:1-3: How and why do (a) 'the nations rage', (b) 'the kings and rulers' take the position here described, and (c) "the people imagine a vain thing"? Show that Isaiah 40:31 finds fulfillment at this time, and account for the confidence and strength of God's faithful witnesses.

¶ 15-17. With related scriptures, explain (a) the expression (verse 14) "the knowledge of the glory of the Lord". (b) When and how the earth will be filled with that knowledge. (c) The symbolic language; "as the waters cover the sea."

¶ 18-21. Relate the facts which constitute the reason foretold as justifying the woe pronounced in verse 15. Account for present cruel persecution of Jehovah's witnesses, and for his now permitting this to come upon them. What may the "Jonadabs" expect in this regard, and why? How will they find deliverance?

¶ 22-24. To whom does verse 16 apply? Show that, as here foretold, they are being filled with shame instead of glory; and account for their condition. What is the evidence that they have at least begun to see their shame? When and how will they be "filled with shame"?

¶ 25-29. With scriptures to support, explain and apply (a) the command "Drink thou also, . . . ". (b) The declaration "The cup of the Lord's right hand shall be turned unto thee, . . . "

¶ 30-33. What is the violence mentioned in verse 17, and why is it declared to have been done "to Lebanon"? What was their purpose in this violence, and how will it "cover" them? Why is "the spoil of beasts" included here? Why "because of men's blood"?

¶ 34-38. Explain how this violence has been done "to the land", and "to the city", and, with related scriptures, show that it has been done to "*all* that dwell therein". By what test may each determine whether he is of the Lord's organization? What is here seen as to the importance of unity?

¶ 39. With facts in evidence, point out "the graven image", identify "the maker thereof", and show how he "hath graven it".

¶ 40-42. How may it be said that the League of Nations is (a) a "molten image"? (b) "A teacher of lies"? With scriptures, show the fitness of the expression "that the maker of his work trusteth therein, to make dumb idols".

¶ 43-46. Show that both scriptures and facts answer the question here asked, "What profiteth the graven image?"

¶ 47-49. Against whom is the fifth "woe" declared? Who "saith to the wood, Awake"? How, and for what purpose? Meanwhile, as shown by scriptures, what is the attitude of the remnant toward these idol-worshipers and their procedure? Who says "to the dumb stone, Arise, it shall teach"? How is this done? and do the leaders accomplish therein the purpose of their so doing? To what end will they thus proceed, in contrast with the outcome to "Israel" of faithfulness in their relation to Jehovah as his witnesses, as declared in Isaiah 45:16, 17?

¶ 50. Explain the significance of the image's being "laid over with gold and silver". What is the evidence that "there is no breath at all in the midst of it"? What fate awaits that "dumb idol"?

¶ 51-53. What is the significance now, in this connection, (a) of the declaration "But Jehovah is in his holy temple"? (b) Of the command then given, "Let all the earth keep silence before him"? Who will discern this? Why? and to what advantage? Who will not? and with what result? How will the fact as to such discernment be manifest?

¶ 54-57. Point out the significance and fitness here, as also in other similar scriptures, of Jehovah's commanding "all the earth", "Be silent." Do they give heed? Why? and to what end? What is Jehovah's command to his witnesses at this time? Why does he now graciously permit the remnant to have a knowledge and understanding of his prophecies long ago written? What, then, is the present situation? and how will Jehovah's witnesses use their privilege and meet the attending responsibility?

GOOD HOPES FOR 1935-1936

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 might 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 convenience. 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 the

WATCH TOWER BIBLE & TRACT SOCIETY,
Financial Department,
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.

SERVICE LEADERS AND REGIONAL SERVICE DIRECTORS

ONCE each year the companies of Jehovah's witnesses and their associates in the United States have been asked to renew their requests for service leaders for the ensuing year.

The Society sends out representatives who, as regional service directors, serve all companies and sharpshooters that are organized for service, at least once a year. It is the desire of the Society to keep in touch with 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 service department at Brooklyn. Isolated brethren and sharpshooters 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 field workers 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 service director to help you organize?

(f) Are conditions such that your company can entertain a service leader or regional service director?

(g) Is your territory covered by radio stations carrying Brother Rutherford's lectures?

(h) Does your company own and use any sound equipment? State which: sound car, P.T.M., or phonograph.

(i) Give full name and street address of the company secretary.

(j) Give name and address of another to whom we could send notice.

(k) Give the name of your railway station.

(l) If in the country, state distance from station and if the brother will be met.

LETTERS

'APPRECIATION TO JEHOVAH AND HIS VINDICATOR'

DEAR BROTHER RUTHERFORD:

Words cannot express the appreciation we feel to Jehovah and his Vindicator for the wonderful message of truth delivered by you on Sunday, January 13, 1935. We are all so thrilled over it and have the heart's desire to be with you in the vindication work until God says, "It's enough."

We thank our heavenly Father for you and the colaborers at the Bethel home who make it possible for us to better serve our God and to preach the gospel of his kingdom.

Please accept our thanks to you for your part in this marvelous work.

The Winfield (Kans.) company in the service of Jehovah and Gideon.

MRS. URSA ALLISON. MRS. C. D. SHANE.
MRS. L. P. KING. MRS. FRANK MCKOWN.
MRS. EFFIE LEFTWICH. MISS GLATICE OVERLEY.

"WHAT A PRIVILEGE!"

DEAR BROTHER RUTHERFORD:

Greetings to you in Jehovah's name. I have been going to write you, expressing my gratitude in having a knowledge of the truth. It is grateful I am indeed to the Lord for using you and the Society in preaching the gospel of God's kingdom. It is just eleven years since I first read the books; and how they gladdened my heart! I was thirty-odd years in bondage to that filthy Roman Catholic system, and was in ignorance of everything pertaining to Jehovah or his kingdom. But the truth set me free, and I can truthfully say that I have been happy ever since I shook the shackles of Romanism off. I have been a full-time worker for some time now, and the Lord has not failed in his promise. I gladly took him at his word; and what a privilege! and what a work! I know that all that is being brought to our attention in *The Watchtower* re the Catholic hierarchy is true. There is nothing that that crowd won't do to gain its foul ends; but, thank the Lord, their end is in sight, and their "holy year" and their gold bricks will soon tumble.

Well, Brother Rutherford, I will close now. Daily I pray the heavenly Father's blessing to continue with you in his service. Sister O'H. also sends Christian love. I am

Your brother in his glad service,

MICHAEL O'HALLERAN, *Australia.*

"WILL ENCOURAGE ALL REAL WITNESSES"

DEAR BROTHER RUTHERFORD AND COLABORERS:

Have just read article entitled "Questions" in the March 1 *Watchtower,* and it makes me more grateful to Jehovah than I can express in words. In my humble opinion these answers convey exactly the same thoughts as all previous publications of the Society on these particular questions; and I feel sure this recent *Watchtower* will encourage all real witnesses to take a more decided stand on all these subjects and take away the fear of wholly devoting themselves to Jehovah.

May the peace of God that passeth all understanding keep our hearts and minds through Christ Jesus.

Faithfully yours,

MAMIE P. THOMAS, *Pioneer.*

(Continued from page 176)

NEW YORK

Albany WABY Su 4:45pm
Auburn WMBO Su 6:30pm
Sa 2:15pm
Bing'mton WNBF Su 7:15pm
Brooklyn WBBR Su 10:15am
Su 6:30pm Mo 10:30am
Tu 10:30am Tu 6:30pm
We 10:30am We 6:30pm
Th 10:30am Th 6:30pm
Fr 10:30am Fr 6:30pm
Buffalo WGR Su 10:00am
Elmira WESG Su 10:15am
Freeport WGBB Su 9:00am
Tu 7:00pm Th 7:00pm
Jamestown WOCL Su 9:30am
New York WBNX Su 2:30pm
New York WMCA Su 10:15am
New York WOV Su 4:30pm
Saranac L. WNBZ Su 10:15am
Tu 4:15pm Th 4:15pm
Wh. Pl'ns WFAS Su 6:00pm
Mo 1:00pm Sa 9:00am

NORTH CAROLINA

Asheville WWNC Th 1:30pm
Charlotte WSOC Su 9:45am
Greensboro WBIG Su 9:45am
Raleigh WPTF Su 9:45am

NORTH DAKOTA

G'd Forks KFJM Su 2:30pm

OHIO

Akron WADC Su 1:45pm
We 11:15am
Akron WJW Su 5:30pm
We 2:00pm
Cleveland WHK Su 10:30pm
Tu 11:30am Th 2:30pm
Fr 7:30pm
Cleveland WJAY Su 9:45am
Columbus WAIU Su 10:00am
Th 7:15pm
Columbus WBNS Su 8:45am
Mo 2:15pm We 2:15pm
Fr 2:15pm
Dayton WSMK Su 1:30pm
Toledo WSPD Su 9:30am
Sa 8:30am
Youngst'n WKBN Su 10:00am
We 4:30pm
Zanesville WALR Su 10:00am
We 4:15pm

OKLAHOMA

Elk City KASA Su 1:15pm
Okl'a City KOMA Su 2:00pm
Ponca City WBBZ Su 10:00am
We 9:00pm
Shawnee KGFF Mo 8:45pm
We 8:45pm Fr 8:45pm
Tulsa KVOO Su 10:15am

OREGON

Klamath F. KFJI Mo 8:15pm
Marshfield KOOS Mo 1:30pm
Medford KMED Tu 1:30pm
Portland KWJJ Su 4:15pm

PENNSYLVANIA

Glenside WIBG Su 10:30am
Johnstown WJAC Su 4:30pm
Philad'a WCAU Su 12:00 nn
Philadelphia WIP Su 7:00pm
Pittsb'gh KQV Su 10:15am
Tu 1:45pm Th 1:45pm
Reading WEEU Su 3:45pm
We 3:45pm
W'msport WRAK Su 5:30pm
York WORK Su 3:00pm

PHILIPPINE ISLANDS

Manila KZEG Su 7:00pm
Th 7:00pm

SOUTH CAROLINA

Greenville WFBC Su 10:00am
Spart'b'g WSPA Su 6:30pm

SOUTH DAKOTA

Pierre KGFX Su 1:00pm
Tu 4:00pm Th 4:00pm
Watertown KWTN Su 9:15am
We 8:45pm Fr 8:45pm

TENNESSEE

Cha'nooga WDOD Su 1:15pm
Th 8:00am
Jackson WTJS Su 1:30pm
We 5:30pm Fr 5:30pm
Knoxville WROL Su 7:00pm
Memphis WMC Su 3:45pm
Memphis WREC Su 9:45am

TEXAS

Amarillo KGRS Su 9:00am
Austin KNOW Su 10:00am
Corpus Chr. KGFI Su 9:00am
We 6:45pm Fr 6:45pm
Dallas KRLD Su 10:30am
Dublin KFPL Th 8:00pm
Fr 8:45am
El Paso KTSM Su 1:15pm
Ft. Worth KTAT Mo 5:15pm
We 5:15pm Fr 5:15pm
Galveston KLUF Mo 8:00pm
We 8:00pm
Houston KXYZ Su 10:00am
S. Angelo KGKL Su 1:45pm
Th 9:00am
S. Antonio KTSA Su 10:45am
Tyler KGKB Su 9:15am
We 9:30am Fr 9:30am
Wichita F. KGKO Su 1:15pm
Th 5:15pm

UTAH

Ogden KLO Su 3:15pm
We 5:00pm
Salt L. City KSL Su 10:45am

VERMONT

Rutland WSYB Su 10:00am
Th 5:30pm
St. Albans WQDM Su 1:00pm

VIRGINIA

Ch'lottesv. WEHC Su 10:45am
Danville WBTM Su 10:15pm
Lynchb'g WLVA Su 12:45pm
Norfolk WTAR Su 10:00am
Petersb'g WPHR Su 2:00pm
Th 10:00am
Richmond WRVA Su 12:15pm
Roanoke WDBJ Su 12:30pm
We 5:00pm

WASHINGTON

Aberdeen KXRO Su 1:15pm
Bell'ham KVOS Su 10:00am
Th 5:15pm
Seattle KJR Su 10:30am
Seattle KVL Mo 4:15pm
Tu 4:15pm We 4:15pm
Spokane KFIO Su 9:30am
Spokane KGA Su 5:45pm
Tacoma KVI Su 2:45pm
Walla Walla KUJ Su 7:45am
Su 1:30pm
Wenatchee KPQ Su 1:00pm
Yakima KIT Su 10:00am
Th 7:00am

WEST VIRGINA

Bluefield WHIS Su 9:00am
Fr 8:00am
Cha'ston WCHS Su 4:00pm
Fairmont WMMN Su 12:45pm
Hunt'ton WSAZ Th 4:00pm
Wheeling WWVA Su 10:00am

WISCONSIN

La Crosse WKBH Su 12:00 nn
Madison WIBA Su 10:00am
Mani'woc WOMT Mo 7:00pm
Th 1:00pm

WYOMING

Casper KDFN Su 10:30am
Th 8:45pm

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 8:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 9:30pm Su 11:40pm
We 6:30pm
Sydney 2-UE Su 9:00am
W'ga W'ga 2-WG Su 9:30am
We 8:30pm

QUEENSLAND

Brisbane 4-BC Su 10:15am
Mackay 4-MK Su 10:15am
Marybor'gh 4-MB We 9:45pm
Rockh'pton 4-RO We 10:00pm
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Su 4:45pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 8:45pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 9:00pm
Melbourne 3-AK Su 2:15pm
Melbourne 3-AW Su 10:15am
Sale 3-TR Su 6:30pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

WALLONIA-BONNE
(201.7m) ESPERANCE
We 8:45pm

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKEV Su 11:45am

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:30pm
Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm

CHINA

Shanghai XMHA Su 7:30pm

CUBA

Caibarien CMHD
Spanish Su 7:00pm
Havana CMK Su 11:30am
Spanish Su 9:00pm
Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Paris RADIO L L PARIS
We 8:15pm
Paris RADIO NATAN-
VITUS Su 12:00 nn
Tu 7:45pm Th 7:45pm
Sa 7:45pm
Toulouse RADIO
TOULOUSE We 7:50pm
Sa 7:50pm

MEXICO

Mexico XECW
Spanish Th 10:00pm

UNITED STATES

ALABAMA

Birm'ham WAPI Su 12:45pm
Birm'ham WBRC Su 10:00am
Dothan WAGF Su 1:30pm
M'tgomery WSFA Su 3:45pm
Muscle S. WNRA Su 6:00pm
We 8:00pm Fr 8:00pm

ALASKA

Anchorage KFQD We 9:30pm
Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Bisbee KSUN Su 4:00pm
We 4:00pm Fr 4:00pm
Jerome KCRJ Mo 5:15pm
We 5:15pm Fr 5:15pm
Spanish Th 4:30pm
Prescott KPJM Su 5:45pm
We 5:45pm Fr 5:45pm
Tucson KGAR Su 5:45pm
We 7:00pm Fr 7:00pm
Yuma KUMA Su 6:15pm
Spanish Su 6:00pm

ARKANSAS

Fay'ville KUOA Su 12:45pm
We 11:30am Fr 4:30pm
Hot Sp'gs KTHS Su 2:15pm
Little R'k KARK Su 9:00am
Little R'k KGHI Su 7:00pm
We 5:30pm Fr 5:30pm
Little R'k KLRA Su 10:30am
Paragould KBTM Su 10:00am
We 11:30am
Texarkana KCMC Su 6:45pm

CALIFORNIA

El Centro KXO Su 10:00am
Eureka KIEM Su 10:30am
Fresno KMJ Su 3:45pm
Hollywood KNX Su 7:45pm
Long B'ch KGER Su 10:45am
Los Angeles KTM Su 9:30am
Su 8:00pm Th 8:00pm
Oakland KLS Su 11:15am
We 2:45pm Fr 2:45pm
Oakland KROW Su 10:45am
Su 7:15pm We 8:15pm
Fr 9:30pm Sa 10:45pm
Sa'mento KFBK Su 9:30am
S F'cisco KTAB Su 2:45pm
Stockton KGDM Su 9:30am
We 7:15am Fr 1:15pm

COLORADO

Col'o Spr. KVOR Su 10:30am
We 5:15pm
Denver KFEL Su 6:45pm
Grand J'n KFXJ Su 1:15pm
Greeley KFKA Su 6:45pm
Lamar KIDW Su 3:00pm
Tu 1:00pm Fr 3:00pm
Sterling KGEK Mo 12:45pm
We 12:45pm Fr 12:45pm

CONNECTICUT

Bridgeport WICC Su 10:30am

DELAWARE

Wilm'ton WDEL Su 6:15pm

DISTRICT OF COLUMBIA

Washington WOL Su 6:00pm

FLORIDA

Jacksonv. WMBR Su 10:00am
Miami WIOD Su 5:30pm
Miami WQAM Su 5:15pm
Orlando WDBO Su 12:45pm
Pensacola WCOA Su 1:00pm
We 6:45pm

GEORGIA

Albany WGPC Su 10:30am
Athens WTFI Su 9:45am
Atlanta WGST Su 5:45pm
Atlanta WJTL Su 2:15pm
Augusta WRDW Su 3:00pm
Th 8:00pm
Columbus WRBL Su 9:30am
La Grange WKEU Su 3:00pm
We 3:00pm Fr 10:00am
Macon WMAZ Su 4:00pm
Rome WRGA Su 12:30pm
We 8:45pm Fr 8:45pm
Savannah WTOC Su 1:00pm
Tho'sville WPAX Mo 5:00pm
Th 5:00pm

HAWAII

Honolulu KGMB We 11:45am
Fr 7:15pm

IDAHO

Boise KIDO Su 10:45am
Idaho Falls KID Su 10:00am
Nampa KFXD Su 11:00am
Mo 7:45pm
Twin Falls KTFI Su 10:45am
Su 4:15pm

ILLINOIS

Bloom'ton WJBC Su 9:45am
Chicago WCFL Su 8:00am
Decatur WJBL Su 10:00am
Fr 6:30am
Harrisb'g WEBQ Su 6:00pm
Quincy WTAD Su 12:30pm
We 1:00pm
Rockford WROK Su 10:15am
Su 9:30pm We 9:30pm
Springf'd WCBS Su 12:30pm
Sa 11:15am
Tuscola WDZ Su 12:45pm

INDIANA

Ind'apolis WIRE Su 10:00am
Th 1:00pm
Muncie WLBC Su 4:15pm
Fr 4:30pm

KANSAS

Coffeyville KGGF Su 1:45pm
Th 8:45pm

LOUISIANA

Shrevep't KWKH Su 10:15am

MAINE

Bangor WLBZ Su 10:45am

MARYLAND

Baltimore WFBR Su 12:45pm
Cumberl'd WTBO Mo 1:15pm
We 1:15pm Fr 1:15pm
Hagerst'n WJEJ Su 10:15am

MASSACHUSETTS

Babson P. WBSO Su 12:30pm
Boston WHDH Su 10:00am
Boston WNAC Su 10:00am
Springf'd WMAS Su 10:30am
Worcester WORC Su 10:30am

MICHIGAN

Calumet WHDF Tu 5:45pm
Detroit WJR Su 10:00am
Jackson WIBM Su 6:30pm
Kalamazoo WKZO Su 9:45am
We 1:15pm

MINNESOTA

F'gus Falls KGDE Su 10:00am
Min'apolis WDGY Su 2:00pm
Moorhead KGFK Su 7:30pm
We 4:30pm Fr 4:30pm

MISSISSIPPI

Gulfport WGCM Su 12:45pm
We 8:45pm
Hattiesb'g WPFB Su 1:30pm
We 7:30pm
Laurel WAML Su 1:00pm
Meridian WCOC Su 10:00am
We 6:45pm

MISSOURI

Columbia KFRU Su 12:00 nn
We 7:15am
Kans. C'y KWKC Su 2:00pm
Tu 7:00am

MONTANA

Kalispell KGEZ Su 9:00am

NEBRASKA

Kearney KGFW Su 10:00am
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:15am
Scottsbl'f KGKY Su 10:15am
We 5:45pm Fr 5:45pm

NEVADA

Reno KOH Su 10:30am

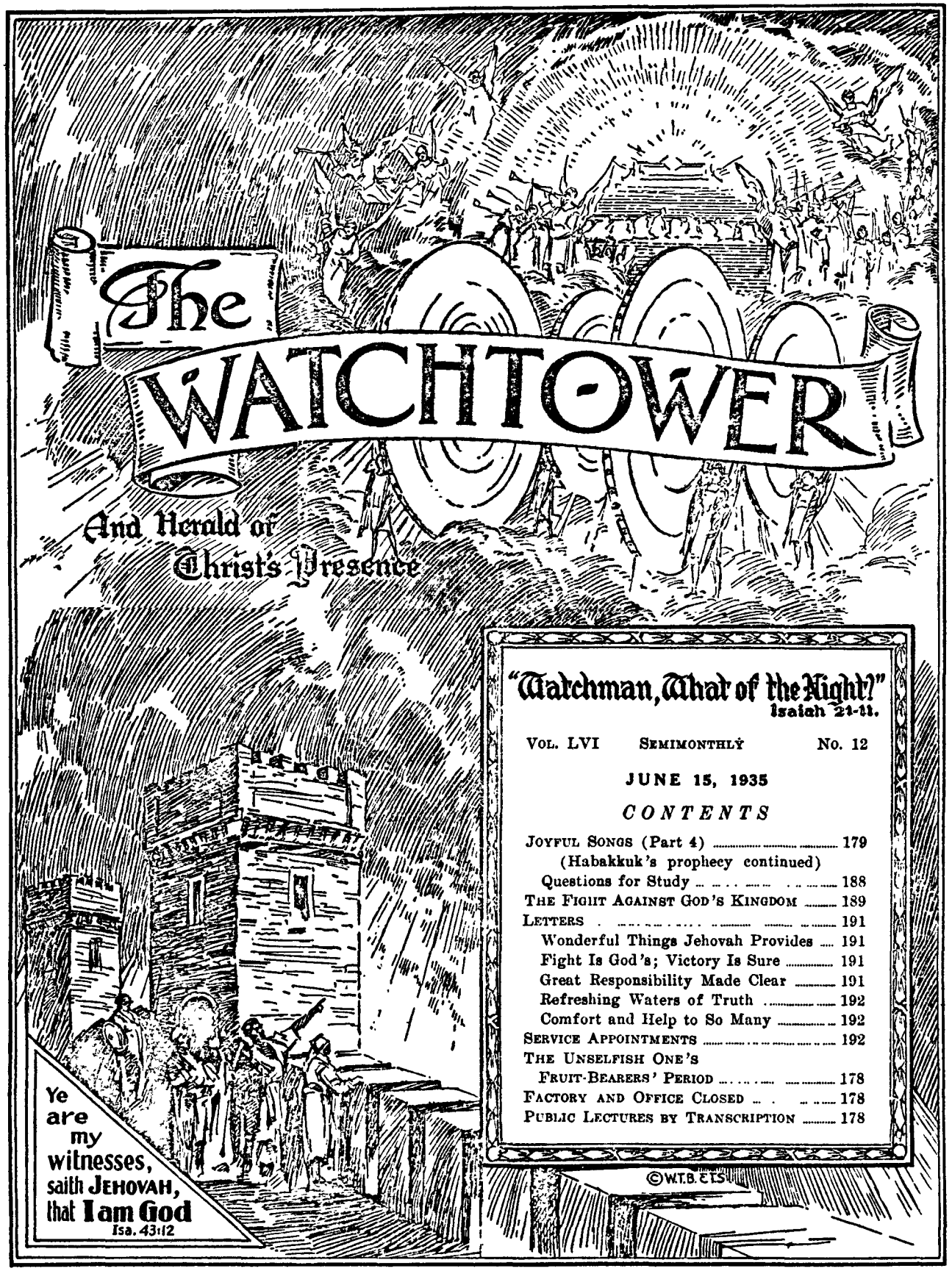
NEW JERSEY

Newark WHBI Su 9:00pm
Newark WNEW Su 10:00am
Trenton WTNJ Su 6:45pm

NEW MEXICO

Albuq'que KOB We 5:45pm
Roswell KGFL Su 5:15pm
We 4:30pm Fr 4:30pm

(Continued on page 175)



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LVI SEMIMONTHLY No. 12

JUNE 15, 1935

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Ye are my witnesses, saith JEHOVAH, that I am God Isa. 43:12

©W.T.B.&T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY 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 wilfully 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 be restored and 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. It arranges systematic Bible study for its readers and 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 Express or Postal 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.

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
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 Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

THE UNSELFISH ONE'S FRUIT-BEARERS' PERIOD

This period of unitedly giving testimony to the name of Jehovah, the Unselfish One, begins Saturday, August 3, and ends Sunday, August 11. During these nine days all those on the side of Jehovah will have a special season of showing forth the same spirit of unselfishness as Jehovah has displayed in giving us his life-giving and life-sustaining fruit, the kingdom truth. Those who are "trees of righteousness, the planting of Jehovah, that he may be glorified", will surely delight in bearing his fruit forth to others, and so will all people foreshadowed by Jonadab. The particular literature to be specialized on, and the testimony to introduce it, during that period will be duly set forth in the service *Bulletin*. But the other necessary arrangements, as reservation of time and obtaining of territory for work, can and should be taken up and settled promptly with this announcement.

FACTORY AND OFFICE CLOSED—JULY 27-AUGUST 11

All publishers afield will please take notice that the Bethel home, factory and office at Brooklyn will be closed from July 27 to August 11 inclusive. This will afford the members of the Bethel family opportunity to get away from the regular routine work and enjoy field privileges with their brethren. Because of this no shipments of literature will be made to anyone during that time. You will therefore please get your orders into the Brooklyn office in sufficient time for handling and filling before the shipping department shuts down. Be sure to order sufficient literature to carry you through the two weeks mentioned above as well as to the end of August.

Please do not write letters to the Society during this closed period, as there will be no one here to answer them. It is hoped that during the period from July 27 to August 11 the only mail that will be received will be the regular service reports and the mail which accumulates because of responses to the radio lectures, as well as renewals of *The Watchtower* and *The Golden Age*. We hope to be able to give this immediate attention on the reopening of the factory, and such other mail as is urgent.

PUBLIC LECTURES BY TRANSCRIPTION

Jehovah's blessing has been markedly upon the use of the portable transcription machine. He has plainly manifested that this machine meets the need of the hour, when the enemy, under Gog, is seeking to curtail the use of the radio by God's anointed and when the people's ears are eager to hear, not man's message, but God's. The transcription machine has increased the power of Jehovah's witnesses afield to preach His truth manyfold, so that the desire for the literature is stimulated and study classes of many interested hearers are being formed. Besides more than 600 such machines in the United States alone, great numbers are now being effectively used in countries near and afar. For more information, write the Society.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI JUNE 15, 1935 No. 12

JOYFUL SONGS

"Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah."—Ps. 32:7.

(CONTINUATION OF HABAKKUK'S PROPHECY)

PART 4

JEHOVAH is at his holy temple, and unto him Christ Jesus has gathered his saints. This great truth, made known, brings joy to the remnant, because 'in his presence is fullness of joy and at his right hand there is favor for evermore'. (Ps. 16:11) Those who have devoted themselves to Jehovah and his kingdom now appreciate the fact that their joy is accompanied with tribulation because the enemy is desperately trying to destroy those who are serving Jehovah God. The rebellious ones are doomed for destruction, and properly therefore the remnant pray: "Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee. But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee." —Ps. 5:10, 11.

2 The remnant love the name of Jehovah God and know that his holy name shall be vindicated, and their joy is in the vindication of God's name. They diligently seek to be filled with a knowledge and understanding of the progressive steps of the unfolding of his great purposes, that they may walk worthily before him. To such faithful ones Jehovah says: "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye." (Ps. 32:8) Being taught of Jehovah, and from him learning the meaning of the present-day persecution of Jehovah's witnesses, the faithful have full assurance of final victory, and therefore they sing: "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance."—Ps. 32:7.

3 The prophet Habakkuk stood as the representative of the faithful remnant now on earth. Having made pertinent inquiry of Jehovah, and having received the answer from the Most High, Habakkuk was filled with prayer, thanksgiving and joy, and he uttered a song of ecstasy: "A prayer of Habakkuk the prophet upon Shigionoth."—Hab. 3:1.

4 Chapter one, verse one, of Habakkuk's prophecy is a "burden", or prophecy, against the enemies of Jehovah, and chapter three is a part of that burden. God makes known to his people his purpose and how that purpose will be carried out, and this knowledge brings joy to the remnant and calls forth from them a song of praise. Habakkuk here gives utterance to a soul-stirring prayer in song, and which is the soul-stirring prayer of praise of the remnant to Jehovah God. The prayer-song is "set to Shigionoth" (*R.V.*); "in the manner of an ode" (*Roth.*). According to the root of the Hebrew word it implies rapture or being enraptured. It means a wild, irregular, rambling poem. It is a psalm or song of ecstasy which rises to the heights of rapture, as Jehovah gave Habakkuk a vision of what was to come to pass. An understanding now of that vision enraptures those who see what is just at hand.

5 Habakkuk had stood on the watch and had heard what God had to say to him and why Jehovah had permitted the acts of the wicked, and what he did to them, and now he prays that Jehovah will bring to pass his judgments heretofore written. Likewise the remnant standing on watch have heard the reasons from Jehovah why he has permitted them to suffer at the hands of the enemy, and they rejoice and in a prayer-song to Jehovah implore him to quickly bring these things to pass. "O Lord, I have heard thy speech [thy fame, *A.R.V.*, margin] and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." (Hab. 3:2) By the revelation of the prophecy and the making plain of the battle-types of the times of old to Jehovah's witnesses, these faithful ones have truly today 'heard the report of thy fame', and by faith they see that Jehovah's fame at Armageddon will be universal. Not until the coming of the Lord to his holy temple do the remnant get an understanding of his purpose. Being taught of God they learn that his purpose is to make a glorious name for himself and that the supreme issue or question for settlement is the vindication of his holy name, and in that vindication his supremacy will be made known to all. At one time these followers of Christ Jesus understood that

Armageddon would be merely anarchy or class struggles between human creatures; but now they see that Armageddon will be all of Satan's organization arrayed in battle against the Lord and all those who take the side of Jehovah, and that therefore Armageddon truly is Jehovah's fight, the battle of the great day of God Almighty. The former understanding of Jehovah's purpose pales into insignificance when compared with the revelation of what is his real purpose.

6 Jehovah had spoken to Habakkuk the woes upon the world, and particularly against "Christendom", and Habakkuk for the remnant says: "I . . . was afraid"; "and [I] am afraid" (*R.V.*). Now the remnant have heard the words of Jehovah telling of the battle of Armageddon that draws very near, and they stand in awe and fear before the Lord. The remnant, trusting in the power of Jehovah, are not afraid for themselves or for their own safety, but because of the fearfulness and dreadfulness of the manifestation of the power of God at Armageddon they fear and tremble. Having in mind that all the nations will be involved; that men composing the armies on earth, who are against Jehovah God and his people, will fall and that this will be a slaughter of multitudes, when "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (Zech. 14:12), and that there will not be a sufficient number surviving to bury the dead, they see it will be a terrible and dreadful time. They realize the import of the words of Jesus that it will be a tribulation such as the world has never known and that there will never be another like it. Seeing these dreadful things approaching, the remnant do stand in awe and fear of the power of Almighty God. When upon the plains of Moab Moses reminded the Israelites of what took place at Mount Sinai and said, "I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount." (Deut. 5:5) "And so terrible was the sight, that Moses said, I exceedingly fear and quake." (Heb. 12:21) The remnant are not among those who think that Armageddon will be a small affair. There has never been anything so great and terrible as what will take place at Armageddon. It will be a fight of Almighty God against entrenched and desperate enemies. The power there exhibited by Jehovah will strike fear in all creation. Even the inanimate objects will tremble. The destruction of Pharaoh's armies in the Red sea was a type of Armageddon, and when Moses and the other Israelites beheld it Moses said: "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina."—Ex. 15:11-14.

7 Again Moses said: "Fear this glorious and fearful name, THE LORD THY GOD." (Deut. 28:58) "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward." (Deut. 10:17) Jehovah's witnesses do not fear the enemy, composed of Satan, Gog and all their forces on the earth, because that fear is cast out by their love and devotion to Jehovah and his kingdom. (1 John 4:18; 2 Chron. 20:15; Ps. 27:1-3) Safety and security is only to those who fully trust in and serve Jehovah.

8 The things which Jehovah did to the enemies of his people in times of old were ensamples of what shall now come to pass at Armageddon. The remnant, therefore, now pray as Habakkuk prayed: "O Lord, revive thy work in the midst of the years." Another translation reads: "In the midst of the years bring it to life." (*Douay*) Jehovah's witnesses now pray according to his will that Jehovah will repeat his acts of old according to his promise, to wit: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (Zech. 14:3) That will be Jehovah's work, his strange work. The faithful student of divine prophecy now learns why Jehovah fought the battle of his people in times of old and that such battles then fought foretold the great universal war now near. "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; how thou didst afflict the people, and cast them out." (Ps. 44:1, 2) Jehovah had said: "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you." (Hab. 1:5) "For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands." (Ps. 92:4) "His work is honourable and glorious; and his righteousness endureth for ever."—Ps. 111:3.

9 "In the midst of the years make it known." (*R.V.*) The climax of the years was reached in 1914, and there Satan's world ended and Christ Jesus, the world's rightful King, was enthroned. The tribulation upon the world there began, and at Armageddon it will end in such a spectacular demonstration of power that all will know that it is Jehovah's mighty hand that accomplishes these things. "Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The LORD." (Jer. 16:21) "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen [nations, *R.V.*] shall know that I am the Lord, the Holy One in Israel."—Ezek. 39:7.

10 The words of Habakkuk, according to *Rotherham*, read: "In the midst of the years wilt thou make

known? in trouble"; the marginal reading: "agitation," "excitement," "tumult," or "wrath". "Wrath" here denotes a time of great trembling, trepidation and disquietude. This further shows that it relates to the time of Armageddon. In support thereof says the psalmist: "The Lord reigneth; let the people tremble; he sitteth between the cherubims [in his temple]; let the earth be moved."—Ps. 99:1.

[11] Concerning this same time the prophet Isaiah states: "As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!" (Isa. 64:2) "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." (Joel 2:1) These texts show that all nations shall be involved in the great universal war. The wrath of God is against Satan and his crowd. That wrath began in 1914, and then "the nations were angry, and thy wrath is come". —Rev. 11:18.

[12] The prayer by Habakkuk, and now by the remnant, will then be heard by Jehovah and answered. "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." (Isa. 28:21) Habakkuk's prayer asks: "In wrath remember mercy"; that is, mercy toward those devoted to Jehovah, who are the remnant and the Jonadab class. These who stand for the name of Jehovah God and boldly proclaim his message God will remember, shield and protect. "Therefore, thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name."—Ezek. 39:25.

[13] The ruling powers of this wicked world shall pass away in the midst of great tribulation, but Jehovah will have mercy on those who love and serve him. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Isa. 54:10) Mercy will mean that God will spare during his wrath at Armageddon those who serve him, and this he will do, not for their own sake, but for his own name's sake. "But do thou for me, O God, the Lord, for thy name's sake; because thy mercy is good, deliver thou me." —Ps. 109:21.

[14] In the days of old Jehovah went forth to vindicate his name by fighting against the enemies of his chosen people, but his action then was chiefly to foretell what he will do at the battle of the great day of God Almighty. When he sent Moses to Egypt to make a name for himself, that was temporary, for the reason, God's due time had not arrived to destroy the enemy completely. At Armageddon he will permanently and for ever vindicate his holy name. The prayer-song of Habakkuk recounts what Jehovah did in the past, and which foretells what shall come to pass at Armageddon. "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise."—Hab. 3:3.

[15] Jehovah inspired the prayer of Habakkuk to 'revive his work' at the consummation of years, and what He did in answer thereto he in times of old fulfilled in miniature only. The prophet briefly refers to those acts of Jehovah in times of old and which foretell the fulfillment of the prophetic prayer now in completeness. In the vision he beheld God coming from Teman. Teman was the grandson of Esau, or Edom; and a part of the south country was named for Teman. (Gen. 36:11-15) Jehovah is shown as coming from Teman. The marginal rendering of this text is: "God came from the south." On his triumphant march from Mount Sinai to Jerusalem God led his people through the land of Teman. "O God, when thou wentest forth before thy people, when thou didst march through the wilderness [south of Jerusalem]; Selah: the earth shook, the heavens also dropped [waters] at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel."—Ps. 68:7, 8.

[16] This is corroborated by the statement in Judges: "Lord, when thou wentest out of Seir [of which Teman is a part], when thou marchedst out of the field of Edom [to which Teman belonged], the earth trembled, and the heavens dropped, the clouds also dropped water."—Judg. 5:4, 5.

[17] Jehovah selected Jerusalem as a city for his people, and he placed his name there; and he will fight the battle of Armageddon and vindicate his name; therefore Jerusalem pictured his glorious organization, which he defends. He is the Mighty One over all of his host, which includes the remnant on earth. With lightning speed Jehovah hastens to the battle, and this is pictured by his approaching from the south to engage in the war. "And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south." (Zech. 9:14) He comes as a whirlwind; thus indicating great swiftness and indicating that the fight will begin suddenly and result in taking the enemy by surprise and will bring about the enemy's sudden destruction. "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—1 Thess. 5:3.

[18] Furthermore says Habakkuk: "And the Holy One from mount Paran." Manifestly Mount Paran is here used as an illustration. To some the name "Paran" means "beautiful, gleaming". Jehovah in his conquering march to the battle of Armageddon comes from the highest place, illustrated by the mountains, but far more lofty and beautiful than Mount Paran. God led the Israelites from Sinai to the north by the hand of Moses, and now he leads his mighty host by the hand of the Greater Moses, Christ Jesus,

approaching from the south to engage in the great battle. Moses recounted to the Israelites on the plains of Moab God's movement. "And he said, The Lord came from Sinai, and rose up from Seir unto them [the enemy]; he shined forth from mount Paran, and he came with ten thousands of saints [holy angels]: from his right hand went a fiery law for them."—Deut. 33:2, 3.

[19] At Armageddon "the Lord my God shall come, and all the saints with thee". (Zech. 14:5) In this prophetic picture Christ Jesus is shown as chief in command, leading all the hosts of heaven and earth to the execution of Jehovah's judgment against the enemy. Concerning this same matter Jude wrote: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 14, 15.

[20] In Habakkuk 3:3 appears the word "Selah", which word means "pause", or "suspension" of the music or song. This would indicate a pause in what is done or said by the remnant. Will the remnant on earth, whom Habakkuk pictured, see the march of Jehovah's forces to engage in the battle of Armageddon? Some of the prophecies seem clearly to answer this question in the affirmative, that they will see Armageddon begin. Habakkuk in uttering this song-prayer pictures the remnant singing the praises of Jehovah when by faith they see that Armageddon is at hand. It would seem exceedingly appropriate to say that, if the remnant see the beginning of the battle of Armageddon, the manifestation of Jehovah's power and glory there will be so overwhelming that they will pause or cease their singing for a time and view the splendor, weight, power and glory of the Lord with all wonder and fear. The great spectacular demonstration of Jehovah's power would certainly cause the remnant to pause and remain absolutely dumb for a time.

[21] Immediately following the pause the prophecy reads: "His [Jehovah's] glory covered the heavens." That will be a dazzling manifestation of Jehovah's power appearing in the sky and will surpass the sun's brilliancy at high noon, and at that time it must be that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea", and all nations and tribes and peoples of the earth shall see it at that one time. God has repeatedly stated concerning the enemy that 'they shall know that I am God'. By faith the remnant now see Jehovah with his mighty war chariot moving into position for the war, but certainly at the fixed time all of the earth shall have an ocular demonstration of his mighty organization moving into battle. Says Jehovah's prophet: "And I will set my glory among the heathen [nations, *R.V.*], and all the [nations] shall see my judgment [upon Gog and his army] that I have executed, and my hand that I have laid upon them."—Ezek. 39:21.

[22] At Mount Sinai the Israelites saw a manifestation of Jehovah's power; and says the prophet: "So the house of Israel shall know that I am the Lord their God from that day and forward." (Ezek. 39:22) What the Israelites saw at Mount Sinai was terrifying to them: "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." (Ex. 24:17) The things which the Israelites there saw appeared unto them as ensamples or types of what shall come to pass at the end of the world.—1 Cor. 10:11.

[23] The Scriptures clearly disclose that the manifestation of Jehovah's power at Armageddon will strike terror in the hearts of the enemy. Habakkuk, describing the opening of the battle, says: "And the earth was full of his praise." Certain it is that the enemy will not be singing the praises of Jehovah, and therefore this part of the text must mean that God's praises will be sung by the small band of Jehovah's witnesses on the earth as they behold his glory and the marching of his martial host going into battle. Jehovah in times of old made pictures of this very thing, when he sent the Israelites out against Moab, Ammon and Mount Seir and commanded that the singers should be put in the van and, as they approached the enemy, they should all sing. "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) It is true that the remnant now see the glory of Jehovah and sing: "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." (Ps. 8:1) Is it not also true that the faithful ones on earth will at the time of Armageddon sing the praises of Jehovah when the war begins? "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let them give glory unto the Lord, and declare his praise in the islands [stable places, that is, those who stand firmly on the Lord's side]." This will occur at the time after the fight is beginning: "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies."—Isa. 42:10, 12, 13.

[24] The prophet seems clearly to refer to the glory of the Lord at the beginning of the war, when he says: "And his brightness was as the light [like the sunlight, *Leeser*]; he had horns coming out of his hand [(*Hebrew*) out of his open hand]: and there was the hiding of his power." (Hab. 3:4) It is truly written that God is light and in him there is no darkness at all. (1 John 1:5) At Armageddon he will make his glorious light to shine that all may see his glory. "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. 18:12, 13.

25 This song of David was sung in relation to the battle that God fought for him against David's enemies, and which was also an ensample or type of what shall come to pass at Armageddon.

26 This part of the prophecy, according to *Rotherham,* reads: "Rays [*margin:* And rays (two horns)] out of his hand hath he." Another translation, "Rays streamed forth out of his hand." (*Leeser*) Jehovah's rays of light are power, and like horns they push back the forces of darkness into destruction. The suggestion is that the horns are like prods, prodding the enemy. It is the glorious hand of the Almighty God, and the rays of light from his hand are bolts of lightning hurled forth from the hand of the Almighty that works destruction upon the enemy.

27 The 'open hand' well pictures Christ Jesus, whom Jehovah uses as his Executioner to destroy the enemy and concerning whom it is written: "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies." (Deut. 32:41, 42) Then says the prophet Habakkuk: "And there was the hiding of his power"; that is, hiding of his power in his hand. All power of heaven and earth God has committed to the hand of Christ Jesus, who will execute that power in God's due time. (Matt. 28:18; John 5:27) During the long period of time when Satan has been the unhindered ruler of this world, and up until 1914, that great power of Jehovah has been concealed. At Armageddon the hand of Jehovah is to be opened to the natural senses of those who dwell upon the earth.—Ps. 110:2.

28 The invincible Jehovah of hosts marches to the war, and everything must perish before him: "Before him went the pestilence, and burning coals went forth at his feet." (Hab. 3:5) Clearly this does not mean the pestilence which is mentioned in Matthew 24, which accompanies the World War, and marks the beginning of sorrows upon the world; but the pestilence mentioned by Habakkuk is that same pestilence described by Ezekiel, that afflicts Gog and his forces and concerning which Ezekiel recorded: "And I will call for a sword against him [Gog and his army] throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord."—Ezek. 38:21-23.

29 "Christendom" is the unfaithful city foreshadowed by the unfaithful Jerusalem. To "Christendom" their sanitary and medical corps that have fought against diseases will be powerless at the time of Armageddon to stay the pestilence and disease. Jehovah God will smite the enemy with these pestilences, and all who have been and who are against his holy organization are pictured by the unfaithful Jerusalem. The faithful ones are pictured by faithful Jerusalem; and "Christendom", having fought against the real servants of the Lord, shall suffer the pestilence and plagues which God has caused to be described in his Word. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth."—Zech. 14:12.

30 Continuing to describe the exhibition of Jehovah's power moving on the enemy at Armageddon, Habakkuk's prayer-song says: "And burning coals [*margin:* And diseases] went forth at his feet." "And fiery bolts went forth at his feet." (*R.V.*) The basic sense of the original word is that of burning, whether with hot coals, lightning or disease. Warning concerning these burnings have been given to the nations by Jehovah's witnesses in obedience to the commandments of the Lord. These faithful ones have received the "coals of fire" from the cherubim and, as commanded, have gone out and scattered them over the unfaithful city of "Christendom". (Ezek. 10:1-8) The enemies of Jehovah are now made the stool of the feet of Jehovah, and he treads them down and brings burnings or destruction upon them, and they shall suffer annihilation. "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. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat."—2 Pet. 3:7, 10, 12.

31 In 1914, at the command of Jehovah, Michael, who is Christ the great Prince and King, stood up to reign. (Dan. 12:1) This mighty prince makes an inspection of the earth before the beginning of Armageddon. Says the prophet Habakkuk: "He stood, and measured the earth: he beheld, and drove asunder the nations: and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting."—Hab. 3:6.

32 While Christ Jesus at the command of Jehovah has been taking the measures of the earth, he has also caused his witnesses to go throughout the earth and declare his judgment. When the time for Armageddon is reached, the Lord will not stand still or halt in his marching. He will shake the heavens and the earth and move with rapidity of the whirlwind. "He stood forward, and made the earth tremble"; according to the *Leeser* translation. At Mount Sinai the earth shook, and that was merely a sample of what shall

come to pass at Armageddon. (Heb. 12:26, 27) "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."—Rev. 20:11.

33 The Lord has beheld the activities of the enemy operating many conspiracies, leagues, defiances and other forms of opposition to God and to his kingdom, and also the reproaches and persecutions that the enemy has brought upon the witnesses of Jehovah; and not only has he beheld them, but he has caused his witnesses to tell the people that these various agencies are the offspring of Satan and form a part of Satan's wicked organization, and to declare to the people that God's purpose is to soon destroy them at Armageddon. Now shall Jehovah permit the nations that have defamed his name to continue their wicked course? The prayer-song of the prophet Habakkuk answers: "He beheld and [then] drove asunder the nations." Men who rule in this world claim that the nations, pictured by the mountains, are everlasting and shall never perish. Those who push schemes for so-called "national recovery" claim that the nations must and will endure for ever and that the present sickness is only temporary and that these earthly schemes will pull the nations out of the hole and that they will continue on without end. But Jehovah God can and will level them to the ground, and this he will do by the hand of Christ Jesus. (Ps. 2:9) The nations of this present wicked world are "mountains of prey". (Ps. 76:4) Says Habakkuk (3:6): "The everlasting mountains were scattered." It is the rulers of this earth that claim that these "mountains" or kingdoms are everlasting; but at Armageddon they shall pass away as "mountains [or nations] of prey" to the marching host of Jehovah. During the World War Jehovah's witnesses were scattered upon and wandered through all of these mountains or nations until the Lord, from and after 1918, gathered them into his mountain, that is, his organization and place of security. (Ezek. 34:5-13; Ps. 91:1-8) To the nations of Satan's organization Jehovah now says: "Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain." (Jer. 51:25) No salvation or blessing can come to the people from any of these nations or any part of Satan's organization. "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the salvation of Israel." (Jer. 3:23) All those nations shall perish. "For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax [melts] before the fire, and as the waters that are poured down a steep place." (Mic. 1:3, 4) If it be the will of God, he can make the literal mountains to melt; but it appears that these texts refer to the nations of the earth, which shall be melted down, leveled, and disappear. "Behold, I will make thee [Christ] a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel."—Isa. 41:15, 16.

34 The superruling elements of the earth, that is to say, the men that really dictate the policies of the various nations, are not the men who are so much in the limelight, but they are in fact the ones who stay to the rear. They are seldom seen, and little is known of them by the public, but they are the ones that tell the men in the saddle what to do. For instance, during the World War, although the peoples of France and Germany were killing each other by the wholesale, the big manufacturers of guns and other deadly weapons, both of France and of Germany, were consorting together to keep the war going that they might sell their products to the people at an exorbitant price. For the same purpose the big munition and gun manufacturers of England had an understanding with the manufacturers of France and Germany. All of these superpower men worked together before the war and then during the war; and while no one ever mentioned treason so far as they are concerned, they are the guiltiest men amongst all on earth. Those men pulled the strings, and the politicians, like puppets, jumped about and enacted the necessary laws to keep the machine going, and the big preachers shouted to their congregation, "We must use these guns and ammunition to show that we have red blood in our veins." A greater crowd of hypocrites could not be found anywhere.

35 A hill is the highest point in a mountain, and therefore the hills picture the highest or superpower ruling men of the nations of the earth. Such men never bow to other men or to God, but at Armageddon they will have to get down and crawl in the dust. According to the prophecy of Habakkuk (3:6), "the perpetual hills did bow [are sunk, *Roth.;* were bowed down, *Douay*]." Those international superpower men are never subject to local activities, but they rise to the very top and above the others and think themselves invulnerable to all the forces of the nations; but these exalted ones, at Armageddon, shall be brought low and be abased, and of this the Word of God is plain and explicit. (Matt. 23:12) When the Israelites went out of Egypt God made the inanimate creation to bow as a testimony to his name. "When Israel went out of Egypt, the house of Jacob from a people of a strange language, Judah was his sanctuary, and Israel his dominion. The [Red] sea saw it, and fled; Jordan [river] was driven back [before Joshua]. The mountains skipped like rams, and the little hills like lambs." (Ps. 114:1-4) "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be

exalted above the hills; and all nations shall flow unto it. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low."—Isa. 2:2, 11, 12.

[36] Jehovah at Armageddon will level things, and the influence and power of the great and exalted men will amount to absolutely nothing. "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." (Isa. 40:4, 5) No wonder Habakkuk uttered a prayer-song when he had a vision of these things. And truly the remnant now pray and sing, when they see these things coming to pass, because they know that Jehovah will vindicate his name and that they shall have the privilege of being on his side and beholding his victory. That which appears to be very powerful in the Devil's organization, and every part thereof, is very insignificant in the light of Jehovah's power.

[37] Says Habakkuk: "His [Jehovah's] ways are everlasting." "His goings were as of old." (*R.V.*) Jehovah does not change. (Mal. 3:6) His ways of long ago God can and will duplicate at Armageddon on a far grander scale than ever before. In the long ago past God performed certain acts which there in miniature vindicated his name, but at Armageddon his work will be strange and miraculous, beyond anything that has ever been done: when he comes forth to defend his cause and his people he will "be his old self again", and all creation shall know that Jehovah is the almighty, supreme One.

[38] From other prophecies Jehovah makes it clear that Gog, who is Satan's chief officer, will lead Satan's forces at the battle of Armageddon. Armies live in tents, and therefore tents would symbolically denote the dwelling place of the warriors. The song-prayer of Habakkuk continues: "I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble." (Hab. 3:7) "Cushan" here seems to apply to an Asiatic Cush, king of Mesopotamia, namely, Chushan-Rishathaim. (Judg. 3:10) The Hebrew name means "Cush of the two wickednesses"; the Arabic means "Chief of two governments"; and this appears to properly apply to Gog, the chief one of the visible and invisible government or governmental power of the hosts of Satan's organization; and also to the chief of the 'two-horned power' or 'two-horned beast', namely, the British-American empire system, and corresponding to Aram-naharaim over which Chushan-rishathaim ruled. (Rev. 13:11-17) From that same region, as described by the term *rishathaim*, and probably from the same territory, the unfaithful prophet Balaam came, who hired out himself to curse God's chosen people. (Num. 23:7) Thus he illustrates how Gog, acting as the ruler over the Anglo-American empire system, uses the hired clergy, who pose as prophets of God, to fight against and curse Jehovah's witnesses. The Anglo-American empire system is "the false prophet" and corresponds to Balaam. Gog assembles the wicked angels and wicked men at Armageddon, which surround Jehovah's chosen people; and it is certain that the assembly place of that wicked horde will be greatly disturbed, and this is illustrated by the words of Habakkuk, when he says: "I saw the tents . . . in affliction." And so shall the forces under Gog be in great affliction. The seventh world-power, now controlled by Gog, will come to the greatest affliction of all the visible parts of Satan's organization, due to the fact that that empire system has rejected the message of and concerning Jehovah's kingdom, which has been given within its borders more fully than anywhere else on earth. It is also the "seat of the beast", "where Satan's seat is: and thou [Jehovah's witnesses] holdest fast my name." "Even in those days [before 1918] . . . Satan dwelleth" there (by his principal agent Gog).—Rev. 2:13, 14.

[39] The name "Midian" means "contention, brawling". In Habakkuk 3:7 mention is made of Midian, that "the curtains of the land of Midian did tremble". The false prophet Balaam instructed the Midianites how to entice their enemies and how to interfere with the Israelites. (Num. 25:6-18) This foreshadows that all those who follow the lead of "the false prophet", the Anglo-American empire system, thereby put a stumblingblock in the way of God's chosen ones, and all such shall tremble and fall. The overthrow of the Midianites is also a type of the destruction of Satan's earthly organization. (Judges, chapters 7 and 8) When the tent curtains of the Midianites get to trembling, the stake pins will loosen and the guy ropes will slack, and the tents will collapse. Likewise the Devil's organization will tremble, shake and fall when they learn that Jehovah is fighting against them. (Jas. 2:19) "The earth shall quake before them [Jehovah's army]; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining; and the Lord shall utter his voice before his army; for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?"—Joel 2:10, 11.

[40] Nothing will be able to stand against the marching hosts of Jehovah. Habakkuk, God's prophet, there had a vision of it, and the remnant, by God's grace, shall in fact see the falling of Satan's organization; and having a knowledge thereof now in advance, they are greatly comforted and their hope is made strong.

[41] Rivers picture the peoples of the nations under the control of Satan, some willingly and some unwillingly. "Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?" (Hab. 3:8)

When God's chosen people were marching toward the promised land they were interrupted by certain peoples, and God was displeased with those who did interrupt. Jehovah exalted his power against the opposers in those days, not for vainglory, but in vindication of his name; and that pictures what shall take place in these latter times. When the Canaanites heard of the great power exhibited by Jehovah they trembled with fear. (Josh. 5:1) Likewise today God makes manifest his displeasure, but not chiefly against the poor people. He manifests his power for the vindication of his name, and with all those who support Satan's organization he is displeased. The river Arnon flows west and empties into the Dead sea, on the east side thereof, and this river the Israelites had to cross before they reached the Jordan. The Jordan flows from the north into the Dead sea. To the Israelites Jehovah said: "Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle. This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee."—Deut. 2:24, 25.

42 Like the rivers Arnon and Jordan, the streams of mankind flow down into the sea of death. (Rom. 5:12) All those in the stream who oppose the marching of Jehovah's people merit and will receive evidence of his displeasure. At the time the Israelites crossed the Jordan river that river was at a flood stage. (Josh. 3:15) At the present day, when God's people are marching to the kingdom, the population of the earth is at its greatest height, in its own estimation and according to the boast of the clergy and other would-be philosophers. But soon God will manifest his displeasure and anger against all these peoples. By the time of Armageddon that part of the human rivers now known as 'people of good will', and called "Jonadabs", will have turned aside, that they may escape the trouble and pass over. As to the rest of the people willingly remaining with Satan's organization, they must feel the great tribulation and destruction of Armageddon, because like the rivers of Arnon and Jordan they have acted as barriers or hindrances to the march of God's chosen people to the kingdom. The supporters of Satan's organization have kept on voting and fighting and upholding the same old gang that has ruled for centuries and continues to rule by oppressive means, and this they do rather than to hear the message of and concerning God and his kingdom, and hence they take the way of opposition to the kingdom. The wrath of God shall be expressed against them.

43 The "sea" symbolically is that which gives support to and bears up the oppressive organization of Satan on the earth; and its ruling factors, acting by the will and power of Satan, hold the sea in control and use it. God's hottest anger or wrath is against such ruling factors, that exploit the people and carry on their merchandise on the sea. The supporters of Satan's wicked rule must feel the strong hand of Jehovah, and the sea must be dried up. "He stretched out his hand over the sea; he shook the kingdoms; the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof." (Isa. 23:11) "He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth." (Nah. 1:4) "The violence done to me [Zion] and to my flesh [the remnant on earth] be upon Babylon, shall the inhabitant of Zion say; and, My blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus saith the Lord, Behold, I will plead thy [Zion's] cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry."—Jer. 51:35, 36.

44 This will certainly pain the old "dragon that is in the sea" and that claims the people for himself. (Isa. 27:1) After Armageddon there shall be "no more sea". (Rev. 21:1) But when the people of the "sea" are confronted with Armageddon they will tremble and flee. "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?" (Ps. 114:5) "The waters saw thee, O God, the waters saw thee: they were afraid; the depths also were troubled. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." —Ps. 77:16, 19.

45 Those who are saved and brought through the great tribulation will be so favored, not because of their own merits, but for Jehovah's name's sake, as he saved the Israelites: "Nevertheless, he saved them for his name's sake, that he might make his mighty power to be known." (Ps. 106:8) Those who seek meekness and righteousness will be doing so in vindication of Jehovah's name, and he will remember them in the time of stress.

46 Universal war will result beneficially to those peoples of earth who take their stand on the side of Jehovah; and relative to this says the prophet Habakkuk (3:8): "Thou didst ride upon thine horses and thy chariots of salvation"; "thy [Jehovah's] chariots of victory." (*Leeser*) Horses and chariots are symbols of war equipment, and this shows that it is in the time of 'the war of the great day of God Almighty' that salvation comes, and that it is to those people on God's side, and that the victory in that great battle is with Jehovah God. "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.

47 To those who now gain a knowledge of what is to take place at Armageddon and who take advantage thereof by seeking meekness and then following the teachings of Jehovah and learning righteousness, the

promise is made, and they shall be the gainers and be protected in that great battle. The prophet Zechariah had a vision of this coming battle and wrote: "And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains [Jehovah's organization under Christ Jesus]; and the mountains were mountains of brass." (Zech. 6:1) That great army of Jehovah will be led by his chief horseman and mighty Warrior, Christ Jesus, concerning whom it is written, in Revelation 19:11, 14: "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." All the warring hosts of heaven will be following him in that fight. "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai, in the holy place." (Ps. 68:17) That will be a war equipment that will completely wreck and destroy Satan's organization, and the faithful remnant of Jehovah on earth will see it. (2 Ki. 6:17) Above this mighty army Jehovah will ride in supreme command. (Ps. 68:33; Ezek. 1:1-28) Before this mighty war force of Jehovah the armies of Satan will be as weaklings: "Now the Egyptians are men, and not God; and their horses flesh, and not spirit."—Isa. 31:3.

[48] For many centuries Jehovah has kept his war equipment out of sight and has given Satan full opportunity to make good his boastful challenge, but at Armageddon there will be a complete change and Jehovah's forces will be fully revealed. "Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers." (Hab. 3:9) At Armageddon Jehovah will completely uncover his "bow" and make it twang and throw a shower of arrows against the enemy's forces. Christ Jesus is Jehovah's battle bow, and he will hurl his irresistible strength against the enemy: "Out of him [the tribe of Judah] came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor [of the enemy forces] together." (Zech. 10:4) "Thine [Christ Jesus'] arrows are sharp in the heart of the King's enemies; whereby the people fall under thee." (Ps. 45:5) "When I have bent Judah [as a bow] for me, filled the bow with Ephraim, and raised up thy sons [of Zion; Judah and Ephraim], O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar." (Zech. 9:13-15) In support of this Isaiah testifies: "And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me." (Isa. 49:2) Jehovah's battle bow will work havoc to the enemy's forces: "Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them."—Ps. 18:14.

[49] Jehovah gives to his faithful remnant full assurance by revealing to them the meaning of his prophecies long ago written, and this he does that they may be strengthened in this day of great stress. The fact that God sends these things to his people is proof conclusive that they need the strength derived therefrom. Long ago he gave his Word and bound it with his oath, and thus he gives double assurance to those who believe and rely upon his Word. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Heb. 6:17, 18.

[50] As the time for the battle of the great day of God Almighty draws near, Jehovah draws his war weapons, as stated by the prophetic song, "according to the oaths of the tribes, even thy word." (Hab. 3:9) "According to the oaths which thou hast spoken to the tribes." (*Douay*) "Like severe rods of punishment [goeth forth] thy word." (*Leeser*) "Oaths of chastisement—song!" (*Roth.*) The Hebrew for the word "tribes" here used is translated "staves" in verse 14 of this same chapter, and this identifies the one to whom the oaths were made. The same word is translated "rod" in Psalm 110:2, wherein it is stated that 'Jehovah sends forth his rod out of Zion to rule'. Jehovah has given "oaths of chastisements" in giving his Word on oath into the hand of Christ Jesus, whom he has commissioned to bring punishment upon all of Satan's organization; He has thus given his "oaths of chastisement". Not only are his oaths a double assurance to the true followers of Christ Jesus, but they are also "the judgments written" against the enemy organization, which Jehovah's remnant sing forth at the fulfillment of these oaths or judgments. To the twelve tribes of spiritual Israel, which is "the Israel of God", Jehovah has declared his Word and has bound it with his oath, by which it is impossible for him to lie, and therefore the hope of the remnant is made strong, and this causes them to sing forth with joy. Jehovah has lifted up his hand to heaven and sworn, long ago, to bring his wrath or judgments upon his enemies, and which he describes here in the song uttered by his prophet Habakkuk. Because Jehovah gave his Word and oaths to do these things, the remnant, whom Habakkuk foreshadowed, likewise utter the prophetic prayer and sing to Jehovah, now saying: "Revive thy work in the midst of the years"; and thus they show their complete confidence in and reliance upon the Word of the Most High. The faithful ones are meek, because they are diligent in seeking to

understand the purpose of Jehovah and hasten to obey his will, and therefore Jehovah has pleasure in them and they rejoice and sing: "For the Lord taketh pleasure in his people; he will beautify the meek with salvation. 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 heathen [nations, *R.V.*], 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 the Lord." —Ps. 149: 4-9.

51 Having full confidence in Jehovah and his Word, and in obedience to his commandment, the remnant, who are Jehovah's witnesses, sound the warning to the rulers of the world and to the common people before the beginning of Armageddon. They declare the day of the vengeance of Jehovah. (Isa. 61: 2; Rev. 16: 1-21) "The Lord gave the word; great was the company of those that published it." (Ps. 68: 11) The result of their efforts in this behalf shows that they have received the blessings of the Lord, and that particularly in recent years. It is to be expected that the enemy and his agents would make all the trouble possible for such publishers of the truth, who announce the curse or judgments of Jehovah upon those who now wickedly rule the world. What else could be expected at this time than opposition and persecution of those who firmly stand for God and his kingdom? The things that we see coming to pass in these days are exactly in accord with what God long ago foretold, and which things are necessary to enable the remnant now to maintain their integrity toward God. In the past the followers of Christ Jesus have stood for the Word of Jehovah and confidently relied upon it as they understood it, and have looked forward with gladness to the day of their own salvation; but they have had little or no understanding that the chief purpose of Jehovah is to magnify and vindicate his holy name. That particularly refers to the time as mentioned by the prophet: "Thou hast magnified thy word above all thy name." (Ps. 138: 2) But now, in the present day, when the vindication of Jehovah's name is at hand, and when Armageddon draws near (and at Armageddon more particularly), God confirms his Word which his witnesses have heard and published, and he will at Armageddon vindicate both his Word and his name to his praise and honor. (Isa. 44: 26) Joyful now are those who continue to publish the Word and fame of Jehovah God. They cannot and will not keep back the song. They see and appreciate the unfolding of prophecy, and together they lift up their voices and with one accord proclaim the praises of his holy name. (Isa. 52: 8) This they must and will continue to do until God directs otherwise.

52 At this point in the prophetic song of Habakkuk there is another pause indicated by the word "Selah". This pause stresses and emphasizes the importance of the prophecy that has just been stated. The pause gives opportunity to those who joyfully feed upon the sacred truths of the prophecy to here consider with greater gratitude and thankfulness to God the precious things of that prophecy. The pause indicates that what is to follow in this prophetic song will be just as deserving of attention and prayerful meditation as what has gone before. Since the word "Selah" also means *forte;* (musically) "loud and strong", may we not expect something even louder and stronger in the remaining words of the prayer-song of the prophecy?

(To be continued)

QUESTIONS FOR STUDY

¶ 1, 2. Account for the joy of the remnant, even in tribulation.

¶ 3, 4. Explain the significance of the designation "A prayer of Habakkuk the prophet upon Shigionoth".

¶ 5-7. In their application to those whom the prophet there pictured, show the relation between the statement of Habakkuk 2: 1 and the words in 3: 2, "O Lord, I have heard thy speech." As supported by other scriptures, what is the application of the prophetic statement by Habakkuk, "I . . . was afraid"?

¶ 8-11. With related scriptures, point out the meaning of the prayer of the remnant, "O Lord, revive thy work in the midst of the years," and whether that prayer has been answered.

¶ 12, 13. Explain the occasion for the further request, "In wrath remember mercy."

¶ 14-23. Compare the manner of Jehovah's 'coming forth' in the days of old, and the purpose thereof, with that in the great day of Armageddon, as recorded and foretold (a) in the words of Habakkuk 3: 3, "God came from Teman," and directly corroborative scriptures. (b) In the further expression, "and the Holy One from mount Paran." (c) In "his glory covered the heavens". (d) In "and the earth was full of his praise". Just how does "Selah" fit at this point in the prophecy?

¶ 24-27. With related scriptures, point out the prophetic significance of the statement (a) "His brightness was as the light." (b) "He had horns coming out of his hand." (c) "And there was the hiding of his power."

¶ 28-30. How will (a) "the pestilence" 'go before him'? (b) "Burning coals" 'go forth at his feet'?

¶ 31-37. "He stood, and measured the earth": how, and when? In what, as pictured in related scriptures, is to be seen fulfillment of the declaration (a) "He beheld, and drove asunder the nations"? (b) "The everlasting mountains were scattered"? (c) "The perpetual hills did bow"? What is the significance here of the further statement, "His ways are everlasting"?

¶ 38-40. How, in fulfillment of verse 7, does "Habakkuk" (a) 'see the tents of Cushan in affliction'? (b) 'See the curtains of the land of Midian tremble'?

¶ 41-45. With scriptures, and as indicated by present conditions, show whether the Lord has manifested displeasure or anger "against the rivers", and wrath "against the sea".

¶ 46-48. When, how, and to what end will Jehovah 'ride upon his horses and his chariots of salvation'? Whom will he then 'save', and why?

¶ 49. With scriptures, account for Jehovah's so long ago providing these prophecies and only in this day revealing to his faithful people the meaning thereof.

¶ 50, 51. 'Thy bow was made naked': how, as supported by other scriptures? According to what "oaths"? Explain the phrase "of the tribes". What is Jehovah's purpose in doing as here foretold? How do they respond to whom Jehovah's purpose is now revealed? Of what are the results of their present efforts an evidence? Why does this bring increased persecution?

¶ 52. What is the significance of "Selah" at this point in the prophetic song?

THE FIGHT AGAINST GOD'S KINGDOM

PEOPLE everywhere are looking for a government which shall be above corruption and graft and all selfishness and which shall exalt righteousness and truth and love in the world and unselfishly look after and protect and advance the people's interests. Only the inspired scriptures of the sacred Bible foretell and promise the installation of such a government or kingdom. It is Jehovah God himself who caused it to be foretold and whose all-surpassing power will make good the promise. Several thousand years in the past he raised up the prophet Isaiah and moved upon him by his holy spirit or power to utter this heart-cheering prophecy: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. 7:14; 9:6, 7) The governing ones in this promised government or kingdom are prophetically spoken of as a Nation, a New Nation, The Nation. It is Zion, or God's organization, which brings forth this Nation; and referring to the occasion when Zion gives birth to her offspring the inspired Word declares:

"Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."—Isa. 66:7, 8.

We must make a distinction between the government and those individual members who go to make up the government or nation. The year 1914 (A.D.) is definitely fixed by the Scriptures as the time for the birth of The Nation. In that year the nations forming the Devil's empire became angry and engaged in a world war. The last book of the Bible, The Revelation, fixes that date as the time when God Almighty, through his beloved Son, would take his power and reign, or, otherwise stated, the time for the birth of The Nation or government.—Rev. 11:17, 18.

A symbolic description of the birth of The Nation is given in Revelation, twelfth chapter. The woman there mentioned clearly is Zion, the same woman mentioned in Isaiah's prophecy (66:7, 8) quoted above. The first two verses of Revelation twelve read: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered." In this prophecy the sun and the moon are symbols of the heavenly light or enlightenment which God gives. Thus around Zion, God's organization as symbolized by the woman, shines the light of the divine purpose and of the divine favor and approval; and thus she is enveloped with the sun. "The moon under her feet" symbolically represents that the course of action of the woman, Zion, is always in the light and in harmony with the divine will as represented by God's law. The twelve stars in the crown upon the woman's head symbolize the heavenly light of God that shines upon them that love and serve him, illuminating their mind, and that the "woman" is a heavenly queen, and her "husband" is the King of Eternity.—Isa. 54:5.

On the earth are some of the faithful followers of the Lord Jesus Christ. These have had a mental vision of his kingdom; they were anticipating that it would be born in A.D. 1914 and were in great expectation and anxiety until the birth. Therefore they are represented by Zion as being in pain, desiring the delivery of the man child, which is the kingdom. The man child, to wit, the new government or Nation, was ordained by the Lord from the foundation of the world; but now it was about to begin to function, and those who were waiting and praying for its birth were in anxious expectancy for the birth. Thus the matter appeared to them.

Verse five of Revelation twelve says: "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." The man child here is the same man child mentioned by the prophet Isaiah; to wit, the Nation or government which is to rule all the nations of the earth. It is the same kingdom described by Daniel, in chapter two, verse forty-four, which reads: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." The man child or new government is symbolically represented as being caught up to God and to his throne, because it constitutes God's kingdom, now beginning to function by virtue of his will and authority.

Watching the preparation of the empire and observing that the day was approaching for the birth of The Nation, symbolically represented by the man child, Satan the enemy was on the alert, with the avowed purpose of destroying this new nation or government if possible. In the Revelation picture he appears under the name and title of Dragon. He is there represented as a "red dragon". The third and fourth verses of Revelation twelve read: "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the

earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." The word "red" here used means fiery red, and particularly pictures Satan's devilish, wicked and gory organization, murderously bent upon the destruction of the new government. In this the Dragon was thwarted, because God prevented him.

The new government or nation there began to function; and the first work thereof necessarily was the expelling of Satan from heaven. Hence verses seven to nine go on to state: "And there was war in heaven: Michael [or Christ] 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."

In this great fight Michael, who is Christ Jesus, together with his angels, fought against the Devil and his angels; and the result was that Satan the enemy was expelled from heaven and was cast down to the earth. This is in harmony with Peter's words: "The heavens shall pass away with a great noise, . . . the heavens, being on fire, shall be dissolved." (2 Pet. 3:10, 12) The heavens here mentioned clearly mean the Devil and his angels, the invisible rulers.—Eph. 6:12.

Satan the Devil now finds himself, together with his wicked associates, expelled from heaven and cast out into the earth. "Woe to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12:12) The inhabiters here mentioned clearly are the ruling factors of the nations of the earth. They are in for much trouble. The sea represents all the people alienated from God, and they are in for much trouble. The Devil has great wrath against Zion and against her children, and will gather together the inhabiters and the masses of mankind in a great and final trouble.

Now the Devil and all his wicked assistants are concentrating their powers and forces in the earth, implanting in the minds of the rulers, as well as in the minds of the people, devilish, wicked thoughts. The profiteers selfishly reach out for themselves, against the common interests of mankind. The politicians selfishly seek their own purposes; the preachers look after their own selfish interests; and the people are oppressed on every side and afflicted. The cause of all this distress and suffering is that the Devil's empire has come to its end; he knows that his time is short, and he is therefore desperately seeking to rally his forces for a great and final conflict. The peoples of earth are in great fear and trepidation, groaning in pain and desiring to be delivered; they are waiting "for the manifestation of the sons of God", which means that they are waiting for the manifestation in their behalf of the powers of the new government. They wait, they know not for what; but they all desire deliverance. Let the people now take courage and have hope, because the time of deliverance is at hand.

When Jesus was raised from the dead he declared that all power in heaven and earth was given unto him. (Matt. 28:18) That was nineteen hundred years ago. It was not the will of God that he should at that time begin to exercise his supreme power. Jehovah God then said to him, as stated in the one hundred and tenth Psalm: "Sit thou at my right hand, until I make thine enemies thy footstool." (Heb. 1:13; Acts 2:34, 35; Matt. 22:44) After Jesus had appeared in heaven and there presented his sacrifice as a sin-offering, he remained inactive against the Devil's institution until God's due time. The apostle Paul says: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting [waiting] till his enemies be made his footstool."—Heb. 10:12, 13.

The time must come when God would subdue the enemy, Satan the Devil, and his institution. We read in the one hundred and tenth Psalm further: "The LORD [Jehovah] shall send the rod [scepter of authority and power rightfully reposed in his beloved Son] of thy strength out of Zion [God's organization; saying]: rule thou in the midst of thine enemies." Thus is the same time mentioned by the prophet, saying: "Yet have I set my king upon my holy hill of Zion." —Pss. 110:2; 2:6.

The new government is now born. Jesus Christ, the King, now stands up and assumes his power and authority and begins his reign, even while the enemy still exercises power; but the enemy's lease to that power has expired, his world having ended. Necessarily this would mark the beginning of the battle in heaven; the King of glory and his angels on one side, and Satan, the old Dragon, the disloyal son of God, and his angels, on the other side.

It is really the fight of God Almighty against the Devil. The fight on God's side is led by his beloved Son, and in this fight he subdues the enemy. The psalmist thus describes the Lord Jesus Christ moving into action: "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things."—Ps. 45:3, 4.

This marks the time of the birth of The Nation or government. God's prophet thus puts it: "In the beauties of holiness from the womb of the morning [morning of Zion]: thou hast the dew of thy youth." (Ps. 110:3) The new Nation, the government, pictured by the man child now born, is in the vigor of youth and strength and now goes forth to rule; it is the beginning of God's kingdom in action.

LETTERS

WONDERFUL THINGS JEHOVAH PROVIDES

DEAR BROTHER RUTHERFORD:

'Great is Jehovah, and greatly to be praised, in the city of our God, in the mountain of his holiness.' "Beautiful . . . is Mount Zion, . . . the city of the GREAT KING." "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he."

'The secret things belong unto Jehovah our God: but those things which are revealed belong unto us and to our children for ever, that we may do all his works.' How precious to "believe on him whom he hath sent"!

I know you were filled with praise and deep gratitude as the great Teacher Jehovah and the true witness Christ Jesus made known the real meaning of his names and covenants and had you to pen these *precious truths* that we all may drink the new wine and be strengthened for the great fight that must be near and that we want to see come off so that his great name will be vindicated.

I wish to express my grateful thanks for all the wonderful things our great God does provide for his own witnesses through his organization. Surely the thing we all most need and desire is the approval of Jehovah. Praise ye his great and vindicated name for ever and ever.

How thankful all his are for the wonderful study on his Memorial (Name) for the eight weeks!

Yours by his grace, trying and desiring to be faithful,

W. F. MCLENDON, *Alabama.*

FIGHT IS GOD'S; VICTORY IS SURE

DEAR BROTHER RUTHERFORD:

"For Jehovah and for Gideon." What a wonderful and strengthening text we have for this year, and onward till Armageddon is fought and Satan's organization licks the dust! May Jehovah's name be praised.

Have just finished reading Part 3 of the article in *The Watchtower* on "Jehovah's Battle", while behind the prison bars serving the second day of a three-day sentence for preaching the gospel of God's kingdom. How strengthening are these articles in *The Watchtower!* We are made to realize more each day that the fight is not ours, but God's, and victory is sure. Certainly no man of himself could bring us this zeal and assurance that Jehovah is with us, and at a time when we need it most.

Surely the Lord's angels are directing this work and it is being done according to His appointed way. Our continual prayer is that it will continue so and that we may have strength to push the battle to the gate. The more opposition and persecution from Satan's organization we endure, the nearer we know we are to his final destruction and to the vindication of Jehovah's name.

May Jehovah continue to bless, strengthen and use you, and the brethren associated with you, in sending these refreshing truths to us, that we in turn may carry them on to other truth-hungry souls.

Again we thank Jehovah for the wonderful provision of the phonograph. These four-and-one-half-minute lectures often open the people's eyes to the truth and open the way to place literature with honest people, whereas otherwise they would still be prejudiced and think we only represented another religion. The preachers have many people blinded, and they won't read the books; but very seldom does anyone refuse to hear a lecture. Even then there is usually someone in the crowd that would like to hear, and by running a lecture for the benefit of one they are all usually spellbound to stay and listen. We find that the people will come nearer reading the books they have after hearing your clear and logical explanation of such vital subjects. Almost invariably they say, "That's the best I ever heard," or, "That is surely the Bible truth." That gives a wonderful opening to introduce the literature: "Would you like to learn more and really be able to look all these things up in your own Bible?" and show the books.

May Jehovah continue to bless you and all his faithful witnesses in the earth, and every phase of his work.

Your brethren in the Kingdom service,

BROTHER AND SISTER MELVIN D. WINCHESTER, *Pioneers.*

WONDERFUL REVELATION

DEAR BROTHER RUTHERFORD:

I just received and read 'my' latest *Watchtower* on "The Crucible". My heart just bubbled over with joy, that I felt I must write you. I would be ungrateful indeed if I should fail to acknowledge such marvelous truths from your pen. No one but the Lord directed you.

As I say, it thrilled me to see the humble part that God has permitted me to have in fulfilling this wonderful revelation. What joy and privilege to the remnant of telling the people of God's marvelous protection and of inviting them to be reconciled to God.

I am grateful indeed as a lone pioneer to let my light shine out, overcoming the difficulty by the card, not speaking Spanish, at the present moment two miles from the world-famous Cape Horn and Argentina's prison colony, Ushuaia, Tierra del Fuego.

"The Sword of the Lord" knows no defeat. We pioneers have that Sword. Your example and loving devotion and unswerving fidelity to the King thrill our heart to greater zeal and service.

Waiting for more food from the Lord's banquet,

Your brother in the King's ranks,

H. HANNING, *Pioneer.*

GREAT RESPONSIBILITY MADE CLEAR

DEAR BROTHER RUTHERFORD:

Loving greetings in the name of our glorious King. Now that the opportunity has presented itself I wish to take occasion to express to you my deep appreciation for the new book *Jehovah.* While the subject matter has already appeared in *The Watchtower,* nevertheless it appears in this new setting with greater brilliance and power than ever before. May Jehovah be praised for this most precious gift, which I accept with gratitude to the great Giver of every good and perfect gift.

A careful study of this book reveals more clearly than ever the close relationship existing between the vindication of God's name and the three signs given to Moses as well as the ten plagues upon Egypt and the covenants of God. Thus the issue is magnified and our great responsibility is made clearly to appear.

For nearly four years now I have been actively engaged in the pioneer work. Many times during this period of blessedness in service to Jehovah the great enemy has tried to beat my courage down and drive me back to the beggarly elements of this world. But by Jehovah's grace I have 'stood by my guns' and continued to press the battle to the gate. Truly I can say that Jehovah is the Rock of my salvation and my high Tower. He has preserved me from the 'jaws of the lions'. When I think of the great sacrifices which many of the other pioneers are making to continue in the service I cannot help but feel that "truly the lines have fallen unto me in pleasant places". Words fail me to express the deep sense of satisfaction and real joy that I experience every day in talking to the people, and in hearing them say how much they enjoy hearing your fearless and enlightening talks over the radio. Not a day goes by now that I don't find one or more persons who say something like that. In spite, therefore, of all the opposition of wicked men and devils our King marches on to swift and certain victory.

About two years ago, if I remember correctly, I wrote you a letter in which I very unwisely attempted to 'interpret' some of the prophecies of God's Word. I now see that such an effort on my part was nothing but childish prattle. I hereby offer my apology and ask your forgiveness for such presumption on my part. Jehovah has placed you in his mighty organization as the visible commander of his forces yet in the flesh. As for me, I am delighted to remain just a buck private in the ranks, and by Jehovah's grace continue to stand shoulder to shoulder with my brethren in this the greatest battle of the ages.

With this letter there goes my most fervent love. Daily as I think of you, dear Brother Rutherford, my heart is warmed and I am inspired by your truly noble example.

Joyfully yours in the service of our King,

W. B. FOWLER, *Pioneer.*

REFRESHING WATERS OF TRUTH

MY DEAR BROTHER RUTHERFORD,

After the new book *Jehovah* came, with its gathered store of the truths the gracious God, the Most High, is now giving to his people through the pages of *The Watchtower*, and after the refreshing of its waters from the deep, sweet well of truth, I intended to write to you to tell you of the gratitude felt to Jehovah, and of the joy in the Lord I felt in his making you his servant to his people. But then the *Watchtower* articles on Gideon and Jehovah's battle began to come, and I got engrossed in them, for they were such as to cause wonder and astonishment in bringing so much confirmation and enlightenment, out from what, after all, may be considered an unexpected place. The history of the Lord's work during the past few years is now seen to be written large; and we are enabled to read it in its due time. The series has lasted longer than I, for one, expected; but surely it is true to say that no series of articles that have appeared in *The Watchtower* have had such a pull for the next issue as these have had. Now I have read the last, and have the feeling of being sorry there is no "to be continued". That is at present, for ere long, if it please our God, we shall know the details not yet fulfilled.

Probably it is true to say that no deeper, fuller truths of the word of God have been given to his people than are contained in *Jehovah*. It is not possible for us to compare the value of truths, but it may be legitimate to speak of the seasonableness of the truths as they are given, and then it may be said that this disclosure of the picture of Gideon and the faithful are as stirring as any we have had. It is evident the Lord is making his people to know that he is all they need or can have, and that he will do his work by them but only as it is done as for him.

I pray that Jehovah will continue to bless you to the honor of his name, and to the help and encouragement and comforting of his people.

With much love, I am ever your servant in him,

J. HEMERY.

COMFORT AND HELP TO SO MANY

DEAR BROTHER RUTHERFORD:

I want to take a few minutes to express my love and appreciation for my *Year Book* and also my book on Jehovah. I thank you very much for these gifts.

The articles on Gideon are the most comforting and strengthening that I think we ever had; and as we see Satan and his agents coming at us from every side and trying every possible way to stop the message, the Lord gives us this food that is so convenient for us at this time. 'He instructs and teaches us in the way we should go.'

In witnessing in a large apartment building this winter a lady said that little did we know what a comfort and help this message was to so many people at this time, and that the talks you were giving over the radio were being their chief subject of conversation at their social affairs. This message is creeping into places we know little about, and the people are turning to Jehovah to learn the way to life. Soon his great and holy name will be vindicated.

May Jehovah's rich blessing be upon you in your labor of love for his name's sake.

IRENE TRUSCOTT, *Michigan.*

SERVICE APPOINTMENTS

T. E. BANKS

Austin, Tex.	June	29, 30	Oklahoma City, Okla.	July	17, 18
San Antonio, Tex.	July	2-4	Muskogee, Okla.	"	20, 21
El Paso, Tex.	"	6, 7	Tulsa, Okla.	"	23. 24
Cameron, Tex.	"	10, 11	Claremore, Okla.	"	25, 26
Mexia, Tex.	"	12, 13	Croweburg, Kans.	"	27, 28
Ardmore, Okla.	"	14, 15	Topeka, Kans.	"	30, 31

G. H. DRAPER

Pueblo, Colo.	July	3, 4	Fort Morgan, Colo.	July	18
Canon City, Colo.	"	5	Iliff, Colo.	"	19
Salida, Colo.	"	6	Greeley, Colo.	"	20
Paonia, Colo.	"	7	Denver, Colo.	"	21-23
Grand Junction, Colo.	"	9	Loveland, Colo.	"	25
Cripple Creek, Colo.	"	11	Cheyenne, Wyo.	"	26, 27
Colorado Sp'gs, Colo.	"	12-14	Laramie, Wyo.	"	28, 29
Keysor, Colo.	"	16	Slater, Wyo.	"	31
River Bend, Colo.	"	17	Torrington, Wyo.	Aug.	1

M. L. HERR

Milwaukee, Wis.	June	28-30	Loyal, Wis.	July	17
Brownsville, Wis.	July	2	Auburndale, Wis.	"	18
Markesan, Wis.	"	3	Stevens Point, Wis.	"	19
Oshkosh, Wis.	"	4, 5	Bevent, Wis.	"	20
Sheboygan, Wis.	"	6, 7	Wausau, Wis.	"	21, 22
Green Bay, Wis.	"	9	Pelican Lake, Wis.	"	24
Pulaski, Wis.	"	10	Abbotsford, Wis.	"	25
Black Creek, Wis.	"	11	Withee, Wis.	"	26
Lohrville, Wis.	"	12	Stanley, Wis.	"	27
Necedah, Wis.	"	13	Jump River, Wis.	"	28
Black River Falls, Wis.	"	14	Conrath, Wis	"	30
Granton, Wis.	"	16	Chippewa Falls, Wis.	"	31

E. D. ORRELL

Reno, Nev.	July	3	Turlock, Calif.	July	14
Carson City, Nev.	"	4	Atwater, Calif.	"	16
Loyalton, Calif.	"	5	Fresno, Calif.	"	17-19
Sacramento, Calif.	"	6, 7	Tulare, Calif.	"	20, 21
Stockton, Calif.	"	9, 10	Porterville, Calif	"	23
Sonora, Calif.	"	11	Los Angeles, Calif.	"	25-28
Oakdale, Calif.	"	12	Kingman, Ariz.	"	30
Ceres, Calif.	"	13	Ash Fork, Ariz	"	31

J. C. RAINBOW

Bagley, Minn.	July	3, 4	Duluth, Minn.	July	17, 18
Bemidji, Minn.	"	5	Grandview, Wis.	"	19
Red Lake, Minn.	"	6	Grantsburg, Wis.	"	20, 21
Northome, Minn.	"	7	Cloverton, Minn.	"	23
Blackduck, Minn.	"	9	Bruno, Minn.	"	24
Federal Dam, Minn.	"	10	Willow River, Minn.	"	25
Grand Rapids, Minn.	"	11	East Lake, Minn.	"	26
Hibbing, Minn.	"	12	Aitkin, Minn.	"	27
Kinney, Minn.	"	13	Deerwood, Minn.	"	28
Virginia, Minn.	"	14	Merrifield, Minn	"	30
Two Harbors, Minn.	"	16	Glenwood, Minn.	"	31

W. J. THORN

Centerville, N. Y.	June	30	Rochester, N. Y.	July	18, 19
Perry, N. Y.	July	2-4	Sodus, N. Y.	"	20
Batavia, N. Y.	"	5	Auburn, N. Y.	"	21, 22
Buffalo, N. Y.	"	6-9	Ludlowville, N. Y.	"	23
Depew, N. Y.	"	10	Elmira, N. Y.	"	24. 25
N. Tonawanda, N. Y.	"	11, 12	Waverly, N. Y.	"	26
Niagara Falls, N. Y.	"	13, 14	Owego, N. Y.	"	27
Lockport, N. Y.	"	16	Binghamton, N. Y.	"	28, 29
Medina, N. Y.	"	17	Oneonta, N. Y.	"	31

S. H. TOUTJIAN

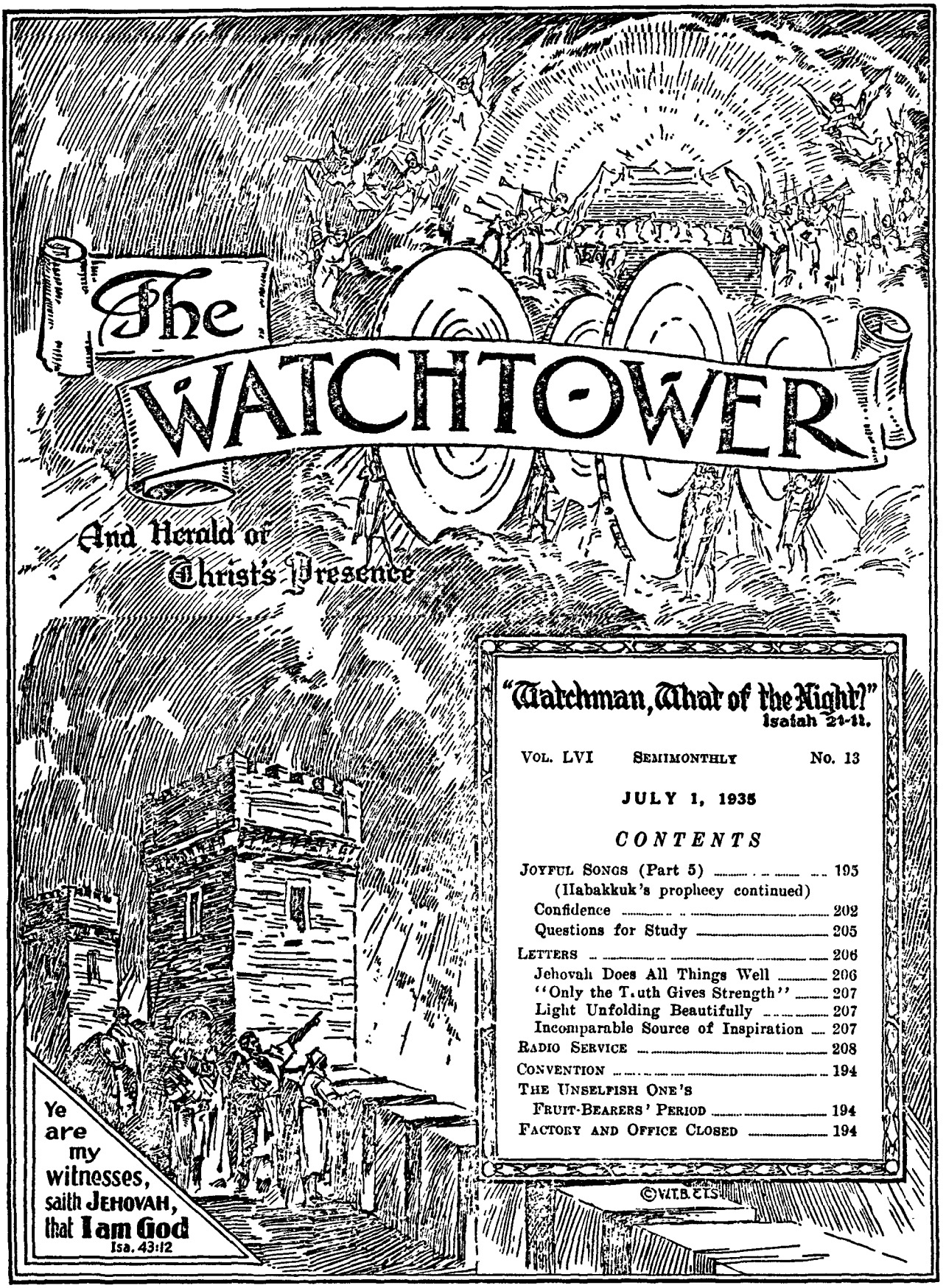
Hickory, N. C.	July	2	High Point, N. C.	July	19, 20
N. Wilkesboro, N. C.	"	3	Greensboro, N. C.	"	21, 22
Salisbury, N. C.	"	4-7	Burlington, N. C.	"	24
Statesville, N. C.	"	9	Chapel Hill, N. C.	"	25
Charlotte, N. C.	"	10, 11	Durham, N. C.	"	26
Kannapolis, N. C.	"	12, 13	Stem, N. C.	"	27
Winston-Salem, N. C.	"	14, 15	Louisburg, N. C.	"	28
Mt. Airy, N. C.	"	17	Raleigh, N. C.	"	30
Rural Hall, N. C.	"	18	Garner, N. C.	"	31

J. C. WATT

Cleveland, Ohio	July	2-7	Findlay, Ohio	July	20
Ashtabula, Ohio	"	8, 9	Fort Wayne, Ind.	"	21, 22
Jefferson, Ohio	"	11	Auburn, Ind.	"	24, 25
Perry, Ohio	"	12	Kendallville, Ind.	"	26
Painesville, Ohio	"	13	Ligonier, Ind.	"	27
Lorain, Ohio	"	14-16	Elkhart, Ind	"	28, 29
Fremont, Ohio	"	18, 19	South Bend, Ind.	July	31, Aug. 1

SOUND CAR NO. 2—H. P. WOODWORTH

Galatia, Ill.	July	9-11	Paducah, Ky.	July	23-25
Anna, Ill.	"	12-14	Providence, Ky.	"	26-28
Mounds, Ill.	"	16-18	Owensboro, Ky.	July	30-Aug. 1
Round Knob, Ill.	"	19-21	Hawesville, Ky.	Aug.	2-4



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

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JULY 1, 1935

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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 wilfully 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 be restored and 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. It arranges systematic Bible study for its readers and 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 Express or Postal 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.

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
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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 Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

CONVENTION

JEHOVAH'S witnesses assembled in convention at Washington, D.C., May 31 to June 3 inclusive. About twenty thousand interested ones attended, among whom were a large number of Jonadabs who symbolized their consecration by water immersion. The spirit of unity was manifest by all as never before at a like convention. The peak of attendance was reached on Sunday, June 2. Not only did the great audience fill all available space in the auditorium, on every floor, but great crowds were in the parks near by, where voice amplifiers were installed so all could easily hear. The public address on that occasion was broadcast throughout North America and South America, Europe, and many places in Asia and Africa and the islands of the sea. Cable reports from these various countries since disclose a clear reception and much enthusiasm. *Watchtower* space being so limited, a detailed report of the convention will be published in the *Golden Age* magazine Number 413. Those desiring extra copies of the *Golden Age* publishing the report should write the office at 117 Adams St., Brooklyn, N. Y.

THE UNSELFISH ONE'S FRUIT-BEARERS' PERIOD

This period of unitedly giving testimony to the name of Jehovah, the Unselfish One, begins Saturday, August 3, and ends Sunday, August 11. During these nine days all those on the side of Jehovah will have a special season of showing forth the same spirit of unselfishness as Jehovah has displayed in giving us his life-giving and life-sustaining fruit, the kingdom truth. Those who are "trees of righteousness, the planting of Jehovah, that he may be glorified", will surely delight in bearing his fruit forth to others, and so will all people foreshadowed by Jonadab. The particular literature to be specialized on, and the testimony to introduce it, during that period will be duly set forth in the service *Bulletin*. But the other necessary arrangements, as reservation of time and obtaining of territory for work, can and should be taken up and settled promptly with this announcement.

FACTORY AND OFFICE CLOSED—JULY 27-AUGUST 11

All publishers afield will please take notice that the Bethel home, factory and office at Brooklyn will be closed from July 27 to August 11 inclusive. This will afford the members of the Bethel family opportunity to get away from the regular routine work and enjoy field privileges with their brethren. Because of this no shipments of literature will be made to anyone during that time. You will therefore please get your orders into the Brooklyn office in sufficient time for handling and filling before the shipping department shuts down. Be sure to order sufficient literature to carry you to the end of August.

Please do not write letters to the Society during this period. It is hoped that the only mail then received will be the regular service reports and mail accumulating in response to radio lectures, and renewals of *The Watchtower* and *The Golden Age*. We hope to give this immediate attention on reopening of the factory, and such other mail as is urgent.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI JULY 1, 1935 No. 13

JOYFUL SONGS

"Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah."—Ps. 32:7.

(CONTINUATION OF HABAKKUK'S PROPHECY)

PART 5

JEHOVAH will make an end to the wicked and to all wickedness now in the earth, by the exercise of his power. By no other means will the enemy be made to submit. "Through the greatness of thy power shall thine enemies submit themselves unto thee." (Ps. 66:3) There are, comparatively, only a few people on the earth that believe that Jehovah is all-powerful. They do not know that 'all power belongeth unto Jehovah'. (Ps. 62:11) At Armageddon all will be forced to know of his unlimited power. Necessarily the vindication of Jehovah's name involves an exhibition of unlimited power; and thus he will teach all creation that he is the Most High, besides whom there is none. "Behold, God exalteth by his power; who teacheth like him?" (Job 36:22) Salvation is given to man, not because of the inherent good qualities of man, but Jehovah has provided salvation for man for His own name's sake, "that he might make his mighty power to be known." (Ps. 106:8) Satan matches his power against that of Jehovah, and therefore Satan and all of his followers must be destroyed. Armageddon, which is the battle of the great day of God Almighty, is fixed and will accomplish Satan's destruction and the vindication of Jehovah's name. Let all those who have foolishly contended that Armageddon will be a mild affair, and all those who have likewise held that it will be merely a conflict between the masses of men against the classes, and all those who have ignorantly claimed that Armageddon is already past, take note of what Jehovah, by the mouth of his prophet Habakkuk, has said. The pause at this point in the prophecy is exceedingly appropriate that meditation may be given to those things which we have learned. Also in considering what follows in the prophecy it is appropriate that the musicians now put on the *forte:* 'make the song loud and strong.' Let all who love Jehovah now loudly sing: "O God, who is like unto thee!" (Ps. 71:19) "Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great, and doest wondrous things; thou art God alone."—Ps. 86:8-10.

2 Habakkuk had a vision of the universal war and of the exhibition of Jehovah's great power, and, after the brief pause, with greater force he sang: "Thou didst cleave the earth with rivers." (Hab. 3:9) "Into rivers thou splittest the earth." (*Leeser*) "With rivers thou dost cleave open the land." (*Roth.*) Has Jehovah the ability to do these things literally? The "wiseacres" of this world will answer, No. The account of the great deluge should teach them better; but they refuse to learn, hence are willingly ignorant. (2 Pet. 3:5) In the past Jehovah God has done such things literally, and at Armageddon he will do them again, even on a far greater scale. "He putteth forth his hand upon the rock; he overturneth the mountains by the roots. He cutteth out rivers among the rocks; and his eye seeth every precious thing. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light." (Job 28:9-11) "He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers." (Ps. 78:15, 16) "He opened the rock, and the waters gushed out; they ran in the dry places like a river." (Ps. 105:41) "And they thirsted not when he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out."(Isa. 48:21) These things were written aforetime for the benefit of the remnant, and foreshadowed even greater things that shall shortly come to pass.

3 In the "last days" of Satan's wicked reign there has been and is a famine, particularly in "Christendom", for the hearing of the Word of God, and Jehovah has opened up channels for his Word of truth and caused it to flow as waters on this closed organization amongst men; and thus notice and warning have been served upon Satan's earthly ruling groups and those under them. Among these are found some people of good will called "Jonadabs", and these have been reached by the refreshing waters of truth

and thereby have been divided or separated from Satan's organization. Jehovah's anointed ones, who during the stress of persecution have stood firmly and faithfully on God's side, have been privileged to carry some of these waters of truth to the thirsty ones. The worldly-wise, selfish clergy and their cruel and stubborn allies have refused the waters that have been brought to them in peace. Therefore Armageddon is next in order for them.

4 At Armageddon the splitting or cleavage of the literal earth will cause the worldly-wise and their cruel allies to go literally blind and frantic with fear and rage, and those conspirators under Gog that now make war upon Jehovah's witnesses will then fight among themselves, as did the Midianites and their allies when Gideon gave the alarm. (Judg. 7:22) Such fighting among themselves was also foretold by the circumstances recorded concerning Mount Seir, Moab and Ammon's attacking the Israelites and then fighting amongst themselves. (2 Chron. 20:22, 23) In the mighty and spectacular conflict at Armageddon the literal earth will be split with rivers flowing out from such cleavages or open places, and the peoples will be divided and split away from one another and will blindly fight one another, and, above all, the armies under Christ will smite the enemy to death, including both the visible and invisible hosts thereof.

5 Who shall behold the marvelous exhibition of Jehovah's power at Armageddon? Says the prophet Habakkuk: "The mountains saw thee, and they trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high." (3:10) The lofty and exalted government rulers of earthly institutions will see that it is Jehovah God against whom they have arrayed themselves in battle, and that now their end is come. This conclusion is fully supported by the prophecy of Isaiah 40:5: "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." It is at that time that the whole earth shall be filled with a knowledge of the glory (weight, power and name) of the Lord God. (Hab. 2:14) The nation of Israel was symbolically represented by a mountain, and when that nation became unfaithful to God he commanded his prophet to say: "Son of man, set thy face toward the mountains of [unfaithful] Israel, and prophesy against them, and say, Ye mountains of Israel, hear the word of the Lord God; . . . Behold I, even I, will bring a sword upon you, and I will destroy your high places. . . . And ye shall know that I am the Lord." (Ezek. 6:2, 3, 7) Those prophetic words now apply to unfaithful "Christendom", which was foreshadowed by unfaithful Israel. The people of the nations will see and shall greatly fear.—Rev. 1:7.

6 Shall the inhabitants of the earth tremble at the manifestation of Jehovah's power? Habakkuk sang: "And they trembled [and were afraid, *R.V.*]"; thus foreshadowing that the rulers of the earth will tremble greatly. The plain meaning here according to the Hebrew is that they twisted, whirled or writhed in pain as a woman in travail. This is supported by the inspired statement of the apostle: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thess. 5:3) It will be far worse with them than when mount Zion travailed and was in pain at the birth of the New Nation. (Isa. 66:7, 8) The mighty men of the earth who now rule in Satan's visible organization will not then feel brave and boastful, nor will they think themselves secure, as they now feel they are in their entrenched position. When they come to know that it is the power of Jehovah that is being manifested against all of those who oppose him, they shall shake and tremble with great fear and trepidation. "For in my jealousy and in the fire of my wrath, have I spoken, Surely in that day [of Gog's invasion] there shall be a great shaking in the land of Israel ['Christendom' and all other parts of Satan's organization]; . . . and all the men that are upon the face of the earth, shall shake at my presence, and the mountains [high ruling powers] shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground."—Ezek. 38:19, 20.

7 Seeing what soon shall follow, let the faithful remnant now with patience wait upon the Lord and implicitly trust in him, and, instead of being discouraged because of persecution, continue to sing with increased fervor. Habakkuk's song says: "The overflowing of the water passed by"; "the tempest of waters passed by" (*R.V.*); "a downpour of waters hath passed along." (*Roth.*) These different translations help to clarify the matter. Thus is foretold of the overflowing and victorious armies of Jehovah under the leadership of Christ Jesus that flow by and overflow and destroy the enemy. "So shall they fear the name of Jehovah from the west, and his glory from the rising of the sun; for he will come as a rushing stream, which the breath of Jehovah driveth." (Isa. 59:19, *A.R.V.*) "Behold, the Lord hath a mighty and strong one, which, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa. 28:2, 5, 6, 17) "And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of the Lord shall the As-

syrian [Satan's world power] be beaten down, which smote with a rod."—Isa. 30:30, 31.

8 Habakkuk sings: "The deep uttered his voice, and lifted up his hands on high." The Hebrew word for "deep" here contains the thought of a "roaring" abyss of waters. The picture is one of roaring and high waves, denoting either very high winds or undersea earthquakes causing a tidal wave. The deepest part of the ocean yet ascertained is near the Philippine Islands, and that vicinity is noted for tidal waves and great storms. Such a thing on a far more tremendous scale must come to pass at Armageddon, and such would cause the deepest part of the sea to be greatly disturbed. This would indicate that the people who are most completely alienated from God by reason of the influence of the Devil will at Armageddon be terribly shaken. "The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled. The clouds poured out water; the skies sent out a sound; thine arrows also went abroad."—Ps. 77:16, 17.

9 "The ships of Tarshish," operated by modern Tyre and Zidon, will not then be able to weather such stormy seas. (See *Vindication*, Book Two, page 52, and authorities there cited.) "Thus saith the Lord God to Tyrus, Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure. For thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee [modern Tyre; commercialism], and great waters shall cover thee." (Ezek. 26:15, 18, 19) "Thy rowers have brought thee into great waters; the east wind hath broken thee [Tyre; Big Business] in the midst of the seas. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin."—Ezek. 27:26, 27.

10 The power of Jehovah knows no limitation. "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places." (Ps. 135:6) In the midst of all that storm, earthquake, trembling of tumult, God's faithful remnant will be safe, and Jehovah will preserve them from it all. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah." (Ps. 46:1-3) Such assurance from the Lord brings comfort and hope to the remnant.

11 As Habakkuk had a vision, so he continued a song of the awesome demonstration of Jehovah's power at Armageddon. "The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear." (Hab. 3:11) The earth existed for a long period of time before God brought forth the sun to give light by day, and the moon for light at nighttime. (Gen. 1:16) It is within his power to take away the sun and the moon as he may will, and thus deprive the earth of its light in the daytime as well as at the nighttime. That would cause pitch-darkness to envelop the whole earth, both in the eastern and in the western hemisphere, at the same time, and surely then would come to pass and be fulfilled the prophecy, to wit, "I [Jehovah] . . . create darkness." (Isa. 45:7) In the time of old God caused Moses to stretch forth his hand toward heaven and there immediately followed thick darkness in all the land of Egypt for three days, even a darkness which might be felt, but during which darkness God's chosen people had light. (Ex. 10:21-23) That record foretells the greater darkness that shall come over all the earth at Armageddon. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible."—Isa. 13:9-11.

12 As that darkness approaches, there will be multitudes assembled "in the valley", where they will be thrashed to a finish. "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining." (Joel 3:14, 15) Jehovah's mighty army will cause the enemy to quake and tremble in the darkness. "The earth shall quake before them [the army of Jehovah]; the heavens shall tremble; the sun and the moon shall be dark, and stars shall withdraw their shining. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."—Joel 2:10, 31.

13 At Armageddon the forces of Jehovah will not need to depend upon the light of the sun or of the moon or of the stars. At that time Jehovah can, and, it seems certain, will, produce other lights of such brilliancy as will make even the sun seem dark in comparison. Imagine what will be the effect upon the earthly hosts of Satan under such conditions!

14 In this connection the words of the prayer-song of Habakkuk throw light upon the matter, to wit: "At the light of thine arrows they went, and at the shining of thy glittering spear." (Hab. 3:11) Jehovah's "bow" there will be fully uncovered (verse 9), and the flying of his arrows from the twanging bow will give light. This same part of the text is rendered

by another translator thus: "Sun, moon have stood still on high; like light thine arrows speed along, like brightness is the flash of thy spear."(*Roth.*) "The sun and moon stood still in their habitation, at the light of thine arrows as they went, at the shining of thy glittering spear." (*A.R.V.*) The language of the text so rendered is symbolic of war equipment. Arrows and spear, speeding with glittering light, would suggest shooting lights of fire or flames of fire, such as lightning or liquid fire, and every one of them making a center hit against the enemy organization. Probably the Devil has some knowledge of Jehovah's making and using liquid fire, and he has put like thoughts into the minds of some of his military men on earth and caused them to produce liquid fire for war purposes. During the World War Britain produced a military machine that would throw liquid fire for a considerable distance and wipe out a company of soldiers. Whatsoever the satanic organization brings forth in the earth will not stand before the onward march of Jehovah's host. Now Jehovah's witnesses march forward in the light of Jehovah's flashing truth, which illuminates them in this dark world. At Armageddon the forces of Christ Jesus, the great Warrior, will be equipped with missiles that will shed light wheresoever they fly, and thus provide light when it is wanted and leave the enemy in darkness at other times. For long centuries Jehovah has held his peace and permitted the enemy to continue to reproach his holy name and to persecute his faithful witnesses, but the time is near when he will act, taking the offensive. He has said to those who love and serve him: 'Wait ye upon me; for my determination is to rise up to the prey and pour out my indignation, and all of my fierce anger, the fire of my jealousy, upon the earth.'—Zeph. 3:8.

[15] The vision Habakkuk saw concerning Armageddon revealed Jehovah's victorious and irresistible force marching against the enemy and smiting the enemy upon every side. It so thrilled Habakkuk that he sang, at Habakkuk 3:12: "Thou didst march through the land in indignation, thou didst thresh the heathen [nations, *R.V.*] in anger." As the modern Habakkuk, the remnant, by faith see the victorious march of Jehovah they are filled with joy and lift their voices in songs of praise. In this text "the land" signifies the place of the habitation of the enemy, and that wicked organization's being earth-wide means that Jehovah's "arrows" under Christ will march throughout the entire earth. This was foreshadowed in times past, as stated by the psalmist: "O God, when thou wentest forth before thy people, when thou didst march through the wilderness. Selah." (Ps. 68:7) The meaning of the Hebrew word for "indignation" is as though one foamed at the mouth with great anger. That would indicate fires and burning anger, before which nothing could stand. "Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him."—Nah. 1:6, 7.

[16] With the execution of Jehovah's indignation at Armageddon no one and no power will be able to stand, and concerning this it is written: "But the Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." (Jer. 10:10) But with the early coming of this terrible visitation upon the enemies of Jehovah let none of the faithful remnant be at all dismayed or even disturbed, but let all who trust fully in Jehovah continue to sing of his power and his loving-kindness. For the comfort of his faithful children Jehovah now says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."—Isa. 26:20, 21.

[17] Here again we are reminded that the battle is not ours, but that it is the fight of Jehovah and he will do the destroying through Christ Jesus. "Thou [Jehovah] didst thresh the nations." (*R.V.*) Now the Devil and his agents, "the beast" and "the false prophet", gather all the nations against Zion, which is Jehovah's organization; and for the comfort and strength of the remnant now on earth Jehovah says: "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor. Arise, and thresh, O daughter of Zion; for I will make thine horn iron [as though Zion were a treading ox], and I will make thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." —Mic. 4:11-13.

[18] The most terrible beating the Devil's crowd will then receive at the hands of Jehovah's organization, at the hand of the Lord: "Behold, I will make thee [for thee] a new sharp threshing instrument [sled] having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff."—Isa. 41:15.

[19] This corresponds with the treading of the winepress of God's wrath, as described in Revelation 14: 17-20. These texts show that it is the purpose of Jehovah to give terrible punishment to the forces of wickedness and thus make an end of them for ever, and they will never rise up again. (Nah. 1:9) The meaning of these prophecies is now revealed to those who faithfully serve Jehovah, that they may not faint amidst persecution, nor even slack their hand, but that

they may go joyfully on declaring the message of God and his kingdom.

[20] Jehovah is always consistent, and therefore he could not save and give life to any man that would refuse to trust in him and do his best to maintain his integrity toward God. The boastful challenge which Satan flung into Jehovah's face was that none of the human race would remain faithful and true to Him when put to the test. Some people will be faithful and true to Jehovah under the most trying circumstances, and in their behalf Jehovah will exercise his power in the great battle. Concerning that salvation Habakkuk's vision led him to sing: "Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah." (Hab. 3:13) Only because the salvation of the people is related to the honor of Jehovah's name does he save them. Such as fully trust in Jehovah cry unto him: "Save me, O God, by thy name, and judge me by thy strength." (Ps. 54:1) "Salvation" here does not mean to take the one thus crying away from the earth into heaven, but it means their preservation alive upon the earth in the face of the murderous attempt of Satan and his agents to stamp out them and their work. This is another proof that some of the remnant will pass alive through Armageddon, when the nations shall be destroyed. God's promise to the "Jonadabs" is that if they will seek meekness and righteousness they may be saved in like manner. The conclusion of those who trust in Jehovah is expressed in these words: "Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me." (Mic. 7:7) "By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea." (Ps. 65:5) This would indicate that when Gog's forces are threatening to overwhelm Jehovah's people they will stand their ground and wholly trust in Jehovah, and maintain their integrity toward him, and that God will bring them through the great battle conditions. The anointed of Jehovah are those commissioned to represent God's kingdom on the earth at the present time, and Jehovah fights "for the salvation of thine anointed", that is, for their preservation. (*E.R.V.*) According to another rendering of the text God will go forth "to the assistance of thy anointed". (*Leeser*) This is in answer to the prayer of the anointed as expressed by the psalmist: "This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity." (Ps. 118:24, 25) "Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand. Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." (Ps. 20:6, 7) The remnant now on earth are God's people anointed with his spirit, even as their King the Head, Christ Jesus, is anointed. (1 John 2:20, 27; Joel 2:28, 29) Christ Jesus is Jehovah's "right arm", anointed to bring salvation to the anointed remnant at Armageddon. Only the anointed who are in the company of Christ are with him, and all the nations that profess to be followers of Christ will be on the other side in the great war. The time has come for him to tell his faithful remnant, and to these Christ Jesus says: "For the day of vengeance is in mine heart, and the year of my redeemed [anointed remnant] is come. And I looked, and there was none to help; and I wondered that there was none to uphold [but all nations against]; therefore mine own arm brought salvation unto me [the anointed followers of Christ]; and my fury, it upheld me."—Isa. 63:4, 5.

[21] The head of the totally depraved crowd of wicked ones is Satan the Devil. At the time of his rebellion God said that in his own due time he would cause the head of Satan the wicked one to be bruised or crushed. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15.

[22] Habakkuk had a vision of the actual bruising of the Devil's head, and he sings out to the praise of Jehovah: "Thou didst wound the head out of the house of the wicked, [and] destroy the foundation with the high-towering walls." (*Leeser*) "Thou hast crushed the head out of the house of the lawless one, baring the foundation up to the neck." (*Roth.*) Satan is the head of the lawless house or organization, the earthly foundation of which house rests upon the combined elements of politics, commerce and religion, including the "man of sin" or "son of perdition". (Dan. 2; 40-43) "The neck" is next to the head, and therefore would seem to picture Gog, Satan's chief officer, who is next to the Devil himself and who will be destroyed at Armageddon; and then shall come to pass the complete fulfillment of Genesis 3:15. "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you."—Rom. 16:20.

[23] The foregoing is fully supported by the following: "The Lord [Jehovah] at thy right hand [Christ] shall strike through kings in the day of his wrath. He shall judge among the heathen [nations], he shall fill the places with the dead bodies; he shall wound the heads over many countries." (Ps. 110:5, 6) That which in miniature applied to ancient Egypt will at Armageddon fully apply to Satan's organization; as it is written: "Thou didst divide the sea by thy strength; thou brakest the heads of the dragons in the waters. Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness." (Ps. 74:13, 14) Leviathan's neck is strong, but the Lord will break it completely. (Job 41:22) For many years Satan has been known and identified as the wicked one and the overhead of wickedness. Now Jehovah has uncovered and revealed to those who

trust fully in him, and has identified, the entire house of the wicked from the very foundation to the top or "the neck" of the thing. Although these truths are widely proclaimed among the people by Jehovah's witnesses, only a very small number receive the same or give to such truths any degree of serious consideration. Therefore all must know at Armageddon what is the wicked organization, and that the Devil is the head of it; and Jehovah will make this known by tearing down and completely demolishing the house or organization from cellar to attic, and thus he will lay bare the entire organization of the enemy, bringing it into complete disgrace and thereby removing doubts from all creation as to what constitutes the wicked organization in the universe.

[24] At this point in the prophecy of Habakkuk occurs the word "Selah" again. This marks another pause in the prayer-song.

[25] The prophet had visualized a complete destruction of the enemy, and so terrible was the appearance that he stood speechless and therefore paused for meditation. The description of the battle of the great day of God Almighty, as given by The Revelation and by the prophet Zechariah, and other prophecies, indicates that this will be the order of the fight: The earthly part of Satan's organization will first be destroyed; then the forces of Jehovah under Christ Jesus will attack the "land of Magog", the citadel of the wicked spirit crowd, and will completely destroy the wicked there; Satan will behold all of this, and then Christ Jesus will lay hold upon that old Serpent, Satan, Dragon or Devil, and put him completely out of the way. Those who behold the fulfillment of the great prophetic vision will be so moved by the terrible sight that necessarily they will pause and wonder with awe and fearfulness and admiration and will meditate upon the exhibition of the great power of Jehovah God. At the end of this pause the prophet Habakkuk seems to begin to recount some of the terrible things he has just visualized. Then the prophetic song is raised again with even greater force to the praise of Jehovah, and some of the details of the battle are recounted, to wit: "Thou didst strike through with his staves the head of his villages; they came out as a whirlwind to scatter me; their rejoicing was as to devour the poor secretly." (Hab. 3:14) "Thou didst strike through with his own spears the chiefs of his villages." (*Leeser*) The word "villages" here used means "chieftains" or heads of an organization. This is borne out by other renderings of the text, to wit: "Thou didst pierce with his own staves the head of his warriors" (*R.V.*); "the head of his chiefs [leaders, *margin*]." (*Roth.*) "Thou hast cursed his sceptres, the head of his warriors." (*Douay*) There are various divisions and subdivisions in Satan's organization, over which there is a chief one or head, and this is well illustrated by the Roman Catholic hierarchy, with its chieftain dwelling near Rome, at Vatican City. This organization, like other parts of the satanic crowd, has subchiefs in the various parts of the earth. All parts of Satan's organization, and particularly these chieftains, seek the destruction of Jehovah's witnesses now. In due time Jehovah disarms them and uses their own weapons to inflict punishment upon them. Jesus has said that the acts of these wicked persecutors of Jehovah's witnesses constitute a record of testimony which shall be found to be against them. (Mark 13:9) As the forces of the enemy against Gideon fought one another, so the heads of the various divisions or "villages" of Satan's organization under Gog and Satan will fight against one another. It is not at all improbable that these chieftains will hold different views as to how the fight shall be carried on and this will lead them to engage in fighting one another. The word "villages" or chieftains includes those who decide matters. All such, that is, the chieftains or judges, who make decisions, are in the conspiracy against Jehovah's anointed ones. They include big clergy, who decide to induce the strong-arm squad to go out and arrest Jehovah's witnesses; and also include the magistrates, who sit on the court benches and under the influence of the chieftains decide against Jehovah's witnesses and thus participate in carrying out the conspiracy against the Lord and his anointed. Refer now to the facts as they exist in Plainfield, New Jersey, and like places, and there we have an example of the heads of the small divisions of Satan's organization. According to the vision, and according to the facts that will come to pass at Armageddon, Jehovah will spare none of the enemy, be they great or small, but each and every one will get a just recompense. (Ezek. 9:5, 6) The curse descends upon their own heads. They have cooked up wicked schemes against the witnesses of Jehovah, and their wicked imaginations will come down on their own skulls. The faithful remnant will see this and rejoice as they mark the progressive steps of the great war, and they will sing loudly the praises of Jehovah's holy name.

[26] The police, the clergy and all of the conspirators of New Jersey have been informed by statements in their own publications that Jehovah's witnesses are engaged in the worship of Almighty God, and this information has only served to make the conspirators foam at the mouth with greater anger. These conspirators now see the unity of Jehovah's witnesses, not only in New Jersey, but in every part of the earth; and this is proved by the fact that the conspirators in the various parts of the earth communicate with one another concerning Jehovah's witnesses, and how they may act against them. The conspirators attempt to destroy Jehovah's witnesses, and concerning this says the prophet: "They came out as a whirlwind to scatter me." They "rushed out furiously to scatter me". (*Leeser*) "They storm along to scatter me." (*Roth.*) The enemy concludes that the scattering of Jehovah's witnesses would prove their undoing and would thus stop their work of giving testimony of

truth to the people. Therefore the enemy or conspirators rush to the work of persecuting the Lord's anointed. The remnant come to know that the grand rush of the enemy is futile, because God is their shield. Jehovah's battle lines remain firm and unbroken, and Jehovah turns the enemy's weapons against their own heads at Armageddon and scatters them. The remnant will see this and sing louder the praise of Jehovah.

[27] The clergy are the principal ones that hatch up schemes looking to the persecution and destruction of Jehovah's witnesses, and this they do secretly, like all workers of wicked conspiracies. Says the prophet: "Their rejoicing was as to devour the poor secretly." (Hab. 3:14) At the regular meetings of the ministerial alliance these conspirators hatch open the scheme to have the police arrest and imprison Jehovah's witnesses, while the clergy remain out of sight and pose as great, good and sanctimonious. Arriving at a conclusion of a scheme to carry on their wicked work against the Lord's anointed, these clergymen figuratively slap each other on the back and let out a guffaw, and thus rejoice that they will "devour the poor". "Their exultant thought is in very deed to devour the oppressed one in a secret place." (*Roth.*) "The poor" are the Lord's anointed ones, that is to say, the remnant. These have been brought into the secret place of the Lord. (Ps. 91:1) The 'secrecy' here clearly seems to mean secrecy on the part of the enemy to keep secret from others what they are doing and thereby disguise their movement and keep honest people in ignorance of what is really being attempted against God's people. In Germany they induce the political rulers to take violent action against Jehovah's witnesses upon the excuse that the safety of the state demands it, when in truth and in fact not one of Jehovah's witnesses has ever raised or ever will raise a hand against the state. In Quebec the persecution of Jehovah's witnesses is carried on, and the excuse or attempted justification is that these witnesses are seditionists and action against them is necessary in order to prevent seditious riots. In New Jersey and other like places the clergy induce the political and commercial crowd to take action against Jehovah's witnesses upon the ground that such anointed ones of the Lord are commercial agents engaging in a commercial business and in competition with the commerce of the land. They insist that Jehovah's witnesses cannot go about and preach the gospel unless they first ask for and receive a permit from the police, when in truth and in fact the police would not grant a permit if asked, and it is certain that Jehovah's witnesses will not ask for a permit to do what Jehovah God has commanded them to do. Those in the wicked conspiracy against the people of God secretly arrange to carry out their plans, and, like their father the Devil, they employ deceit and fraud and lies in their efforts to hide from others their wicked motive and purpose. The words of the psalmist describe the action and motives of the wicked clergy and their coconspirators. "He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent; his eyes are privily set against the poor. 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. He croucheth, and humbleth himself, that the poor may fall by his strong ones. He hath said in his heart, God hath forgotten; he hideth his face; he will never see it."—Ps. 10:8-11.

[28] The sons of Satan wearing the clerical garb attempt to camouflage their action, and thus they take crafty counsel against the anointed of God. "They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent; they are confederate against thee."—Ps. 83:3-5.

[29] They proceed upon the theory that God will give no aid to those who go about with books containing information about the Bible and God's kingdom. But the time draws near when there shall be a sudden outbreak of the battle of Armageddon, and this will bring these conspirators to painfully know that Jehovah is with his faithful witnesses and that these wicked conspirators cannot get away with their camouflaged murderous deeds. Jehovah has an intelligence office with which the "wiseacres" of Satan's crowd cannot compete and there is no possible way for them to outwit the Lord. Jehovah is never taken unawares. He knows of every secret movement of the wicked crowd. He knows what the enemy is doing, and he bids his faithful ones to be patient and wait upon him until his due time comes to act. These things Jehovah now reveals for the manifest purpose of giving comfort and hope to those of the anointed, against whom the enemy is making war. These faithful ones seeing in advance what God will do to their persecutors, they rejoice to go on in their work and not slack their hand in the slightest.

[30] Continuing to recount the deeds of the Lord against the enemy, the remnant sing: "Thou didst walk through the sea with thine horses, through the heap [*margin:* mud] of great waters." (Hab. 3:15) The seas of the enemy cannot retard the onward march of Jehovah's victorious warriors. "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." (Ps. 93:4) Although Satan and his crowd have misused the natural seas, and although that wicked one, who has alienated the symbolic seas from God, claims them for himself, neither belong to Satan. "The sea is his [Jehovah's], and he made it; and his hands formed the dry land." (Ps. 95:5) The sea does not belong to Big Business. At Armageddon Jehovah can and will walk through the seas according to his will, and nothing can prevent him. Even now Jehovah will have his witness work

done to completeness, according to his will, and all opposition thereto shall not succeed. Jehovah has given to the people whom he has selected for his name a message, and he will see to it that they deliver it. "I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. 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. 51:15, 16.

31 Habakkuk began his song with the words: "O Lord, I have heard"; and after receiving the vision of the universal war he says: "When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble; when he cometh up unto the people, he will invade them with his troops." (Hab. 3:16) The vision greatly shook and disturbed Habakkuk. The vision of Armageddon now had by the remnant, as revealed to them by the Lord, is awesome and terrible, and they cannot tell it out to others except by the grace of God. It is a declaration of the vengeance of Jehovah, and not of any man. When they tell the message to the enemy, they receive harsh reproofs and abuse at the hands of the enemy. The anointed now tremble, not, however, because of what the enemy does or threatens to do, but because of the fearful prospect that is just before of what God is going to do upon the earth at Armageddon. Some will say, as they have heretofore said, The world has enough of trouble without reminding the people of what is coming. But the faithful, on the contrary, have no hesitation in declaring Jehovah's vengeance on Satan's organization, and this they do with boldness and gladness of heart. The remnant now observe the stubbornness of men of this wicked world in resisting the message from Jehovah, and they observe the terrible execution of his judgments that will fall upon these stubborn ones. It requires a heart and mind strong of faith in Jehovah to not shrink back from the terrible and fearful days that are just ahead, but Jehovah, by filling his people with a knowledge of his will in all wisdom and spiritual understanding, gives them strength to continue boldly declaring his name and his kingdom.

32 Habakkuk trembled and said: "Because I must wait quietly for the day of trouble." (*A.R.V.*) In times past some of the consecrated have said: "I shall be glad to die and escape the time of trouble." But the faithful remnant have no such desire now. None of them are heard now to say that they want to die and go to heaven before Armageddon. The desire of the remnant is that they may live and see Jehovah execute his judgment upon the enemy in vindication of his holy name, regardless of how terrible that may be. It is Jehovah's fight, and the remnant know that he is right. Now they rest in faith and "sing aloud upon their beds" of ease. (Ps. 149:5) While they tremble for what they see coming upon the peoples of the earth, the remnant know that their own safety is in the mighty hand of God, and there they will rest. Habakkuk trembled because of the frightful destruction that will result to the people "when he cometh up unto the people"; "when he who should invade with his troops should come up against the people." (*Roth.*, margin) Manifestly this means, when Gog begins his assault, Jehovah will invade Gog's forces and will cut the enemy's forces to pieces. (Mic. 5:1, 2; Hab. 3:16, *margin*) Gog's assault must and will fail completely, and that will mark the fulfillment of the prayer-song of Habakkuk, which song the remnant now sings. The remnant continue to sing, waiting with patience for the coming of the day when God shall completely wreck the enemy organization in the universal war.

CONFIDENCE

33 At this point in the prophetic song there looms before the vision of the prophet a great calamity, but in the face of this approaching disastrous famine he expresses his full confidence. Likewise the remnant today, whom the prophet Habakkuk foreshadowed, confidently rely upon Jehovah. Having a vision of an unhappy condition, the prophet says: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls." (3:17) Does this apply to the remnant? or what is the meaning thereof?

34 The fig tree is symbolic of sweetness and good fruit. "My sweetness and my good fruit." (Judg. 9:11) To Jehovah's faithful remnant the symbolic fig tree has already blossomed, and the remnant are enjoying the sweetness of the fruit of the kingdom. They are now in the "holy land", "their own land," in the happy condition of the Lord in the secret place and under the fig tree. (Zech. 3:10) The "true vine" is Christ Jesus, who has come and has gathered his faithful unto the temple, and there the remnant are rejoicing because of the returned Bridegroom and the Lord Jesus is drinking the wine new with them. The remnant as branches of the true vine are holding forth the fruit of the vine to the praise of Jehovah. The olive is a symbol of fatness, prosperity, enlightenment, peace and unity of the remnant with Christ Jesus. (Ps. 133:1-3; Judg. 9:9) "The labour of the olive shall fail [shall lie, *margin*]." To the remnant this does not apply, because Jehovah's servant is 'like a green and fruitful olive tree in God's house'. (Ps. 52:8) The "two [symbolic] olive trees" stand beside Jehovah's lamp. The remnant are illuminated and are constantly being fed upon the blessed things revealed to them by reason of the illumination of God's Word. (Zech. 4:3, 11, 12; see *Preparation*, page 65) "The fields yield no food." (*Leeser*) On the contrary, the remnant now receive "meat in due season" in abundance, which is furnished them by Jehovah.

(Pss. 104:27; 145:15) Zion's children are being taught by Jehovah their Father, and they are fed upon the finest of wheat. (Ps. 147:14) The work of the remnant in the field increases to the praise of Jehovah. "From the fold the flocks are cut off." (*Leeser*) As to the remnant the reverse is the truth. They are brought into the flock of God, into the temple of Jehovah, and he, the great Shepherd, and Christ Jesus, "the good Shepherd," now abundantly provide food for that flock. (Ezek. 34:11-16) "There shall be no herd [of plowing oxen] in the stalls." "And there are no herds in the stalls." (*Leeser*) As to the remnant, now they are restored to the Lord and brought into the temple, and are going forth at the command of the Lord to bring the fruit of the kingdom to the people. There are "herds" in the stall of the Lord. "And I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord." (Ezek. 36:11) "Herds" in this text has the meaning of beasts of burden. At the present day Jehovah's witnesses have many beasts of burden to help them carry on the Lord's work, such as the radio, transcription machines, phonographs, books, *Watchtower*, sound cars, and so forth. There never has been such an active witness to the Lord's name as at the present time. Jehovah says to his faithful people through his prophet Isaiah: "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there. And [the plains of] Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me." (Isa. 65:9, 10) All the facts show that this part of the prophecy, at Habakkuk 3:17, does not apply to the faithful remnant.

[35] There is another class of people now on earth, a people of good will toward God, growing up in the stalls. (Mal. 4:2) These are having a part in bearing the burden by carrying to the people and proclaiming the message of the kingdom. These "Jonadabs" refuse to don the vestments of Satan's crowd, and hence they are not cut off from the stalls, but are in the favor of the Lord.

[36] The conditions that actually exist today within the ranks of God's people show that the foregoing verse seventeen of Habakkuk's prophecy, describing a condition of great famine, cannot apply to God's people. This conclusion is further supported by the words of verse eighteen of the prophecy. The famine condition described in verse seventeen must apply to someone; but there is no famine now amongst God's people for the hearing of his Word and proclaiming his message, but exactly the opposite condition exists. The prophet Habakkuk said that, regardless of this calamitous condition, he would rejoice; and even so now the joy of the remnant daily increases. Then what is the proper application of verse seventeen? The answer is plain when we see that exactly the condition there described by the prophet Habakkuk exists today in the land of unfaithful "Christendom". Like Israel, "Christendom" claims to serve God. In 1918 the Lord came to his temple, the kingdom having been set up. "Christendom," instead of receiving the King, rejected God's provision and turned to that abominable thing, the League of Nations, and set it up instead of the kingdom. Since 1918 "Christendom" is in this condition of famine. Particularly since 1928, when the seventh vial was poured out, and when the declaration was proclaimed at the Detroit convention against Satan and in favor of Jehovah, and was widely published throughout the earth; and from that time onward the deplorable condition described in Habakkuk 3:17 has been upon "Christendom", and from which she can never recover. Shortly following that declaration in 1928 the great economic depression came upon "Christendom", and is still on. Symbolically and literally famine and pestilence now affect "Christendom", and daily the conditions described grow worse. "Christendom" is now completely cut off from the favors of Jehovah, as the description in verse seventeen above plainly sets forth.

[37] In spite of all this miserable condition now existing, Habakkuk looks upon it and says: "Yet I will rejoice in the Lord, I will joy [*Hebrew:* I will jump for joy, exult] in the God of my salvation." (Verse 18) The world-wide depression affects Jehovah's witnesses somewhat, in this, that they are compelled to practice the strictest economy in order to provide the things decent for themselves, but they are not so much concerned about temporal blessings. They are seeking first the kingdom of God, and according to his precious promise the things needful for them he supplies. The Scriptures' being fully supported by the physical facts, including the present-day miserable conditions of "Christendom", is further proof to the remnant that Armageddon is near at hand.

[38] The Lord at his temple has enlightened the remnant, and they rejoice and sing: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Isa. 61:10) Here at the temple the Lord has enlightened his people and made them strong and bold to go forth as his witnesses and declare the message of the kingdom. The call for workers in the field has not fallen off, but, on the contrary, the response has been the greater and the witness work has continued to increase. The continuous movement forward of Jehovah's little band of witnesses, and their continuous feeding upon the precious food which Jehovah has provided for their spiritual well-being, causes them to shout and jump for joy. They have come fully to realize the words of Nehemiah, "The joy of the Lord is your strength."

(Neh. 8:10) The giving of the witness has caused some to grumble and complain, but the effect upon the remnant has been to increase their joy. Many of Jehovah's witnesses now find that they must live in house-cars or tents and get their daily food by strenuous efforts, but these things do not dampen their zeal and joy. The persecution of the enemy increases, but this does not stop them from rejoicing. On the contrary, they continue to "joy in the God of my salvation". They see and know that the day of the vindication of Jehovah is at hand and therefore the time of their deliverance draws near. They see that now the words of Jesus apply to them: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28) The remnant know that they are on the side of Jehovah and that he is their God. "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." (Ps. 68:20) The deliverance and salvation of the remnant will come fully at Armageddon, and to that happy time the remnant now look forward with great rejoicing, because the name of Jehovah is involved and will there be vindicated. To share in the vindication of his name, and not in earthly comforts, is the cause of their rejoicing. They sing: 'Jehovah is "the God of my salvation".' "God is the strength of my heart, and my portion for ever." —Ps. 73:26.

[39] Terrific pressure is now being put upon Jehovah's witnesses to make them yield to the enemy. Laws are being enacted to compel these faithful ones of the Lord to cease their work and yield to Satan's crowd; but instead, the modern-day Habakkuk class sings: "The Lord God is my strength and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments."—Hab. 3; 19.

[40] David uttered a like song when Jehovah delivered him from the hand of the enemy. (Ps. 18:31-46; 2 Sam. 22:1, 32-35) The Lord's people are here likened unto the hind, the feet of which are swift and sure. "He maketh my feet fleet as those of the hinds." (*Leeser*) The remnant are swift to elude the multitude of the enemies, and fleet and sure of foot to hasten to the great Rock of their salvation and climb up high to safety and to there hide themselves in places inaccessible to their pursuers. Jehovah keeps the faithful ones informed in advance, and they are prompt to move as he directs them. Like the timid hind, they keep away from the hounds that pursue, and as faithful servants of God they avoid the haunts of worldly men, for they are not of this world. (Job 39:1) They continue to sing: "Jehovah . . . will make me to walk upon my high places." (*A.R.V.*) Israel turned to Satan's worship in the high places. (1 Ki. 3:2) Jehovah's faithful remnant worship God upon the true and approved high places, far above and hence safe from the enemy. Let the remnant be assured that as long as they keep in these heights of service and devotion they are on The Rock and are safe under the protection of the Most High. (Ps. 18:2) From these high places the remnant will witness the battle of the great day of God Almighty and will see Jehovah win. The high places of the enemy Jehovah will completely tread down.—Amos 4:13; Mic. 1:3.

[41] This song-prayer is dedicated to the "chief musician". According to Psalm 68:24, 25 this prayer-song is accompanied by stringed musical instruments. "For the Chief Musician, on my stringed instruments." (*A.R.V.*) "On my double harp."(*Roth.*) The chief musician was an overseer. (Psalm 4, title, *margin*) In this prayer-song of the remnant the chief singer would represent Christ Jesus, Jehovah's Messenger at the temple, who oversees and directs the temple singers. Thus Jehovah inspired Habakkuk to dedicate the prayer-song to the great Vindicator of Jehovah's name; which fact implies that the remnant, who are the feet members of the Vindicator, must take their signals from him and sing. They are now singing a stanza of the new song.—Rev. 14:1-3; Ps. 33:3, 4.

[42] The time is near when the peoples of earth, who have heard the sound of the voice of Jehovah's witnesses proclaiming his name and his kingdom, will know that Jehovah sent these singers amongst them: "And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them."—Ezek. 33:32, 33.

[43] Again the loving-kindness of our God is made known to his people, and this by the revelation to them of the prophecy of Habakkuk. That prophet of olden days saw some undergoing great persecution and suffering indignities at the hands of others, and he cried unto God to know the reason why. For some time the modern Habakkuk, which is the remnant, have been suffering great indignities at the hands of Satan's organization, and these have wondered why; and beholding the increasing iniquity and the continuous defamation of God's name, they have cried unto the Lord. As Habakkuk inquired of God for the reason, likewise the remnant now stand on the watch, seeking to know from the Lord the reason why such things have come to pass. Now they have learned that Jehovah God permits the enemy to continue to persecute the remnant in order that the remnant may have an opportunity to maintain their integrity toward God and in order that the acts of the enemies may be testimony against themselves. Then Jehovah shows his people that soon he will march through the land and destroy the enemy forces and completely vindicate his own great name. The vision of that battle at Armageddon is given to Habakkuk, and the remnant now are permitted by faith to see something of the manner in which it will be conducted. It will be far too stupen-

dous, awe-inspiring and overwhelming for any human language to now describe it. The remnant by faith see what is coming within a short time, and knowing that it means Jehovah's vindication and their own deliverance, they break forth in song.

44 True to the prophecy of the Lord, the day is here for the final test, and Satan's hordes are bent on forcing all who serve God to become unfaithful, fall away and die. The enemy is certain to fail in his efforts. Those who love and serve Jehovah do not now lean to their own understanding, but they are trusting in the Lord; and, true to his promise, he is guiding them in the way they should go. The prayer of the inspired apostle is answered in this day, and the faithful are now "filled with the knowledge of his [Jehovah's] will, in all wisdom and spiritual understanding", and thus they are made strong. The remnant have learned the purpose of Jehovah and his will concerning them, and they fully appreciate that the hour for the crucial test is here. Therefore let the remnant in Germany, Quebec, New Jersey, and any other place on the earth, and regardless of all manner of persecution, stand firm and rely confidently upon Jehovah. The enemy is vicious, cruel and desperately bent upon the destruction of God's faithful ones. The persecution of the faithful will increase from now on until the great war. We should expect nothing else nor desire anything save what Jehovah permits. While within themselves the remnant are without strength to withstand the enemy, let each one remember that "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. Happy art thou, O Israel [Jehovah's chosen people]: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. 33: 27, 29.

45 What more could we ask or desire than to be in the fight on the side of Jehovah? We know he is going to win and to deliver those who are faithful to him. The Lord is in his holy temple; the remnant are gathered unto him at Armageddon; the war is at hand, and the persecution will continue upon Jehovah's witnesses; but they will fear neither man nor devil, regardless of all the vicious laws now existing or being enacted and enforced against the anointed of the Lord, and, regardless of all the cruel persecution and reproaches that come upon them, none of the remnant will quake or fear now, nor will they slack their hand in the work to announce the kingdom. This is a most blessed fight, and blessed is he that hath a part therein and remains true and faithful to the Most High. Since first we knew the Lord we have had a desire to dwell in his house for ever. We now gathered into the temple, that desire to remain for ever with the Lord has been greatly increased. Let every one of the remnant therefore remain firm and steadfast in the Lord, who has provided and will continue to graciously provide in these days of distress meat for their strength, comfort and hope, guaranteeing salvation unto all those who love and serve him. Let all such now together lift up the head and join their voices together in singing: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. 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 enquire in his temple. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."—Ps. 27: 1-6.

QUESTIONS FOR STUDY

¶ 1. When and how will all come to know of Jehovah's unlimited power? What is now seen as to the magnitude and the outcome of Armageddon?

¶ 2-4. Show that Habakkuk's statement "Thou didst cleave the earth with rivers" was at that time a historical truth, and whether, as a prophecy, fulfillment thereof is now taking place.

¶ 5-10. With scriptures, apply, both as at that time a historical fact and as a prophecy now due to be fulfilled or already in course of fulfilment: (a) "The mountains saw thee, and they trembled." (b) "The overflowing of the water passed by." (c) "The deep uttered his voice, and lifted up his hands on high." Who will see and understand this marvelous exhibition of Jehovah's power? and how will they be affected thereby?

¶ 11-14. As in the foregoing apply also (d) "The sun and moon stood still in their habitation." (e) "At the light of thine arrows they went, and at the shining of thy glittering spear."

¶ 15-19. As indicated by related scriptures, point out when and why Jehovah did (prior to the time of Habakkuk's vision) and will (in fulfillment of the prophetic statement) "march through the land in indignation" and "thresh the heathen in anger". Account for Jehovah's so long permitting his name to be reproached and his faithful witnesses to be persecuted and only in this day revealing his purpose and making clear his recorded prophecies.

¶ 20. Who are "thy people" and "thine anointed" (verse 13)? When and on what condition will Jehovah 'save' them, and how, and why?

¶ 21-23. With supporting scriptures, explain and apply the prophetic statement, "Thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck."

¶ 24-26. What do the prophecies indicate as to the order of the battle of the great day of God Almighty? Point out the fitness of the expression "Selah" here again appearing in the prophetic prayer-song. How and when will Jehovah "strike through with [the head's own] spears the chiefs of his villages"? With facts in illustration, apply the expression "They came out as a whirlwind to scatter me".

¶ 27-29. Show, by facts in evidence, that the prophetic statement "Their rejoicing was as to devour the poor secretly" is now in course of fulfillment.

¶ 30. When and how did Jehovah do as declared in verse 15?

How will he bring about fulfillment of that part of the prophecy?

¶ 31, 32. Apply verse 16.

¶ 33-36. To whom does verse 17 apply? and what are the scriptures and facts in proof of such application?

¶ 37, 38. For whom are the prophetic expressions of exultation of verse 18 provided? Account for this exultation in the face of conditions foreshown in verse 17.

¶ 39, 40. Point out the meaning and application of the prophetic statement (verse 19), "The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places."

¶ 41, 42. Explain and apply the dedicatory expression, "To the chief singer on my stringed instruments."

¶ 43, 44. What, then, do God's people now see to have been foreshown in Habakkuk's crying unto God and desiring to know the reason for the persecution and indignities some were suffering at the hands of others, and in his later statement, "And the Lord answered me"?

¶ 45. What do the remnant now see as to the privilege, responsibility and security attending their present relationship to the Lord? What are some of the great blessings they, by his grace, already enjoy, as foretold in Psalm 27: 1-6? Why has Jehovah thus bestowed his favor?

LETTERS

JEHOVAH DOES ALL THINGS WELL

DEAR BRETHREN:

Jehovah is great in the midst of his people and greatly to be praised. Everyone who participated in lifting the banner of His name at the Washington convention can attest to that fact.

The spirit of the Lord was manifest throughout the entire assembly, but was most evident on Sunday, June 2, when on that memorable occasion the message "Government", given to the ends of the earth by Brother Rutherford, from the Washington Auditorium, thrilled the heart of everyone who earnestly prays for God's kingdom.

At Washington, in addition to the 22,000 at the Auditorium, and the entire residential area covered by WOL, there were also three points in the city of Washington proper, and forty other places surrounding Washington, at which sound cars picked up and rebroadcast the speech to over 120,000.

Later reports were verified that congressmen, cabinet members, ambassadors, and all official Washington heard.

In consideration of the fact that this picture was reproduced in nearly every capital and large center in the world, without doubt the largest listening audience ever to hear a message, heard the testimony that Jehovah's kingdom under Christ will now replace all others.

In proof that this message was from the Lord, he arranged the atmospheric conditions to cause the clearest broadcasting hour in radio history for reception throughout the earth from 3 to 4 p.m. Eastern Standard time, for that great proclamation.

Prior to this speech nearly ten thousand announcements had been made by sound cars, pointing to the big event of the assembly.

In addition to the field report attached, 175,000 radio folders were placed in Baltimore and 250,000 in territory surrounding Washington, advertising the public address.

After the Washington newspapers had broken their contracts, and refused to publish this speech, seventy-five thousand special letters were distributed in one hour throughout the city, as per the attached, informing the people of what had taken place, and that *The Golden Age* would bring them the printed message in a special edition.

Five hundred and twenty-five pioneer trailers and house-cars were encamped in near-by Virginia a short distance from the Auditorium. A repair shop, manned by the willing hands of the Lord's people, repaired over seventy cars and sent everyone away in time to have part in the service and return to their homes at the conclusion of the convention.

A terminal was also provided for all sound cars to be inside and protect the equipment, from which point the cars left each morning.

Wonderful weather was provided for the whole occasion by the Lord, which enabled 8,390 witnesses to place 210,196 books and booklets among the people.

Over ten thousand rooms were supplied for housing 20,000 delegates. Of these only 600 were in hotels; all the rest lodged in private homes. This has left a lasting impression upon the householders of Washington. At the first service meeting after the convention, at the local headquarters, the throng of newcomers was so great that every available space was used on the ground floor to accommodate them.

Many of these have subscribed for *The Golden Age* and *The Watch Tower*, and the keynote of the convention concerning the companions of Jehovah's witnesses has already found a ready response here.

It was a thrilling picture to behold the 840 of good will, who were immersed Saturday afternoon at the Takoma Park pool, but it was learned this is only a part of those who desire to go on record as standing for the Lord and his kingdom.

After Brother Rutherford's talk on Monday afternoon, regarding the hierarchy's domination of the public press, and they clearly saw the two forces coming together, one for the Lord, and the other against the kingdom, many more stated their intention of being identified on the Lord's side. So, after the witnesses trek home, it is reasonable to believe that they will have a joyful work before them in providing service for these new ones to join the army of those who praise Jehovah.

By the Lord's grace, the cafeteria supplied the immediate needs of all, which enabled the publishers to use as much time as possible in the field service and meetings.

The book, territory, pioneer and other departments all worked in unity to supply the workers.

Over 1500 pioneers were cared for with facilities as to board and lodging, all of which the Lord provided, that there should be nothing lacking among those who serve him.

The whole staff, and particularly those of Washington, join in expressing appreciation for the privilege of having all the Bethelites in their homes, that they might share all things with the family of God. This includes the pioneers, regional directors, and those of foreign lands, all of whom were provided for as directed by Brother Rutherford.

It is noteworthy that thousands phoned, wrote, and called in person at the Society's Washington office requesting copies of the speech "Government" immediately after the convention, and that the Washington radio station, WOL, immediately requested a renewal of its contract that it may continue broadcasting the Watch Tower programs. This was due to the great interest manifested by inquiries to that station relative to the speech on the subject "Government", which inquiries proved to be only the beginning. This office has been literally showered with requests for copies of this great message.

On Tuesday trailers, autos, busses, and trains carried a joyous throng back to their territories, with the many thousands expressing their determination to carry on for Jehovah and for Christ's kingdom.

The brethren at the factory supplied the equipment in fine style. The publishers in the field and at the convention headquarters faithfully stuck to their assigned places and gave splendid co-operation toward a smooth-running organization befitting the Lord's army.

I count it the greatest privilege to serve our God and our King, and fight shoulder to shoulder in the ranks with them and with you. For this I give thanks to the One who does all things well.

Greetings and kind wishes that He will bless Brother Rutherford and all of you forever to honor his name, which alone is Jehovah.

Your fellow servant to the King Eternal,

ANTON KOERBER.

"ONLY THE TRUTH GIVES STRENGTH"

DEAR BROTHER RUTHERFORD:

I must not take much of your time. I know you are a very busy man; but I have many times, while busy with so many duties as a poor farmer's wife, thought I must just write a line to say how much every day I thank God for your great courage in giving poor suffering humanity the truth of God's Word. How I look forward to each new book and booklet and *The Watchtower!* New truth keeps coming out all the time. How comforting! How cheering! Only the truth gives strength and builds up.

How we do praise God that this wonderful truth has been revealed to us. Nothing else matters. We have learned to pray only for our daily bread as far as material things go; the food of God's Word is far more important, and we are full of thankfulness for this.

We have a small, cheap radio, and I didn't expect for a minute we should be able to get your message this a.m., "Universal War Near," from Salt Lake City, KSL, as Salt Lake has been fairly good early in the morning but fades away around nine o'clock. To our surprise this morning your lecture started coming in clear as a bell, never missed a word, and continued to do so right up to 11:30; and I was one who stood up with you and said, "Aye!" And oh, what a message! How glad to have received it, and what strength and courage it gave us! and it surely would appear it was by special power of the Lord it came to us. I'm sending to Toronto for 50c worth of the *G.A.* with this lecture in printed form to give to the people of this community.

Again God bless you.

M. DUNN, *Canada.*

LIGHT UNFOLDING BEAUTIFULLY

DEAR BROTHER RUTHERFORD:

I cannot refrain longer from expressing my thanks for the many benefits bestowed upon us pioneers and for the wonderful equipment and co-operation of all at Bethel. The *Year Book, Jehovah,* convention allowance and, best of all, the recent *Watchtowers* on Gideon are all so helpful and delightful. One feels like doing as Gideon did when he heard the dream: he worshiped God; and so do we as we see the light unfold so beautifully from the temple. "Praise ye Jehovah."

A fellow witness,

MRS. WOOD TOULSON, *Pioneer.*

INCOMPARABLE SOURCE OF INSPIRATION

DEAR BROTHER RUTHERFORD:

It is my privilege to report to you the attendance at our Monday evening study. This averaged 10 during February.

The members of the Bethel family here find the careful and reverent study of *The Watchtower* a source of inspiration not comparable with anything else. We are now studying the articles entitled "Jehovah's Battle" and are delighted to note how beautifully the pictures therein given harmonize with truths before seen. The consideration of these prophetic truths has blessed and continues to bless and strengthen our faith and increase our ability to praise and serve Jehovah. We appreciate with all our understanding the great goodness of our loving and wise Father, and desire only that we may have the privilege of serving him and praising him for ever.

With grateful thanks, I am

Your fellow worker,

F. C. WAINWRIGHT, *Toronto.*

(*Continued from page 208*)

NEW YORK

Albany	WABY	Su	4:45pm
Auburn	WMBO	Su	6:30pm
		Sa	2:15pm
Bing'mton	WNBF	Su	7:15pm
Brooklyn	WBBR	Su	10:15am
Su 6:30pm		Mo	10:30am
Tu 10:30am		Tu	6:30pm
We 10:30am		We	6:30pm
Th 10:30am		Th	6:30pm
Fr 10:30am		Fr	6:30pm
Buffalo	WGR	Su	10:00am
Elmira	WESG	Su	10:15am
Freeport	WGBB	Su	9:00am
Tu 7:00pm		Th	7:00pm
Jamestown	WOCL	Su	9:30am
New York	WBNX	Su	2:30pm
New York	WMCA	Su	10:15am
New York	WOV	Su	4:30pm
Saranac L.	WNBZ	Su	10:15am
Tu 4:15pm		Th	4:15pm
Wh. Pl'ns	WFAS	Su	6:00pm
Mo 1:00pm		Sa	9:00am

NORTH CAROLINA

Asheville	WWNC	Th	1:30pm
Charlotte	WSOC	Su	9:45am
Greensboro	WBIG	Su	9:45am
Raleigh	WPTF	Su	9:45am

NORTH DAKOTA

G'd Forks	KFJM	Su	2:30pm

OHIO

Akron	WADC	Su	1:45pm
		We	11:15am
Akron	WJW	Su	5:30pm
		We	2:00pm
Cleveland	WHK	Su	10:30pm
Tu 11:30am		Th	2:30pm
		Fr	7:30pm
Cleveland	WJAY	Su	9:45am
Columbus	WAIU	Su	10:00am
		Th	7:15pm
Columbus	WBNS	Su	8:45am
Mo 2:15pm		We	2:15pm
		Fr	2:15pm
Dayton	WSMK	Su	1:30pm
Toledo	WSPD	Su	9:30am
		Sa	8:30am
Youngst'n	WKBN	Su	10:00am
		We	4:30pm
Zanesville	WALR	Su	10:00am
		We	4:15pm

OKLAHOMA

Elk City	KASA	Su	1:15pm
Okl'a City	KOMA	Su	2:00pm
Ponca City	WBBZ	Su	10:00am
		We	9:00pm
Shawnee	KGFF	Mo	8:45pm
We 8:45pm		Fr	8:45pm
Tulsa	KVOO	Su	9:15am

OREGON

Klamath F.	KFJI	Mo	8:15pm
Marshfield	KOOS	Mo	1:30pm
Medford	KMED	Tu	1:30pm
Portland	KWJJ	Su	4:15pm

PENNSYLVANIA

Glenside	WIBG	Su	10:30am
Johnstown	WJAC	Su	4:30pm
Philad'a	WCAU	Su	12:00 nn
Philadelphia	WIP	Su	7:00pm
Pittsb'gh	KQV	Su	10:15am
Tu 1:45pm		Th	1:45pm
Reading	WEEU	Su	3:45pm
		We	3:45pm
W'msport	WRAK	Su	5:30pm
York	WORK	Su	3:00pm

PHILIPPINE ISLANDS

Manila	KZEG	Su	7:00pm
		Th	7:00pm

SOUTH CAROLINA

Greenville	WFBC	Su	10:00am
Spart'b'g	WSPA	Su	6:30pm

SOUTH DAKOTA

Pierre	KGFX	Su	12:00 nn
Tu 4:00pm		Th	4:00pm
Watertown	KWTN	Su	9:15am
We 8:45pm		Fr	8:45pm

TENNESSEE

Cha'nooga	WDOD	Su	1:15pm
		Th	8:00am
Jackson	WTJS	Su	1:30pm
We 5:30pm		Fr	5:30pm
Knoxville	WROL	Su	7:00pm
Memphis	WMC	Su	4:45pm
Memphis	WREC	Su	10:30am

TEXAS

Amarillo	KGRS	Su	9:00am
Austin	KNOW	Su	10:00am
Corpus Chr.	KGFI	Su	9:00am
We 6:45pm		Fr	6:45pm
Dallas	KRLD	Su	10:30am
Dublin	KFPL	Th	8:00pm
		Fr	8:45am
El Paso	KTSM	Su	1:15pm
Ft. Worth	KTAT	Mo	5:15pm
We 5:15pm		Fr	5:15pm
Galveston	KLUF	Mo	8:00pm
		We	8:00pm
Houston	KXYZ	Su	10:00am
S. Angelo	KGKL	Su	1:45pm
		Th	9:00am
S. Antonio	KTSA	Su	10:45am
Tyler	KGKB	Su	9:15am
We 9:30am		Fr	9:30am
Wichita F.	KGKO	Su	1:15pm
		Th	5:15pm

UTAH

Ogden	KLO	Su	3:15pm
		We	5:00pm
Salt L. City	KSL	Su	10:45am

VERMONT

Rutland	WSYB	Su	10:00am
		Th	5:30pm
St. Albans	WQDM	Su	1:00pm

VIRGINIA

Ch'lottesv.	WEHC	Su	10:45am
Danville	WBTM	Su	10:15pm
Lynchb'g	WLVA	Su	12:45pm
Norfolk	WTAR	Su	10:00am
Petersb'g	WPHR	Su	2:00pm
		Th	10:00am
Richmond	WRVA	Su	12:15pm
Roanoke	WDBJ	Su	12:30pm
		We	5:00pm

WASHINGTON

Aberdeen	KXRO	Su	1:15pm
Bell'ham	KVOS	Su	10:00am
		Th	5:15pm
Seattle	KJR	Su	10:30am
Seattle	KVL	Mo	4:15pm
Tu 4:15pm		We	4:15pm
Spokane	KFIO	Su	9:30am
Spokane	KGA	Su	5:45pm
Tacoma	KVI	Su	2:45pm
Walla Walla	KUJ	Su	7:45am
		Su	1:30pm
Wenatchee	KPQ	Su	1:00pm
Yakima	KIT	Su	10:00am
		Th	7:00am

WEST VIRGINIA

Bluefield	WHIS	Su	9:00am
		Fr	8:00am
Cha'ston	WCHS	Su	4:00pm
Fairmont	WMMN	Su	12:45pm
Hunt'ton	WSAZ	Th	4:00pm
Wheeling	WWVA	Su	10:00am

WISCONSIN

La Crosse	WKBH	Su	12:00 nn
Madison	WIBA	Su	10:00am
Mani'woc	WOMT	Mo	7:00pm
		Th	1:00pm

WYOMING

Casper	KDFN	Su	10:30am
		Th	8:45pm

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 8:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 9:30pm Su 11:40pm
We 6:30pm
Sydney 2-UE Su 9:00am
W'ga W'ga 2-WG Su 9:30am
We 8:30pm

QUEENSLAND

Brisbane 4-BC Su 10:15am
Mackay 4-MK Su 10:15am
Marybor'gh 4-MB We 9:45pm
Rockh'pton 4-RO We 10:00pm
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Su 4:45pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 8:45pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 9:00pm
Melbourne 3-AK Su 2:15pm
Melbourne 3-AW Su 10:15am
Sale 3-TR Su 6:30pm
Swan Hill 3-SH Su 9:00pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

WALLONIA-BONNE
(201.7m) ESPERANCE
We 8:45pm

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKEV Su 11:45am

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:30pm
Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm

CHINA

Shanghai XMHA Su 7:30pm

CUBA

Caibarien CMHD
Spanish Su 7:00pm
Havana CMK Su 11:30am
Spanish Su 9:00pm
Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Paris RADIO L L PARIS
We 8:15pm
Paris RADIO NATAN
VITUS Su 12:00 nn
Tu 7:45pm Th 7:45pm
Sa 7:45pm
Toulouse RADIO
TOULOUSE We 7:50pm
Sa 7:50pm

UNITED STATES

ALABAMA

Birm'ham WAPI Su 12:45pm
Birm'ham WBRC Su 10:00am
Dothan WAGF Su 1:30pm
M'tgomery WSFA Su 3:45pm
Muscle S. WNRA Su 6:00pm
We 8:00pm Fr 8:00pm

ALASKA

Anchorage KFQD We 9:30pm
Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Bisbee KSUN Su 4:00pm
We 4:00pm Fr 4:00pm
Jerome KCRJ Mo 5:15pm
We 5:15pm Fr 5:15pm
Spanish Th 4:30pm
Prescott KPJM Su 5:45pm
We 5:45pm Fr 5:45pm
Tucson KGAR Su 5:45pm
We 7:00pm Fr 7:00pm
Yuma KUMA Su 6:15pm
Spanish Su 6:00pm

ARKANSAS

Fay'ville KUOA Su 12:45pm
We 11:30am Fr 4:30pm
Hot Sp'gs KTHS Su 2:15pm
Little R'k KARK Su 9:00am
Little R'k KGHI Su 7:00pm
We 5:30pm Fr 5:30pm
Little R'k KLRA Su 10:30am
Paragould KBTM Su 10:00am
We 11:30am
Texarkana KCMC Su 12:45pm

CALIFORNIA

El Centro KXO Su 10:00am
Eureka KIEM Su 10:30am
Fresno KMJ Su 3:45pm
Hollywood KNX Su 7:45pm
Long B'ch KGER Su 10:45am
Los Angeles KTM Su 9:30am
Su 8:00pm Th 8:00pm
Oakland KLS Su 11:15am
We 2:45pm Fr 2:45pm
Oakland KROW Su 10:45am
Su 7:15pm We 8:15pm
Fr 9:15pm Sa 10:45pm
Sa'mento KFBK Su 9:30am
S. F'cisco KSFO Su 2:45pm
Stockton KGDM Su 9:30am
We 7:15am Fr 1:15pm

COLORADO

Col'o Spr. KVOR Su 10:30am
We 5:15pm
Denver KFEL Su 6:45pm
Grand J'n KFXJ Su 1:15pm
Greeley KFKA Su 6:45pm
Lamar KIDW Su 3:00pm
Tu 1:00pm Fr 3:00pm
Sterling KGEK Mo 12:45pm
We 12:45pm Fr 12:45pm

CONNECTICUT

Bridgeport WICC Su 10:30am
Waterb'y WIXBS Su 10:00am

DELAWARE

Wilm'ton WDEL Su 6:15pm

DISTRICT OF COLUMBIA

Washington WOL Su 6:00pm

FLORIDA

Jacksonv. WMBR Su 10:00am
Miami WIOD Su 5:30pm
Miami WQAM Su 5:15pm
Orlando WDBO Su 12:45pm
Pensacola WCOA Su 1:00pm
We 6:45pm

GEORGIA

Albany WGPC Su 10:30am
Athens WTFI Su 9:45am
Atlanta WGST Su 5:45pm
Atlanta WJTL Su 2:15pm
Augusta WRDW Su 3:00pm
Th 8:00pm
Columbus WRBL Su 9:30am
La Grange WKEU Su 3:00pm
We 3:00pm Fr 10:00am
Macon WMAZ Su 4:00pm
Rome WRGA Su 12:30pm
We 8:45pm Fr 8:45pm
Savannah WTOC Su 1:00pm
Tho'sville WPAX Mo 5:00pm
Th 5:00pm

HAWAII

Honolulu KGMB We 11:45am
Fr 7:15pm

IDAHO

Boise KIDO Su 10:45am
Idaho Falls KID Su 10:00am
Nampa KFXD Su 11:00am
Mo 7:45pm
Twin Falls KTFI Su 10:45am
Su 4:15pm

ILLINOIS

Bloom'ton WJBC Su 9:45am
Chicago WCFL Su 8:00am
Decatur WJBL Su 10:00am
Fr 6:30am
Harrisb'g WEBQ Su 6:00pm
Quincy WTAD Su 12:30pm
We 1:00pm
Rockford WROK Su 10:15am
Su 9:30pm We 9:30pm
Springf'd WCBS Su 12:30pm
Sa 11:15am
Tuscola WDZ Su 12:45pm

INDIANA

Ind'apolis WIRE Su 10:00am
Th 1:00pm
Muncie WLBC Su 4:15pm
Fr 4:30pm

KANSAS

Coffeyville KGGF Su 1:45pm
Th 8:45pm

LOUISIANA

Shrevep't KWKH Su 10:15am

MAINE

Bangor WLBZ Su 10:45am

MARYLAND

Baltimore WFBR Su 12:45pm
Cumberl'd WTBO Mo 1:15pm
We 1:15pm Fr 1:15pm
Hagerst'n WJEJ Su 10:15am

MASSACHUSETTS

Babson P. WBSO Su 12:30pm
Boston WHDH Su 10:00am
Boston WNAC Su 10:00am
Springf'd WMAS Su 10:30am
Worcester WORC Su 10:30am

MICHIGAN

Calumet WHDF Tu 5:45pm
Detroit WJR Su 10:00am
Jackson WIBM Su 6:30pm
Kalamazoo WKZO Su 9:45am
We 1:15pm

MINNESOTA

F'gus Falls KGDE Su 10:00am
Min'apolis WDGY Su 2:00pm
Moorhead KGFK Su 7:30pm
We 4:30pm Fr 4:30pm

MISSISSIPPI

Gulfport WGCM Su 12:45pm
We 8:45pm
Hattiesb'g WPFB Su 1:30pm
We 7:30pm
Laurel WAML Su 1:00pm
Meridian WCOC Su 10:00am
We 6:45pm

MISSOURI

Columbia KFRU Su 12:00 nn
We 7:15am
Kans. C'y KWKC Su 2:00pm
Tu 7:00am

MONTANA

Kalispell KGEZ Su 9:00am

NEBRASKA

Kearney KGFW Su 10:00am
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:15am
Scottsbl'f KGKY Su 10:15am
We 5:45pm Fr 5:45pm

NEVADA

Reno KOH Su 10:30am

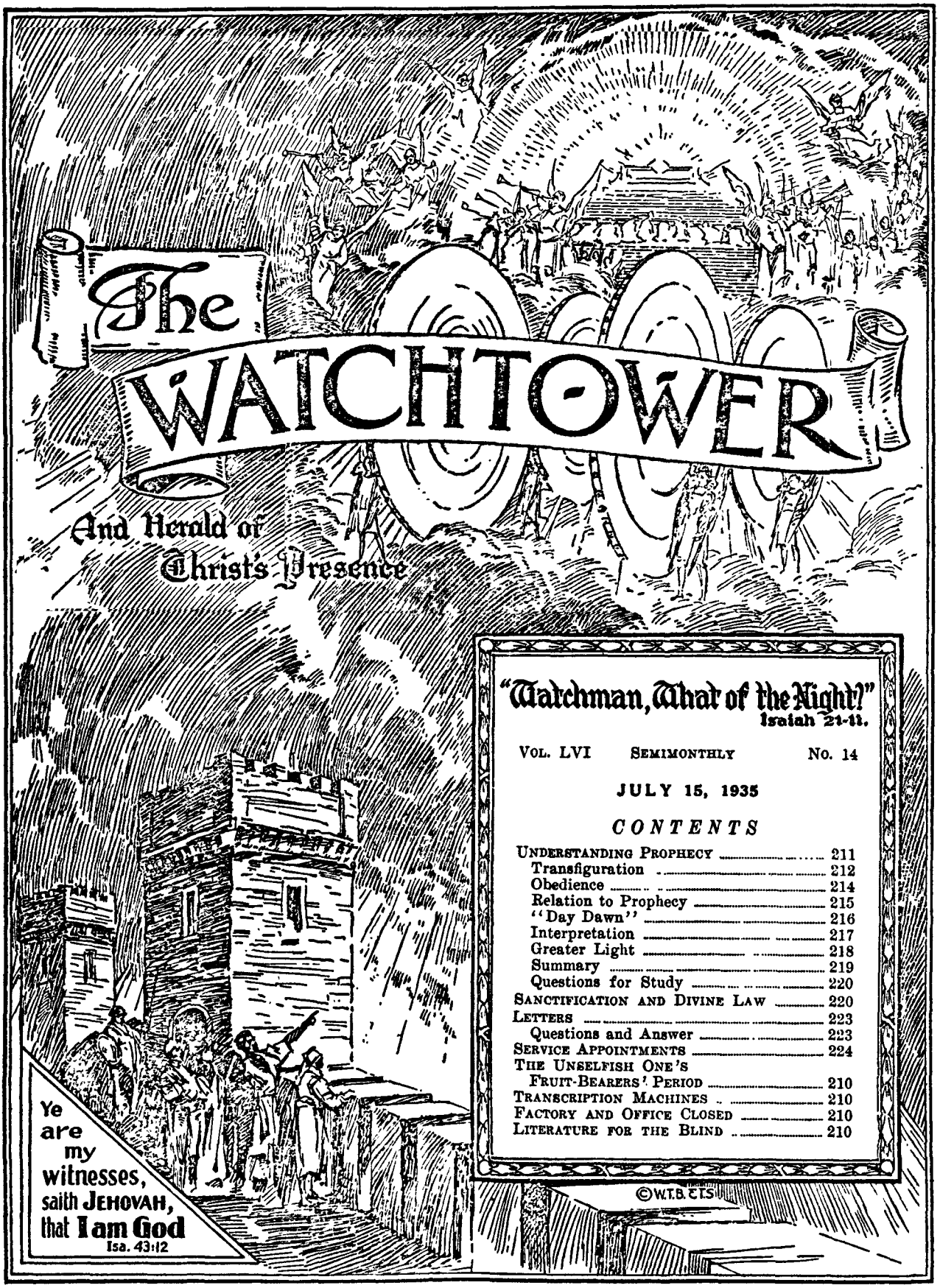
NEW JERSEY

Newark WIBI Su 9:00pm
Newark WNEW Su 10:00am
Trenton WTNJ Su 6:45pm

NEW MEXICO

Albuq'que KOB We 5:45pm
Roswell KGFL Su 5:15pm
We 4:30pm Fr 4:30pm

(Continued on page 207)



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

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JULY 15, 1935

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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 wilfully 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 be restored and 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. It arranges systematic Bible study for its readers and 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 UNSELFISH ONE'S FRUIT-BEARERS' PERIOD

This period of unitedly giving testimony to the name of Jehovah, the Unselfish One, begins Saturday, August 3, and ends Sunday, August 11. During these nine days all those on the side of Jehovah will have a special season of showing forth the same spirit of unselfishness as Jehovah has displayed in giving us his life-giving and life-sustaining fruit, the kingdom truth. Those who are "trees of righteousness, the planting of Jehovah, that he may be glorified", will surely delight in bearing his fruit forth to others, and so will all people foreshadowed by Jonadab. The particular literature to be specialized on, and the testimony to introduce it, during that period will be duly set forth in the service *Bulletin*. But the other necessary arrangements, as reservation of time and obtaining of territory for work, can and should be taken up and settled promptly with this announcement.

TRANSCRIPTION MACHINES

The Society has made arrangements to construct and assemble portable transcription machines at our own factory at 117 Adams Street. These machines are somewhat different in construction from those previously furnished. They will be spring-wound, and operated from a 6-volt wet-cell battery. Every machine will be furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. We are pleased to announce that this machine can be offered at $100, complete, to brethren in the United States.

FACTORY AND OFFICE CLOSED—JULY 27-AUGUST 11

All publishers afield will please take notice that the Bethel home, factory and office at Brooklyn will be closed from July 27 to August 11 inclusive. This will afford the members of the Bethel family opportunity to get away from the regular routine work and enjoy field privileges with their brethren. Because of this no shipments of literature will be made to anyone during that time. You will therefore please get your orders into the Brooklyn office in sufficient time for handling and filling before the shipping department shuts down. Be sure to order sufficient literature to carry you to the end of August.

Please do not write letters to the Society during this period. It is hoped that the only mail then received will be the regular service reports and mail accumulating in response to radio lectures, and renewals of *The Watchtower* and *The Golden Age*. We hope to give this immediate attention on reopening of the factory, and such other mail as is urgent.

LITERATURE FOR THE BLIND

Of the new series of booklets, *Dividing the People, Hereafter, Cause of Death, Who Is God?* and *What Is Truth?* can be supplied, in Braille, for the blind. These are obtainable at $1 a copy, or may be had on loan by any blind reader. Address the Society's branch for the blind, 1210 Spear St., Logansport, Ind.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI JULY 15, 1935 No. 14

UNDERSTANDING PROPHECY

"Knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the holy spirit."—2 Pet. 1: 20, 21, A.R.V.

JEHOVAH is the author of all prophecy. In olden times men who were devoted to Jehovah were permitted to make a record of prophecy and to give utterance to the same, but no man could ever properly take credit to himself for writing prophecy. The same is true relative to the interpretation of prophecy; and for this reason no creatures could have an understanding of prophecy until God's due time to reveal the understanding thereof. When Jehovah's time comes to unfold his prophecy, he causes those who are devoted to him to clearly see that all prophecy makes paramount these great truths, to wit: Jehovah's purpose to vindicate his own holy name, and that he will perform that purpose by and through his beloved loyal and faithful Son, Christ Jesus. One of God's officials had become a traitor and had brought great reproach upon Jehovah's name, and now God would make the Logos his highest official and his Vindicator. Before vindication would be accomplished the Vindicator must first qualify by proving that man can maintain his integrity toward God under the most adverse conditions. For that reason, it is written concerning the beloved Son: "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) Jesus did not make himself a candidate for this high office, but Jehovah called him to the exalted position and made him the great High Priest to for ever carry out Jehovah's purpose.—Heb. 5: 4-6.

2 Vindication of Jehovah's name is of first importance, but the salvation of man to life is closely related thereto. The question raised by Satan may be summed up in this manner, to wit: Is Jehovah supreme? and can he accomplish his purpose concerning his creatures? Can God put men on the earth that under all conditions will remain true and faithful to the Creator, or will all men under certain tests turn away from God and curse him? Jehovah had created the man perfect and announced to him that absolute obedience was required and that disobedience would be punished by the death of the man. Satan, being covetous and ambitious for self-honor and glory, denounced Jehovah God as a liar by saying to man, "Ye shall not surely die," and by further saying to God that 'man would curse God to his face' when put to the test. (Gen. 3: 4, 5; Job 2: 4-6) Thus the word and name of Jehovah God were put at issue. That which at once became of primary importance was the word and name of Jehovah God, and the salvation of man became secondary in importance. To decide the issue in favor of God, at least one man must prove his absolute devotion to Jehovah, being obedient under all conditions and remaining true and faithful to God. The man Jesus met every requirement under the test, proving his faithfulness unto Jehovah, even enduring an ignominious death. Because of his faithfulness Jehovah God raised Jesus out of death and made him the author of eternal salvation for all men who would follow in the footsteps of Jesus and who would prove their devotion to God.

3 From the beginning Jehovah purposed to have the question at issue decided in his favor and to the glory of his name and thus prove his own supremacy. His purpose also was that his beloved and obedient Son should be his Vindicator and, proving his faithfulness, should be the Savior of mankind. Men in order to get life must believe on God and Christ Jesus and follow the leadership of Christ.

4 Jehovah caused his law and his prophecy to be written. His law is written in plain language, that can be understood by his creatures. Prophecy he caused to be written so that it can be understood only in God's due time, and then by those who love him. The law of God, as set out in his Word, is the light to guide men in the right way, showing them how they may maintain their integrity toward him. (Ps. 119: 105) Therefore it is written that the Scriptures point out the right way for man who devotes himself to God, that such a man may be thoroughly furnished unto all good works. (2 Tim. 3: 16, 17) If a man strictly follows the Word of God to the very best of his ability and remains faithful and true to God under all circumstances, he thereby maintains his integrity toward Jehovah. Faithful men of old did that very thing, including such men as Abraham and Job. It is written in the Psalm: "Thou hast magnified thy word above

all thy name." (Ps. 138:2) The understanding which God has heretofore given to man has magnified his Word above his name, but the time has come, since the coming of the Lord Jesus to the temple, that Jehovah will fully vindicate and magnify his name as well as his Word. Why should he magnify his name now more than in times past? Because Jehovah's Vindicator has come and has been enthroned, and now he will execute Jehovah's purpose to the glory and vindication of God's name. The presence of the Lord Jesus at the temple of Jehovah and the unfolding of prophecy are therefore closely related one to the other.

TRANSFIGURATION

5 Peter wrote to the followers of Christ Jesus under inspiration and authority from Jehovah God given to him by Jesus Christ. (2 Pet. 1:1) Peter was one of the witnesses to the transfiguration vision on the mountain, and it is of importance to take note that he mentioned that vision in connection with the interpretation of prophecy; and this throws light upon the time for the understanding of prophecy. The record concerning the transfiguration is: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias, talking with him."—Matt. 17:1-3.

6 Beholding the inspiring vision, Peter, addressing the Lord Jesus, suggested the building there of three tabernacles; but this request apparently was entirely ignored by the Lord. "While he [Peter] yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid."—Matt. 17:5, 6.

7 It now appears that the transfiguration in the mountain was a prophetic tableau giving testimony to the high office of Jesus and foretelling greater things to come to pass thereafter. That transfiguration being a prophecy, its true meaning and importance would appear to God's people only in God's due time to interpret the same and make it plain. This is one of the secrets of Jehovah which belongs unto him until he makes it known to his children in his own due time. (Deut. 29:29) God does not reveal his secrets to rebellious ones, but only to those who are devoted to him, and then to them only in his due time. "For the froward is abomination to the Lord; but his secret is with the righteous." (Prov. 3:32; Ps. 25:14; 1 Pet. 1:10-12; Eccl. 3:1, 17) Greater light is given to God's people at the end of the world and after Christ Jesus is enthroned. (1 Cor. 10:11) That would appear to be Jehovah's time to unfold the meaning or interpretation of his prophecy. For many years it has been known that Moses was a type of Christ Jesus, but not until the coming of the Lord Jesus to the temple of God was it known that what Moses wrote applies particularly to the Lord Jesus and his people while at the temple. Only in recent years and since the coming of the Lord Jesus to the temple has it been known that Christ Jesus is that great Prophet foreshadowed by Moses and to whom all the remnant must now be especially obedient, and when everyone who is called to the kingdom and who fails or refuses to obey that Prophet shall be destroyed.

8 What, then, is the meaning of the prophetic transfiguration scene in the mountain? Did Moses there picture 'the overcoming Jews', who slept in death waiting for the resurrection? Did Elijah represent there the overcoming saints who 'would not sleep but be changed in a moment, in the twinkling of an eye'? as we have heretofore been taught? (*Studies in the Scriptures*, Volume 6, pages 676, 677) If such is the correct conclusion, then more importance is given to man by this vision than is given to Christ Jesus and Jehovah. That alone would preclude the interpretation heretofore given from being the correct one.

9 That which the prophetic transfiguration on the mountain magnifies as of greatest importance is the vindication of Jehovah's name by and through his beloved Son, Christ Jesus, and that this begins particularly to take place at the time of the coming of the Lord Jesus in power and glory. This statement may appear to be dogmatic, and therefore in support of this conclusion it is important to consider the words of the apostle leading up to his emphatic statement made, to wit: "Knowing this first [that is, of first importance], that no prophecy of the scripture is of any private interpretation." (2 Pet. 1:20) Peter is here addressing his brethren, not as a teacher, but as one whom Jehovah and Christ Jesus had specifically favored and who had received certain important information, which he desired to impart to his brethren that they might keep that information in remembrance for their own well-being. He declared that he would not be negligent to put them in remembrance of certain things, and then said: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance." (2 Pet. 1:13) Peter expressed his opinion that shortly his earthly ministry would end, and that while he had opportunity he would stir up his brethren to greater zeal and that they might have in mind these important truths. The *Diaglott* rendering of the text here is, to wit: "And I think it right, as long as I am in this tabernacle, to excite you by remembrance; . . . Now I will also endeavor always to have you, after my departure, to make mention of these things." (2 Pet. 1:13-15) "Make mention of these things"; of what things? Manifestly the things that came to pass at the time of the transfiguration in the mountain, of which things Peter was one of three witnesses. This is made certain by Peter's words: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord

Jesus Christ, but were eyewitnesses of his majesty."—2 Pet. 1:16.

[10] Referring now to Matthew's account of the transfiguration vision, it is noted that the apostles were not permitted to tell anything about it until after the resurrection of Jesus Christ took place. "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." (Matt. 17:9) The apostles thereafter obeyed the Lord's commandment. If the matter had been told by any of the apostles before the resurrection of Jesus, and Jesus had confirmed their statements before others, it might have been said that the proof was much stronger and men would be more likely to have full faith in the statement of what occurred in the mountain. Probably some of the consecrated ones had said to Peter at or previous to the time he wrote his second epistle something to this effect: "It is easy for you to tell a tale like that now. Probably you were very much excited at the time and you think you saw that which you did not in fact see." The language of Peter is equivalent to an admission that such might have been a cunningly devised fable and that others had suggested that. To offset that very conclusion he said to his brethren: 'We have not followed a cunningly devised fable . . . ; we were eyewitnesses to it.' They were eyewitnesses of a vision that related to the 'coming of the Lord Jesus Christ in power and glory'. That definitely establishes the fact that the vision was a prophecy relating to the coming of the Lord Jesus in glory and power for judgment at the temple. (Matt. 25:31) This would strongly support the conclusion that the understanding of the vision would not be given to God's people until after the coming of the Lord to the temple for judgment.

[11] Jesus, with three of his faithful followers, was in the mountain, but Jesus is the only really important one that was there. He was the one who appeared with his 'face shining as the sun and his raiment white as the light'. Clearly that would picture Christ Jesus at the time when God placed him on the throne as the world's rightful Ruler and Jehovah's mighty Vindicator. That enthronement of the Lord Jesus took place in 1914. (Ps. 2:6) His coming to the temple as the great Judge was in 1918; therefore the transfiguration vision pointed forward to the time God would inaugurate his kingdom with Christ Jesus on the throne and as his mighty Judge and Vindicator. The unfolding and understanding of the prophetic vision could not come until the prophecy had begun to have fulfillment; hence God has kept it a secret until his due time for fulfilling the prophecy and making it known.

[12] The record in the prophecy says: "And, behold, there appeared unto them Moses and Elias, talking with him."(Matt. 17:3) Of course, Moses and Elijah were not actually there present, because they were dead; but Jesus was actually there. The vision disclosed Moses and Elijah talking with Jesus, and that would clearly indicate in the tableau that those men had done certain things in the past which foreshadowed greater things that Jesus would do. Moses wrote much of the prophecy of God, and Jesus on another occasion said, "Moses . . . wrote of me." (John 5:46) The appearance of Moses in the vision, talking with Jesus, was equivalent to saying that the law, which Moses delivered to the Israelites, applies specifically to those who are followers of Christ Jesus and who are spiritual Israelites; that the covenant of God given to the Israelites on the plains of Moab by the hand of Moses foreshadowed the covenant of faithfulness for the kingdom, which God makes through Christ Jesus with those who are called to the kingdom; that those who will enter into the kingdom must faithfully perform that covenant of faithfulness; and that when Christ Jesus, the Greater Moses, comes to the temple, then every soul of the temple class must be wholly obedient unto Christ Jesus or else be destroyed. This conclusion is clearly supported by the words of Peter at Acts 3:22, 23, and these truths the remnant learned and began to appreciate after the coming of the Lord Jesus to the temple in glory and power.

[13] Elijah wrote certain prophecies and performed certain prophetic work, which foreshadowed Christ Jesus and a work Jesus would do, which work was preparatory to the coming to the temple of God. That work had particular reference to the restitution of the great and important doctrines concerning the kingdom of God, which truths had been delivered to the Israelites and to the apostles after the coming of Jesus, but which had been lost sight of after the death of the apostles and were hid until the Lord Jesus turned his attention to the things of the earth a short time prior to his coming to the temple. That this is the correct conclusion is shown by the conversation that took place between Jesus and the disciples, to wit: "Why then say the scribes that Elias [Elijah] must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things."(Matt. 17:10, 11) The prophetic work done by Elijah was fulfilled in miniature by John the Baptist, who, as the forerunner, announced the coming of Jesus at his first advent. The work foreshadowed by Elijah was performed in completeness by the Lord Jesus immediately preceding the time of his coming to the temple, and, having performed this work thus prophesied, then he suddenly or straightway appeared at the temple.—Mal. 3:1-3.

[14] The appearance of Moses and Elijah in the prophetic transfiguration vision had no relationship whatever to the resurrection of the dead, because there is nothing either directly or indirectly said about resurrection. Men who have tried to uphold the false doctrine that "there is no death" have grabbed upon this transfiguration scene as recorded and used it in their attempt to prove that Moses and Elijah were alive at that time; and those who opposed that false doctrine,

and attempted to answer it, were led into the error of concluding that Moses and Elijah referred to the resurrection of the faithful prophets of old and of the faithful followers of Christ Jesus who would be changed in a moment, in the twinkling of an eye. It is true that Moses is dead and must await the resurrection, and it is true that Elijah was taken up in a fiery chariot by a whirlwind; but that has no relationship whatsoever to the transfiguration vision.

15 The overshadowing important part of the transfiguration vision was the announcement by the voice from heaven that the Lord Jesus is the approved One of Jehovah and the One who is the Chief Officer of Jehovah for the vindication of God's name. The voice out of the cloud said: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5) Here in substance is the emphatic statement from Jehovah God that Christ Jesus is the great High Priest, Judge and King, to whom all creation must render absolute obedience, because God in due time would send Christ Jesus to be his Vindicator and to carry out all of his purposes and this would be done when Christ Jesus is enthroned as the Ruler and the Judge of the world. The overshadowing cloud symbolically spoke of the presence of Jehovah, and the fact that the cloud overshadowed the three disciples, who were witnesses, also suggests that the fulfillment of this prophetic vision would take place at the time of the second presence of the Lord. The words which the three disciples heard expressed by a voice out of the cloud would mean that Christ Jesus had maintained his integrity towards Jehovah, and the further fact that Jesus warned them that they were to tell the vision to no man "until the Son of man be risen again from the dead" shows that the exaltation of Jesus to the position of honor would be after his resurrection, to which facts the apostles subsequently testified.—Phil. 2:5-11; Heb. 5:7-9.

OBEDIENCE

16 Jesus had been sent by his Father to the earth to do his Father's will, and Jesus had been wholly obedient to his Father. Jesus declared that he was sent to bear witness to the truth, and his faithfulness in the performance of his commission earned for him the title "The Faithful and True Witness". (Rev. 3:14; 19:11) The words which the three witnesses heard from the cloud disclosed the necessity for them to be likewise obedient to God and, since Jesus spoke with authority, that whatsoever the Lord Jesus commanded they must obey. This fixes the rule that all the followers of Jesus must obey his commandments. Obedience is one of the fixed rules of Jehovah, and there is no deviation therefrom permitted. God's inflexible rule concerning his creatures was long ago announced, to wit: "Behold, to obey is better than sacrifice; . . . For rebellion is as the sin of witchcraft [turning away from God to the Devil], and stubbornness is as iniquity [lawlessness] and idolatry [Devil worship]."—1 Sam. 15:22, 23.

17 The apostle stressed the importance of obedience. Knowledge of the truth increases one's obligation to obey; because God is merciful to the ignorant, but holds responsible those who know and then fail to do. One who is going in the wrong way, even though ignorant, is lawless; but when the Lord shows him the right way, then his responsibility increases. This rule concerning those who are bound in fetters of ignorance is announced in these words: "He [God] preserveth not the life of the wicked; but giveth right to the poor. . . . And if they be bound in fetters [of ignorance], and be holden in cords of affliction; then he sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures; but if they obey not, they shall perish by the sword, and they shall die without knowledge."—Job 36:6-12.

18 With the coming of the Lord Jesus to the temple knowledge has increased, and all who have made a covenant to do the will of God have opportunity to grow in knowledge and in wisdom, and therefore their responsibility to the Lord increases. In the Psalm the "chief musician", Christ Jesus, speaks to those who hear his words and says: "As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me." (Ps. 18:44) This prophetic statement of the psalmist applies to those hearing the truth after the coming of Christ to the temple, and with greater force than prior thereto. A fulfillment of the prophetic vision of transfiguration is after the Lord Jesus comes to the temple. Christ Jesus at the temple is the Greater Moses and the one whom Moses typified, and in the transfiguration scene Moses there pictured Christ Jesus, the great Prophet; and when he appears at the temple for judgment these words uttered by Peter specifically apply to all those who are brought to a knowledge and understanding of the truth; which words are as follows, to wit: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." (Acts 3:22-24) All the prophets of God had foretold the coming of the King, the Messiah; therefore upon the coming to the temple of the Lord Jesus all who were called to the kingdom must render absolute obedience unto the Greater Moses, in order to maintain their integrity towards Jehovah. This great and important truth is taught and magnified by the transiguration on the mountain and what was there said.

19 Those who have not been teachable and obedient to the great Prophet upon his coming to the temple

have made no progress in gaining a knowledge of God's will in wisdom and spiritual understanding. Many who were once in line for the kingdom have since become blind, and they deny the coming of the Lord to the temple; and manifestly the apostle Peter speaks of these disobedient ones at the time Christ Jesus is at the temple for judgment, and calls them ungodly. "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Pet. 4:17, 18.

[20] One of the specific commandments given to the consecrated by the Lord Jesus at his coming to the temple is, 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) Some have thought they could ignore this command and still get into heaven; but all the Scriptures appearing upon the point show that they cannot ignore this commandment, refuse to have a part in the witness, and yet have an entrance into the kingdom of heaven. Only those who obey receive the Lord's approval; and this was emphasized at the transfiguration vision by the words: "This is my beloved Son, in whom I am well pleased; hear ye him"; that is to say, 'obey him.' To hear what the great Prophet now says means, not idleness, but diligence in performing the work which he has commanded shall be done, namely, giving the witness concerning Jehovah and his kingdom.

RELATION TO PROPHECY

[21] In the second epistle Peter urges his brethren to 'give all diligence' to the doing of certain things there mentioned, in order that they might "neither be barren [*margin:* idle] nor unfruitful", failing to bear fruit, as stated by Jesus in John 15:2-6. The doing and the performing of such things as the apostle mentioned are precedent to God's approval and to their entrance into the kingdom of God. The apostle then declares: "I will not be negligent to put you always in remembrance of these things." "And I think it right, as long as I am in this tabernacle, to excite you by remembrance; . . . Now I will also endeavor always to have you, after my departure, to make mention of these things."—2 Pet. 1:13-15, *Diag.*

[22] The faithful are urged to make mention of these things; and clearly the things that they are to make mention of are the coming of Christ Jesus to the temple as God's great Vindicator and Judge, and the necessity of full and complete obedience to his commandments. It is at this point that the apostle introduces the transfiguration vision and emphasizes its importance by saying: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—2 Pet. 1:16-18.

[23] Without a question of doubt the apostle was, in the foregoing text, referring to the coming of the Lord Jesus to the temple for judgment, for it is then that Jesus 'appears in power and glory'. "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." (Matt. 25:31) This further shows that the prophetic transfiguration vision began to have its fulfillment at the time of the appearing of the Lord Jesus at the temple for judgment. It is at that time that Jesus began to exercise his power as King, Priest, Prophet and Teacher, which was foreshadowed by Moses. It is from that time forward that there must be a wider witness given to the message of and concerning Jehovah and his kingdom, and the followers of Christ Jesus, the anointed ones, must from that time onward be diligent to make mention of these things and also be diligent in bearing testimony, that is to say, bearing the fruit of the kingdom before others. It is from that time onward that those who hear the message that the King has come and his kingdom begun must also obey by taking up the glad tidings and proclaiming them to others, as stated at Revelation 22:17. But what relationship does the transfiguration vision bear to the understanding of the prophecies of Jehovah?

[24] It may be well to here state the Scriptural answer to this question and then submit the argument in support thereof, to wit: the prophetic transfiguration vision relates to the coming of the Lord Jesus Christ to the temple of Jehovah for judgment, and it is a confirmation or corroboration of the prophecies previously given by Jehovah through his holy men; and that such prophecies are not of private interpretation, but can be understood only after fulfillment begins. Therefore the fulfillment of the prophetic transfiguration vision is understandable after the coming of the Lord Jesus to the temple, because that is God's time to reveal the understanding thereof.

[25] Peter emphasizes the fact that three witnesses on the mountain with Christ Jesus had not followed a cunningly devised fable, but that their own eyes had seen what there took place and that they were stating the truth. Then he adds: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Pet. 1:19) Did Peter mean that the word of prophecy is more sure than the transfiguration vision? Or did he mean that the prophecy was more sure than the apostle's declaration concerning that vision? Or do his words convey the meaning that prophecy is made more sure by reason of the transfiguration's thus having

been given? These questions must be answered in the light of and in full harmony with other scriptures that are now understood. If the prophecy previously written was more sure than what is taught by the transfiguration vision, then why should Peter stress the importance of the transfiguration vision and the necessity for others to make mention of it? If the prophecy was more sure than Peter's declaration concerning the vision, then it does not appear that there was any necessity for calling attention to it unless it was to establish the veracity of Peter; and surely that was not necessary. Clearly the correct meaning of Peter's words is that the transfiguration vision is a corroboration or confirmation of what the prophets of old had written at God's dictation; and when the time had arrived for the fulfillment of the prophetic transfiguration vision, then would be the time when the prophecies of old written by holy men could be understood. This conclusion is supported by the rendering of the text by another translation: "And we have the word of prophecy made more sure."—*A.R.V.*

[26] Peter's argument is this: The prophets of old wrote concerning the Messiah's coming in power and glory, but now here is a vision of that glorious coming, and three of us were eyewitnesses to this vision which speaks of the 'coming of the Lord Jesus in power and glory'. To emphasize the matter he declares that this is not a cunningly devised fable that has been concocted by us or others, but that it is the truth and it confirms, supports and makes sure what the prophets of old have written. The *Diaglott* reads: "And we have the prophetic word more confirmed"; that is to say, corroborated, strengthened and made certain. The words used by Peter could hardly be said to draw a comparison between the importance of the prophecies written of old and that of the transfiguration vision. He had previously quoted the scripture, "The word of [Jehovah] endureth for ever." (1 Pet. 1:25) Now he says in substance, The transfiguration vision corroborates the prophecy, and when the vision is fulfilled the prophecy will be understandable. Peter knew that the fulfillment of prophecy is absolutely certain, because he was familiar with the scripture in which Jehovah said: "As I have purposed, so shall it stand"; "I have purposed it, I will also do it." (Isa. 14:24; 46:11) Nothing could add to or take away from that word of God, but it could be confirmed or corroborated by the vision which was given in the mountain. Concerning confirmation of things written Paul wrote: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the holy [spirit], according to his own will?" (Heb. 2:3, 4) The confirmation that was given by the transfiguration scene would strengthen the faith of those who waited and looked for the coming of the Lord Jesus in power and glory.

"DAY DAWN"

[27] The prophecy written in olden times, the transfiguration vision on the mountain, and what was preached concerning Jesus, were concerning greater things that were to come to pass in the future, and therefore the followers of Christ Jesus must wait until God's due time for these things to be fulfilled and understood. The followers of Christ Jesus must have some knowledge as a basis for faith. Until God's due time to give them an understanding of the meaning of prophecy they must keep in mind the law of God and the prophecies, including the transfiguration scene. This is shown to be the fact, because Peter says to them: "And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1:19, *A.R.V.*

[28] The apostle does not here mention any specific prophecy, but manifestly he had in mind all prophecy concerning the coming of the King and the kingdom, concerning which all the prophets had foretold. (Acts 3:24) Prior to the coming of Jesus to earth to give his life a ransom for man the prophets of old had foretold that coming, but until he did come it was not understood what the prophecy really meant. Likewise the coming of Christ Jesus in power and glory; all the prophets foretold that coming, when the name of Jehovah must be made known to all, but no one understood the meaning of these prophecies until the coming of the Lord Jesus to the temple.

[29] What, then, is the meaning of the words "until the day dawn"? Manifestly these words mean the beginning of the "day of Jehovah", which had its beginning when Jehovah placed his King upon his throne in Zion, which took place in 1914, and when he was sent forth to rule. (Rev. 11:17, 18; Pss. 2:6; 110:2) It appears that Peter did not expect prophecy to be understood in his day, nor during the life of the men who lived at that time, but that the Word of prophecy and the corroborative testimony concerning the same, given by the prophetic transfiguration vision, would be unto the followers of Christ Jesus as a light in a dark place shining for their guidance, and that this condition of little light would continue until the "day dawn", at which time there would be a change and hence greater light and clearer understanding. In the meantime he urged his brethren to be watchful and diligent in doing with their might what their hands found to do, and if they would be diligent in doing these things mentioned by him they would never fall. (1 Pet. 1:5-7) They must continue to keep in mind that God has given his word that he would send his King in due time and that they were to look forward to the kingdom and to hold firmly to their hope which God had set before them, and that they must keep themselves separate and distinct from the wicked world. If they should become negligent and indifferent they would become blind and even forget that Christ Jesus had died for them, and

that they were cleansed from sin, and that hence they could not see afar off concerning the coming of the King and his kingdom.

[30] When the "day dawn", that is, the "day of Jehovah", should arrive, would all then see clearly? Not all who had once believed on the Lord, but only those whose heart devotion is to God and his kingdom. Says the apostle: "Until . . . the day star arise in your hearts." The words "day star" here used mean the "Morning Star", which is Christ Jesus, the glorious King. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." (Rev. 22:16) The rising of the "day star", as here stated, seems clearly to relate to the coming of Christ Jesus to the temple, and his sending forth his angels to direct the course of action to be taken by those on the earth who are wholly devoted to God and his kingdom. The prophecies of the Scriptures are directed to the church and were written aforetime for the comfort of those devoted to the Lord at the time of his appearing. God, by his prophet, had said that "there shall come a Star out of Jacob, and a Sceptre shall rise out of [spiritual] Israel". (Num. 24:17) Christ Jesus is "the Bright and Morning Star", who proclaims the new day, and it is those whose heart devotion is to God and his King that see, and to these the Lord makes known the meaning of his prophecy.

[31] It is this faithful class, whom Jesus finds when he comes to the temple, that he 'makes ruler over all his goods'. (Matt. 24:44-47) The word "star" means *prince,* which is one of the titles given to the beloved Son of God. He is the "Prince of Peace", upon whose shoulder rests the government of the world. Those whose heart devotion is to the King and Prince and who are anxious to obey him are the ones that are favored by receiving an understanding of the prophecies written in olden times. If a man's heart is not fully devoted to the King he cannot understand and appreciate prophecy. The transfiguration on the mountain foretold the coming of Christ Jesus, the Head of Jehovah's kingdom, and those who were then found devoted to Jehovah and his King would be favored by receiving an understanding and appreciation of prophecy. Those who are fully devoted to God and his King prove their devotion by keeping his commandment, and therefore they joyfully go forth to deliver the testimony of Jesus Christ according to God's commandment.—Rev. 12:17.

INTERPRETATION

[32] The apostle Peter did not attempt to interpret prophecy, manifestly for the reason it was not God's due time and he knew that he could not interpret prophecy without the Lord's direction. No doubt there were some self-constituted "wise men" in Peter's day that thought themselves able to interpret prophecy, and among such were those who claimed to be followers of Christ Jesus, and this situation called forth the words of the apostle at 2 Peter 1:20. No matter how wise a man thinks he is, he cannot interpret prophecy. Many have tried it, and, of course, they have failed. Long before the coming of the man Jesus the prophets of old had foretold that there would be born at Bethlehem a mighty One who should rule, but those prophecies could not be understood and were not understood until Jesus came and declared himself, and then only a few believed the prophecy. All the prophets foretold the coming of Jesus and the setting up of the kingdom, which was typically set up in David's time. But no one could fully understand those prophecies until the coming of the Lord Jesus and the beginning of the kingdom, and then only a few have believed since his coming and his appearing at the temple for judgment. Many of those who have claimed to be in line for the kingdom positively reject all testimony that the Lord is at the temple. It is apparent that Peter did not expect prophecy to be fulfilled in his day but that the understanding thereof must wait until the great day of Jehovah. He did not urge his brethren to become interpreters of prophecy, but his advice was that they should keep the prophecy before their minds in connection with the prophetic vision on the mount of transfiguration, and that such would be to the faithful as light in a dark place, shining for their aid until the "day dawn".

[33] God had revealed enough to give to the faithful some light disclosing to them the right way, and such conditions would continue until the "day dawn" and the "day star arise". The word "until" as used by the apostle is important. The presumption must be indulged that up to a certain fixed time there would be a small amount of light and then greater light would come when Christ Jesus appeared in power and glory. Many who have had some measure of knowledge of the Scriptures have persuaded themselves to believe that the Word of God was given for their own special benefit and that God has laid upon them the obligation to interpret and use prophecy, and then they felt free to use it according to their own ideas. Such a position is entirely wrong. Jehovah has not given his Word for any creature and given him freedom to interpret it and use it as he might choose.

[34] In the early days of the Christian era Satan began to induce men to use the Word of God deceitfully, using the Scriptures to fit such conclusions as they had selfishly reached and twisting other scriptures to make them fit their selfish conclusions. (2 Cor. 4:2) The Roman Catholic hierarchy, for many centuries, has claimed the exclusive right and power to interpret the Scriptures, and has proceeded to interpret the same deceitfully and to meet the selfish and unrighteous desires of that wicked organization. They have made merchandise of the Word of God and continue so to do. The men of that unholy organization, which is wrong-

fully called the church of God, have followed their own pernicious ways. (2 Pet. 2:2, 3) Various other organizations called "church denominations" have done likewise. No doubt there have been some serious and honest readers of the Bible amongst them, but the doctrines held and taught by these organizations have been the conclusions of men who have put forward their doctrines and interpretations to suit their own convenience and which have dishonored God's holy name. Such men, thinking more highly of themselves than they ought to think, being selfish and desirous of shining before others, have easily fallen to the seductive influence of Satan and have advanced theories and doctrines which they have claimed to be according to the will of God, but which doctrines, in fact, greatly reproach God's name. Satan has had his wicked hand in all of this, and selfish and ambitious men have fallen easy victims to his fraud and deceit.

35 False interpretations and doctrines not only have brought reproach upon God's name, but have turned many honest persons away from God and caused them to look upon prophecy with disgust. In more recent years some sincere followers of Christ have discerned that the prophets foretold the coming of Christ Jesus and have attempted to fix the exact time of his coming and the establishing of his kingdom and, their predictions having failed, many have not only been disappointed but turned away from God entirely. Such as the "Plymouth Brethren", the "Disciples" and the "Millerites", and others, have attempted to interpret prophecy, and these have held forth such fantastic views, which have never come to pass, that the most of their following has fallen away entirely. Had the admonition of the apostle been heeded, and his instructions followed, much of this at least would have been avoided.

36 Then came the time when the work foreshadowed by the prophet Elijah must be done, and which was done immediately preceding the coming of the Lord Jesus as "the messenger of the covenant" to the temple. Within that period many sincere students of the Scriptures searched the Bible in an attempt to find out the meaning of prophecy, and they saw that the coming of the Lord Jesus was emphasized and that at the time of his coming there would be a gathering of his faithful followers unto him. They gained some knowledge of chronology and by it attempted to tell not only when the Gentile times would end but exactly what would take place at that time. Many persons accepted these interpretations and looked forward to the time when they would be admitted into heaven and aid in the operation of the universe, and when their expectations were not realized at the fixed time they were disappointed and fell away. Considering that every man was free not only to study but to advance his own interpretation of prophecy as the correct one led many to a misconception of the purpose of the Scriptures.

37 For several years before the coming of the Lord Jesus to the temple many who then thought themselves in "present truth" attempted to interpret prophecy and to use prophecy to make all manner of types and shadows, and they promulgated their doctrines in a dogmatic manner. Amongst those elected to the office of "elder" in the congregation quite a number considered themselves especially qualified to interpret prophecy, and even at the present time there are those who think that they are especially qualified to tell what the prophets meant when they wrote, and they continue to draw fantastic conclusions and pass them around for others to believe. In Peter's day there were false prophets; and even so at this late date there are false teachers, who bring in dangerous heresies. (2 Pet. 2:1) During the Elijah period the assemblies of the Lord's people were well noted for various "wise" interpreters amongst the "elective elders" to draw about them companies, especially in the evening, to give some fancied interpretation of a prophecy which caused the gullible to open their eyes and mouths with great astonishment, but which interpretations never came to pass.

GREATER LIGHT

38 Paul under inspiration of the holy spirit wrote, in substance, that things that came to pass in the earlier days were written for the benefit of those "upon whom the ends of the world are come" (1 Cor. 10:11); and the presumption must be indulged that that would be the time of understanding. Prior to that time the prophecies, including the transfiguration on the mountain referring to the coming of the Lord Jesus in glory and power, served as a light shining in a "dark place", "a dry place," "a wilderness or desolate place." (*Parkhurst*) Clearly the words of Peter mean that until the coming of the Lord Jesus in kingdom power and glory the light would be dim, and that dimness would continue in others until "the day star" arose in their hearts, that is to say, until those devoted to the Lord discerned the Lord Jesus at the temple and rejoiced in his appearing. Until the coming of the Lord Jesus in power and glory prophecy would be only as a small light shining in a dark place, but when the "day dawn", and "The Day Star" arose in the hearts of God's people, then there would be greater light for such. Prophecy does not belong to any man; and therefore says the apostle: "Not at any time was prophecy brought by the will of man, but men from God spoke, being moved by holy spirit." (2 Pet. 1:21, *Diag.*) Prophecy belongs to Jehovah, and only in his due time can it be understood by man. Now God's people see plainly that prophecy cannot be understood by any man until the prophecy at least begins to be fulfilled, and more then until after it is fulfilled. They have observed therefore since 1922 that the Lord permits his people to participate in the fulfillment of prophecy some time before they are permitted to understand the meaning thereof.

[39] Jehovah God brings to pass events in fulfillment of his prophecy, and these physical facts, set alongside the prophetic words, enable those devoted to God, and in whose hearts the "Day Star" has risen, to see the meaning of the prophecy. No man can uncover prophecy; but Jehovah himself uncovers it, and this he does in his own way to his own people and gives them the information by and through Christ Jesus. Jehovah said: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50:5) In his due time and in fulfillment of these prophetic utterances by the psalmist, Christ Jesus came to the temple and gathered unto himself those in a covenant to do God's will. (2 Thess. 2:1; 2 Tim. 4:1) The prophecy and the facts in fulfillment thereof disclose the coming of the Lord Jesus to the temple in 1918, at which time those spirit-begotten ones fully devoted to God and in Christ Jesus were gathered to the temple. Such saints were born of God's "woman", and Jehovah became their great Teacher. "And all thy children shall be taught of the LORD; and great shall be the peace of thy children." —Isa. 54:13.

[40] Now Jehovah teaches his children by and through the Head of his royal house, Christ Jesus, and no more do the faithful ones look to man for instruction and no more do they see their Teachers pushed into a corner. "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers." (Isa. 30:20) Jehovah the great Teacher caused his Word of prophecy to be written, and he determines when it shall be understood by his people; and a man who claims to interpret prophecy and does so to suit his own selfish ideas is presumptuous before the Lord.

[41] A parable spoken by Jesus foretold that, when he appeared at the temple in power and glory, some in line for the kingdom would show themselves stubborn and refuse to hear and to obey, and that these would form the "evil servant" class. They became stubborn because of their own selfish views, which had not come to pass as they had expected. Such 'stubbornness is lawlessness and idolatry'. (1 Sam. 15:23) The stubborn and lawless will not be permitted to be in the temple; therefore Jesus declared that he would send forth his angels and remove such and cast them into outer darkness. (Matt. 13:41, 42) It is those who remain in the temple that see the greater light and that shine by reflecting the light which they receive from the Lord. (Matt. 13:43) It is to such obedient ones that the prophecies continue to unfold, because the "Day Star" has arisen in their hearts, meaning that their heart devotion is entirely to God and to his kingdom.

SUMMARY

[42] The sum of the matter may be said to be this: Peter under inspiration of the holy spirit informed his brethren that Jehovah had given unto them all things pertaining to life; that therefore they should give all diligence to add to their faith virtue, knowledge, self-control, patience and godliness and if they were diligent in doing so they would be fruitful bearing the fruit of the kingdom to others; that otherwise they would be blind to their privileges and would fall away. He said nothing about the development of character that would qualify anyone to help the Lord rule the universe. He emphasized the great importance of the coming of the Lord Jesus and his kingdom and urged his brethren to keep this at all times in mind. In support of the prophecies he introduced the transfiguration vision, telling his brethren that such, which was witnessed by himself and his brethren, was not a cunningly devised fable, but was a great truth, and that James, John and himself had been eyewitnesses there to the majesty, power and glory of the Lord Jesus at his coming. His words show that it is his purpose in citing the transfiguration vision to show its corroboration and confirmation of the prophecies previously written by faithful men of old relative to the coming of the Lord Jesus and his kingdom; that all of his brethren should keep this in mind continuously, and such would serve as some light to them, as a light in a dark place shining dimly but sufficiently to guide them until the dawning of the new day, the day of Jehovah, and that when that day came and the Day Star should arise in their hearts, the meaning of the prophecy would be revealed to them. His admonition was that they were not to be drawn away from the truth by private interpretation placed upon prophecy by any man. The rising of the "Day Star" "in your hearts" would mean Christ Jesus, the Morning Star, coming to the temple in power and in glory. It was to that time the apostle Paul manifestly referred, when he wrote: "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. 4:8) This must mean that, when Christ Jesus appeared at the temple, and those who "love his appearing" were watching and waiting for his coming, the hearts of such would be devoted to him and his kingdom, and that then greater light would come to them, and that that is when the crowns are assigned to the faithful who enter the temple.

[43] Now the facts well known to God's people plainly show the fulfillment of prophecy. During the Elijah period of the church the work of preparing the way before the Lord was done, and during that time faithful witnesses were looking for the dawn of the new day, when the Lord Jesus would appear. In 1914 Jehovah placed his beloved Son upon his throne, and that marked the beginning of the new day, the birth of the kingdom. In 1918 the Lord Jesus appeared at his temple in glory and in power, and there arose the Morning Star, the Day Star, the Prince of Peace. Those whose hearts were wholly set upon God and

his kingdom were then gathered unto the Lord, and as others have come to a knowledge of the truth and devoted themselves they have been gathered into the temple. Henceforth these have no more been looking at a light shining in a dark place, but in the temple they are favored with the privilege of flashes of light upon the Word of God. There they are taught by Jehovah and Christ Jesus, and these great Teachers are the only teachers of those devoted to the Lord, and under their teaching the anointed are given an understanding of prophecy. The faithful witnesses have been suffering great indignities at the hands of the enemy, and continue thus to suffer, and, while thus suffering, the Lord unfolds to them the meaning of his prophecy and shows them the reason why they have suffered, and tells them what he will do to our persecutors within a short time; and this he makes known to them before it comes to pass.—Isa. 65:24.

44 The faithful have recently seen clearly why God permits the wicked conspirators to continue to heap persecution upon his anointed witnesses; that this affords the anointed an opportunity to prove their integrity unto God and to have a part in the vindication of his holy name, and at the same time furnishes testimony that is laid up against the persecutors. Now the faithful, obedient ones have come to appreciate the great truth that all these things in the prophecies were written by holy men of old who were moved upon by the holy spirit of God and that these things "were written aforetime . . . for our learning, that we through patience and comfort of the scriptures might have hope". (Rom. 15:4) There is now no occasion for any of the remnant to have any doubt as to the fact that they are in the right way or to be in fear of what man or devil may do unto them. The faithful ones know that they are on the right side, and abiding in the secret place of the Most High they know that all things God will cause to work together for their own good. Jehovah is feeding them upon the food convenient for them, and the remnant are rejoicing and boldly singing the praises of Jehovah and his King. They are carrying the message to the "great multitude", and this great multitude is also rejoicing.

QUESTIONS FOR STUDY

¶ 1. How was the Scripture record of prophecy provided? When and how may prophecy be understood? What are the great truths made paramount therein? How was a qualified vindicator found?

¶ 2, 3. What points were involved in the question raised by Satan? How were the word and name of Jehovah put at issue? How would this issue be rightly decided? What secondary purpose would also be accomplished? What was the outcome of this test?

¶ 4. When could Jehovah's law and his prophetic record be understood? What has been the reason for this difference? Under what condition does Jehovah make known his purpose? Who have met this condition? When does Psalm 138:2 apply, and why at that time?

¶ 5. What important light is seen in Peter's position in relation to the transfiguration vision and his mentioning the vision in connection with the interpretation of prophecy?

¶ 6, 7. What greater light is now seen concerning Jehovah's time for unfolding the meaning of his prophecy? How does this apply to what Moses wrote?

¶ 8-10. What is it that is magnified by the prophetic transfiguration? Point out the scriptures in support of this conclusion. Account for the apostle's words of 2 Peter 1:16.

¶ 11. What concerning the then future office of Christ Jesus was pictured in the descriptive words of Matthew 17:2?

¶ 12-15. Explain (a) that part of the vision related in Matthew 17:3. (b) The expression of identification and command recorded in verse 5.

¶ 16-19. Account for Jesus' title "The Faithful and True Witness". What is the lesson therein for his followers? How do other scriptures make clear the importance of faithfully meeting the responsibility which comes with knowledge of the truth?

¶ 20. Point out the importance now of proper appreciation and diligent application of the words of the "voice" as recorded in verse 5.

¶ 21-23. What are "these things" referred to by the apostle in 2 Peter 1:10, 12, 15? What does he declare as to the importance of diligently doing these things and of 'making mention' thereof to others? Explain the occasion, and the significance, of the apostle's words of 2 Peter 1:16-18.

¶ 24. What relationship does the transfiguration vision bear to the understanding of the prophecies of Jehovah?

¶ 25, 26. Explain Peter's words "We have also a more sure word of prophecy".

¶ 27-29. To what "word of prophecy" does the apostle refer? How could his brethren "take heed" thereto in the meantime, "until the day dawn"?

¶ 30, 31. What is meant by "until the day dawn"? With corroborative scriptures, identify the "day star".

¶ 32, 33. Account for the words of the apostle at 2 Peter 1:20. When, how, and to whom is the true interpretation of prophecy made known? Why, then, did the apostle admonish his brethren to take heed to the word of prophecy in the meantime?

¶ 34-37. How has the apostle's statement of 2 Peter 2:2, 3 had fulfillment?

¶ 38. As to understanding prophecy, what is implied in the words of Paul in 1 Corinthians 10:11 and of Peter when he says "as unto a light that shineth in a dark place, until the day dawn"?

¶ 39-41. Account for the present clear understanding of prophecy by those devoted to God; also for the present condition of others once in line for the kingdom.

¶ 42-44. Sum up the instruction and admonition here considered, together with facts showing that the "day" has dawned and the "day star" has risen in the hearts of those devoted to the Lord.

SANCTIFICATION AND DIVINE LAW

IN THE memorable prayer of Jesus to Jehovah God just before his crucifixion he said concerning those who should become one with him as his bride: "Sanctify them through thy truth: thy word is truth." (John 17:17) Also, it is written that Christ loved the church and gave himself for it, that he might sanctify and cleanse it. (Eph. 5:25) "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.

To sanctify means to make holy, to purify. Jehovah is holy, because all his ways are right. (Ps. 18:30)

Jesus Christ is holy, because always in harmony with Jehovah in doing his will. The members of the new creation (2 Cor. 5:17) must be made holy, like unto their Head. Jehovah "gave him to be the head over all things to the church, which is his body". (Eph. 1:22, 23) God reconciles these to himself by Jesus Christ. (2 Cor. 5:18) All creation is from Jehovah and by Christ Jesus. (Col. 1:16) When one enters into a covenant with God he agrees to do God's will. When he is inducted into the "body of Christ" (1 Cor. 12:27) he is set aside for the Lord's service as his witness. Now he must be wholly devoted to God. The Devil turned Adam and all his offspring away from God; but in the new creation God will have a nation and people absolutely and completely devoted to him, who will refuse to even sympathize with the Devil or any part of his organization.

The world is the Devil's organization. It is composed of the commercial, political and religious elements. The Devil has inveigled millions of professed Christians into his organization. He has made them entirely misunderstand the meaning of holiness. Through his paid agents who preach for hire he has entirely misrepresented sanctification and holiness. Their false teaching has induced many people to believe that sanctification means to make an outward show of solemn and assumed piety, to exhibit an exaggerated degree of gravity and solemnity. To this end many wear a certain kind of apparel and assume long and solemn faces and speak with great and assumed gravity; while others fold their hands and try to look good, while at the same time scheming to see what they can do to co-operate with the commercial and political elements of this world.

For one to pretend to be a Christian and at the same time to support the commercial and political powers of the world, and conform himself unto a part thereof and have sympathetic relation therewith, makes him a fornicator or adulterer in the sight of God. No honest man could approve of the wife of one man having sexual relationship with some man other than her husband. The laws of the land denounce such as adultery. Neither does God approve of a member of the new creation having relationship with the Devil's organization, which is this world. As husband and wife should be faithful to each other, so must Christ and his betrothed bride. Christ Jesus is always faithful, and anyone to remain a part of the new creation must be faithful to him. Concerning this it is written: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—Jas. 4:4.

Everything out of harmony with God is unholy. Satan and his organization are opposed to God and therefore unholy. There can be no fellowship between holiness and unholiness. "No servant can serve two masters." (Luke 16:13) No one can devote part of himself to God and the remainder to Satan's organization. Members of God's new creation can have no sympathy with the Devil's organization or any part thereof.

Members of the new creation cannot be a part of this world, which is the Devil's organization. The members of the new creation must be in the world but not of the world, even as Jesus was in the world but not a part thereof. To his body members he said: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:19.

When one becomes a new creature in Christ he may think for a time that it is right and proper for him to participate in and pursue a course similar to that of the respectable part of the world. But he cannot do this and be holy. He must leave the politics, the reformations, the temperance organizations and every similar thing, and become absolutely and completely dedicated to the Lord, and use his faculties with which he is endowed to the Lord's glory; and in no other way can he become holy. The apostle Paul confirms this when he says: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:2.

The Devil has led some to believe that sanctimoniousness is holiness or saintliness. It is really a hypocritical devoutness. A hypocrite may look pious and speak piously, be quiet and submissive in the presence of others, and be regarded by them as very saintly; but he does not deceive the Lord. What is really required of the Christian is, so far as possible, to live up to the highest standard of purity and righteousness, and also to be dedicated to the Lord, absolutely and completely using his faculties to the Lord's glory and refusing to make any compromise with the Devil's organization. The true sentiment of the Christian's heart is expressed in these words: "For thou art great, and doest wondrous things: thou art God alone. Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name." "Lead me in the way everlasting."—Pss. 86:10, 11; 139:24.

He who thus earnestly prays will diligently seek to know the Lord's way and will refuse to conform himself to the way of the Devil's organization. The way of the world, at its best, is a false way. Its good things the Christians desired before they became God's children. Now they must have no sympathy therewith. Psalm 119:104 says: "Through thy precepts I get understanding: therefore I hate every false way." To walk in the right way the affections of a Christian cannot be divided between the Lord's organization and something that is included in the Devil's organization.

To become holy the Christian must set his affections on things above and not on things in the earth. (Col. 3:2) To be holy the child of God must "be conformed

to the image" of God's holy Son. (Rom. 8:29) The word "image" here means likeness or resemblance. The Lord Jesus withstood the temptations of Satan, and remained firm and steadfast in his devotion to God. (Matt. 4:1-11) The world is the Devil's organization. The Christian is in the world. Jesus overcame the world by being faithful to his Father. He said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 16:33.

The apostle Paul further says: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1) The adversary has deceived many into believing that all that is required by this text is to clean up oneself from filthy habits of the flesh and from filthy thoughts and words. That must be done, of course; yet the noble people of the world clean themselves up from filthiness of speech and conduct. But note that the apostle goes further and says: "Perfecting holiness in the fear of God." This means an absolute and complete separation of oneself from everything that has to do with the Devil's organization, and to be completely and absolutely devoted to God.

Again it is written concerning the new creation: "For both he that sanctifieth and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren." (Heb. 2:11, 12) The members of the new creation are sanctified through Christ Jesus. He is not ashamed to call them his brethren. This of itself is conclusive proof that each one who receives God's approval must be absolutely holy and unreservedly devoted to God. Jesus was. The members of his body must be like him, and they must all declare his name and sing the praises of Jehovah. This is sanctification in the truest sense and meaning of that word.

Law means a rule of action, commanding that which is right and prohibiting that which is wrong. The laws of the land are made for the unrighteous, to restrain them and to protect people one from another. The law of the new creation is the rule of action by which it must be governed and directed. Jesus Christ, as the Executive Officer of Jehovah, laid down the rule of action or law by which the new creation must be governed, when he said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:34, 35.

Love is the complete expression of unselfishness. The Lord Jesus was completely unselfish when he laid down his own life that man might have an opportunity for life. (John 15:13) The commandment is that the members of the new creation shall love one another even as Jesus loved them. Love is the fulfilling of the law. (Rom. 13:10) That means, then, that if each one is directed and controlled in his course of action toward his brethren by an unselfish desire to do them good, and is putting that desire into operation to the limit of his ability, then he is fulfilling the law. That will mean that each member of the new creation will have a keen interest in the welfare of his brother, and will seek to aid him and never to do him injury.

Then the Lord laid down the rule concerning the course of action of the new creation toward Jehovah and the Lord Jesus, saying: "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14:15, 21.

A code of procedure is a statement of specific rules governing a course of action to be taken in specific cases. As long as members of the new creation are on the earth difficulties will arise between them, because of their inability to do perfectly. Of course, the Lord knew this, and he provided a code of procedure that must be followed under such circumstances; and that code is as follows: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Matt. 18:15-17.

If one member of the new creation offends another and he asks his forgiveness he should be forgiven. If he offends an ecclesia or company of the new creation and asks for forgiveness he should be forgiven. There is a maxim amongst men: "I can forgive, but not forget." This does not proceed from the Lord, but proceeds from the Devil. There can be no true forgiveness one of another so long as the wrongful act is held in the mind of the injured one against the one who commits the injury. When one repents and asks forgiveness, the forgiveness should be complete and absolute, even as the Lord forgives us. To remember the contumacy of the offender against him thereafter is not a true forgiveness. Jesus taught us to pray: 'Forgive us our trespasses as we forgive those who trespass against us.'—Matt. 6:12.

As a part of the code of procedure Jesus states that there shall be no limit to the times of forgiveness. The gospel record says: "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven."—Matt. 18:21, 22.

There is no other code of procedure by which the new creation can be governed to settle their difficulties among one another than that which the Lord has laid down. Any course followed contrary thereto is wrong, the opinions of men to the contrary notwithstanding.

LETTERS

QUESTIONS AND ANSWER

DEAR BROTHER RUTHERFORD:

I have been instructed by the Pittsburgh company to send you the following questions, and request that they be answered in *The Watchtower:*

In view of the fact that study meetings have generally replaced preaching services, and in some places totally replaced them, and in view of the active part the sisters now take in the field service, is it proper for sisters to participate in congregational studies of *The Watchtower* and books by asking and answering questions?

Is it proper for sisters to participate in congregational business meetings the same as the brothers?

Yours in the King's service,
THOS. A. MCKNIGHT, *Secretary.*

* * * * *

Time and again *The Watchtower* has called attention to the fact that it is the privilege of the female members of the company to ask questions and answer them in study meetings. There could not be any objection to this. With reference to business meetings, the female members have the same right to vote as anyone else; but it is in harmony with the picture given by the Lord Jesus and emphasized by the apostles that the more mature brethren should present the reasons before the company in order that all may intelligently vote.

'SEE RESPONSIBILITY AND PRIVILEGE'

OUR DEAR BROTHER RUTHERFORD:

We take this opportunity of sending you our sincere greetings and to tell you we are so thankful to our heavenly Father for his organization, whereby we are taught of him and continually directed in a way that will ultimately bring unlimited blessings to all the obedient of earth, and honor to his holy name.

We wish to express our appreciation for the wonderful book *Jehovah;* truly we see our responsibility and privilege.

Only a few days ago we received the *Year Book,* and thank you for it. Our hearts bubble over with joy to see what Jehovah can do with creatures who are willing to be led by his great Vindicator.

We can't express the joy we have had in the work during the past year. We were so thankful to the Lord for the transcription machine, such a wonderful way of getting the message to the people.

How thrilling! The Lord has now blessed us with the phonograph, that we may take it into the homes every day. Many who have books and have refused to read them can hear your voice, and can't deny its being God's Word, and promise to read the books.

We also wish to thank you for the $25 credit, which made it possible for us to enjoy the wonderful convention in Atlanta. How we were strengthened and encouraged, and what a joy to hear your voice once more!

We have so much to be thankful for; we can't begin to enumerate them all. But we want you to know that we love you very much and appreciate your zeal and boldness at this hour of opposition and your assisting us in realizing the part we can have in the vindication of Jehovah's name.

We know the fight will be more interesting each day, and that the victory is certain.

We wish to tell you that by Jehovah's grace we will cooperate with you in every possible way and be faithful in using all the instruments put in our hand for putting the enemy to open shame and the vindication of Jehovah's name.

Our daily prayer before the throne of grace is that our dear Lord may strengthen you to continue in his service until the enemy is destroyed and his own name vindicated.

With fervent love, your fellow witnesses, a company of pioneers,

JOHN L. ROSS
IONA ROSS
J. W. FORRESTER
GENEVA FORRESTER
C. J. DE SHAZO
HAZEL DE SHAZO
SAM WILTSHIRE
MARY SUFFRON

SHOULD BE CONTROLLED BY PRINCIPLE

DEAR BROTHER RUTHERFORD:

I want to assure you I am rejoicing in the ever increasing light that shines on the Lord's Word through the Watch Tower publications, and trust that through the help from our Strong Tower I shall be a true witness for Jehovah.

One point which has particularly impressed me in many of our class elections and in all class difficulties has been that of being ruled by passion rather than by principle. Sometimes the excuse given for an absurd nomination has been that the brother had no chance of being elected, but it made him feel good. Instead of engaging in back-patting, it seems our course of conduct should be controlled entirely by principle. I received much benefit from the articles in *Watchtower* September 15, 1917, under the subheading "Principle Versus Passion", and in February 1, 1919, in article entitled "Satan's Snares and Delusions", subheading "Necessity of a Proper Consecration". I am convinced that a strict adherence to principle rather than emotion or passion would solve practically all class difficulties.

Assuring you of my Christian love and heartfelt support, in which Brother Wakefield joins, I am

Your sister in the service of Jehovah,
ORA S. WAKEFIELD, *Kentucky.*

FULFILLING HIS WORD OF PROMISE

DEAR BROTHER RUTHERFORD:

I do not expect a reply or acknowledgment of this letter from you, for your time in devotion to and service of Jehovah and his anointed King, our beloved Head, is too precious to take for such, or perhaps even to read the many such letters; besides, the "food convenient" from the good Lord's great storehouse, placed for us on his table in *The Watchtower* by your service and devotion to 'the Higher Powers' and our Teachers, by Jehovah's grace, and for the vindication of his word and name and the blessing of his people, are the best 'letters' we can get, and which we surely gratefully feed upon and appreciate beyond words of expression or thanks. However, I desire to send a few words of appreciation and thanks in his name, and to you as one of the creatures of his loving-kindness and a devoted servant and co-worker in and with Christ Jesus our Head in faithfully giving the truthful witness according to his will to his glory and the blessing of the remnant and all people of good will, for all these good things, and now also especially for your kindness and thoughtfulness and that of those of the Society at headquarters in sending to the pioneers the new book *Jehovah* and the *Year Book* for 1935. With rejoicing and joyful thanksgiving I read them. Surely the good Lord is fulfilling his word of promise in giving us so many proofs and in pouring out his ric' blessings upon us and prospering his witnesses and witness work in the earth, even amidst such bitter opposition by the enemy, as the reports for the past year show. As stated by manager's report from Sweden (page 156), "To him be all the glory and honor, and when we thank you we are only gratefully acknowledging his arrangement."

Again, what a thrill of joy it gave us, 168 assembled at contact point after a special division campaign at Lake Wales [Fla.] on January 13, to clearly hear every word of your speech at Los Angeles from P.T.M. loud-speaker and auto radio, which came in clearly from the Orlando station; at the conclusion of which we from our hearts and lips shouted "Aye" in unison with the company and multitude at Los Angeles and throughout the earth!

Again, with grateful thanks to Jehovah in receiving and acknowledging the many favors and blessings from him, through our Lord and Head, and with best wishes and much love and daily praying the good Lord's continued guidance and blessings with and upon you and all his saints and upon our united and harmonious service to his praise and honor,

Your brother and colaborer in his vineyard,
A. L. PASCHALL, *Pioneer.*

'FOR VINDICATION OF JEHOVAH'S NAME'

DEAR BROTHER RUTHERFORD:

As pleasing to the Lord, the Danville (Ill.) company of Jehovah's witnesses assembled together on Sunday, January 13, to hear the message of "Universal War Near", and in response the following was acted upon:

"RESOLVED, That we, one and all and with one accord, send our love and greetings to you for such a masterful discourse, which is beyond contradiction. The talk came in clear and perfect, word for word, as if you were in our very midst. We beg to inform you that we are with you, one and all, for the vindication of Jehovah's name."

GRATITUDE AND APPRECIATION

OUR DEAR BROTHER:

Greetings by the grace of God.

It is with gratitude and appreciation that I wish to express my thanks to our heavenly Father, and to you, for the gifts of the *Year Book* and the *Jehovah* volume, and the wonderful pictorial view of Gideon and his little band past, present and "vista".

Then that beautiful "house-cleaning" article in the March 1 *Watchtower*, under "Questions", as found on pages 78-80. "Be ye clean, that bear the vessels of the Lord."

Your brother by his grace,
E. B. ULLERY, *Ohio.*

MESSAGE ENJOYED AT SEA

DEAR BROTHER RUTHERFORD:

While visiting Sister Erler Brown and others of Jehovah's witnesses in Port Arthur, Texas, I procured some of your pamphlets, *Universal War Near*, also fifteen assorted booklets. I distributed the pamphlets to the members of the crew on board the steamship Gulf of Mexico, on which I am employed. At 12:30 we were 200 miles south of Cape Hatteras, January 13. The sea was very choppy; but that did not prevent us from hearing Jehovah's voice through you. If we were in the Auditorium with you we could hear it no plainer or clearer. The crew enjoyed it very much. I was entranced to hear we are so near the great day of God Almighty, for which I pray daily ever since I came into the knowledge of the truth.

My only regret is that I cannot break away from the sea, to bear my part of the persecution which the witnesses are bearing at the hands of the Devil and his crowd, as I would like to do. My reason is, I have an obligation to provide food, shelter and clothing for my family of five, of which I am the only support. But my heart is with the witnesses and the great work they are doing. The fifteen booklets went like a scrap of paper in a storm. I have been preaching the gospel of Christ's kingdom on there for three years. Some believe and some do not.

Your speech on Sunday has struck terror in the hearts of the unbelievers. I have orders for books and booklets, which I will procure from Sister Brown when I return to Port Arthur, Texas. I have had two petition blanks filled out and mailed to Washington.

In conclusion, dear brother, I pray our great and glorious Creator will keep, guide and protect you to continue in the beautiful work you are doing to the end. With sincere best wishes I remain

A Jonadab in His grace divine,
CLAUDE HARKER.

UNABLE TO KEEP SILENT

DEAR BROTHER RUTHERFORD:

I am unable to keep silent about the joy I receive by reading the books *Light*, in the Polish language. For this I give thanks at the feet of our heavenly Father Jehovah, that he uses you as an instrument. Therefore some acknowledgment is due you for standing faithfully and in obedience doing his holy will. My prayer is that Jehovah will further use you and prepare through you the spiritual food in due time for his faithful children. I am

A faithful witness of Jehovah,
SIMON ROMANOWSKI, *Wisconsin.*

"THRILLING AND INSPIRING"

DEAR BROTHER RUTHERFORD:

Greetings in the name of Jehovah!

On Sunday, January 13, sixteen of the brethren of the Camas (Wash.) company of Jehovah's witnesses, assembled at the home of Sister Doyle, of Camas, for service, but remained to hear the message "Universal War Near".

It is useless for us to try to explain our gratitude to the great Jehovah, and also to yourself, for the most inspiring message that we have ever heard. It was thrilling and inspiring beyond words, and at the grand climax we all unanimously shouted, "Aye!" The brethren who listened with us were almost overcome with joy and gratitude and were determined, by divine grace, to continue to tell the kingdom message to others until the great battle is fought and our King is victorious.

We remember you always in our prayers and pray that the dear Lord may give you strength to continue in his service with the same vigor and determination as heretofore.

May the Lord bless you until the enemy is completely destroyed and his name is vindicated.

Your sisters in Jehovah,
KIMA WHITESIDE.
SUSAN DOYLE.

SERVICE APPOINTMENTS

T. E. BANKS

Des Moines, Iowa	Aug.	2, 3	Louisville, Ky.	Aug.	17, 18
Waterloo, Iowa	"	4	Madison, Ind.	"	20, 21
Davenport, Iowa	"	6	Cincinnati, Ohio	"	22, 23
Chicago, Ill.	"	8, 9	Dayton, Ohio	"	24, 25
St. Louis, Mo.	"	10, 11	Columbus, Ohio	"	27, 28
Centralia, Ill.	"	12, 13	Pittsburgh, Pa.	"	29, 30
Indianapolis, Ind.	"	15, 16	Hillsville, Pa.	Aug. 31,	Sept. 1

M. L. HERR

Eau Claire, Wis.	Aug.	16	St. Paul, Minn.	Aug.	23, 24
Chetek, Wis.	"	17	Minneapolis, Minn.	"	25-27
Prairie Farm, Wis.	"	18	Farmington, Minn.	"	29
Glenwood City, Wis.	"	20	Wabasha, Minn.	"	30
Ellsworth, Wis.	"	21	Winona, Minn.	"	31
River Falls, Wis.	"	22	Lime Springs, Iowa	Sept.	1

E. D. ORRELL

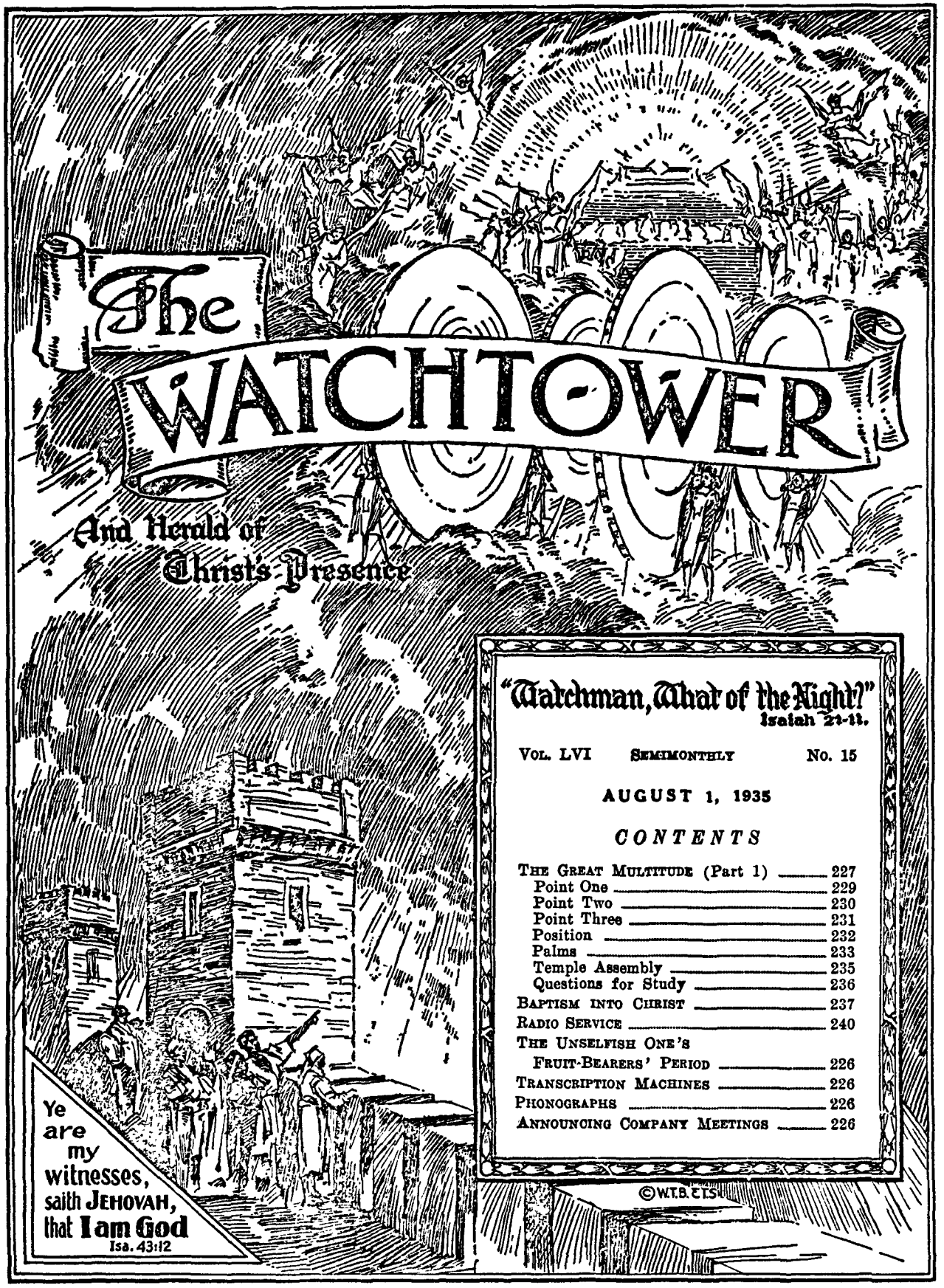
Kingman, Ariz.	Aug.	14	Somerton, Ariz.	Aug.	23
Ash Fork, Ariz.	"	15	El Centro, Calif.	"	24
Cherry, Ariz.	"	16	San Diego, Calif.	"	25, 26
Phoenix, Ariz.	"	17, 18	Encinitas, Calif.	"	28
Tucson, Ariz.	"	20, 21	Santa Ana, Calif.	"	29, 30

J. C. RAINBOW

Ortonville, Minn.	Aug.	16	Waseca, Minn.	Aug.	23
Benson, Minn.	"	17	Medford, Minn.	"	24
Olivia, Minn.	"	18	Rochester, Minn.	"	25, 26
Mankato, Minn.	"	20	Austin, Minn.	"	28
Eagle Lake, Minn.	"	21	St. Paul, Minn.	"	29, 30
Waterville, Minn.	"	22	Minneapolis, Minn.	Aug. 31,	Sept. 1

W. J. THORN

Binghamton, N. Y.	Aug.	13, 14	Rome, N. Y.	Aug.	24
Oneonta, N. Y.	"	15	Oneida, N. Y.	"	25
Norwich, N. Y.	"	16	New York Mills, N. Y.	"	27
Ithaca, N. Y.	"	17	Utica, N. Y.	"	28, 29
Syracuse, N. Y.	"	18-20	Mohawk, N. Y.	"	30
Fulton, N. Y.	"	22	Watertown, N.Y.	Aug. 31,	Sept. 1
Camden, N. Y.	"	23	Canton, N. Y.	Sept.	2



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LVI SEMIMONTHLY No. 15

AUGUST 1, 1935

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©W.T.B.&T.S.

Ye are my witnesses, saith JEHOVAH, that I am God Isa. 43:12

The WATCHTOWER

PUBLISHED SEMI-MONTHLY 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 wilfully 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. It arranges systematic Bible study for its readers and 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 Express or Postal 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 Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

THE UNSELFISH ONE'S FRUIT-BEARERS' PERIOD

This period of unitedly giving testimony to the name of Jehovah, the Unselfish One, begins Saturday, August 3, and ends Sunday, August 11. During these nine days all those on the side of Jehovah will have a special season of showing forth the same spirit of unselfishness as Jehovah has displayed in giving us his life-giving and life-sustaining fruit, the kingdom truth. Those who are "trees of righteousness, the planting of Jehovah, that he may be glorified", will surely delight in bearing his fruit forth to others, and so will all people foreshadowed by Jonadab. The particular literature to be specialized on during that period, and the testimony to introduce it, have been set forth in the service *Bulletin*. The other necessary arrangements, as reservation of time and obtaining of territory for work, should at once be taken up and settled.

TRANSCRIPTION MACHINES

The Society has made arrangements to construct and assemble portable transcription machines at our own factory at 117 Adams Street. These machines are somewhat different in construction from those previously furnished. They will be spring-wound, and operated from a 6-volt wet-cell battery. Every machine will be furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. We are pleased to announce that this machine can be offered at $100, complete, to brethren in the United States.

PHONOGRAPHS

In his own chosen time, and when his enemies are desperately trying to limit his witnesses on earth in getting the truth to the people, Jehovah has provided another effective instrument for the kingdom proclamation, to wit, a portable phonograph equipped with electrically transcribed records of 4½-minute speeches by Brother Rutherford on vital Bible topics. Reports to date from pioneers and others already equipped with and using this phonograph attest the success and potency of this method of introducing and driving home the Lord's message. The machine is manufactured by the Society at its Brooklyn factory, and is specially designed for its work, and is the best available for the purpose. Strong, compact, with a powerful spring-wound motor, and carrying space for several discs, it weighs 21 pounds with six discs bearing twelve recordings. To cover the bare cost the phonograph, with 18 recordings, may be had for $19.25. All orders therefor, remittance accompanying, should be sent to the Brooklyn office of the Society.

ANNOUNCING COMPANY MEETINGS

Many hearers of radio transcription lectures have the desire to meet with Jehovah's witnesses and to study his Word with them. Hence wherever the kingdom message is radiocast, the time and place of meeting of the local company of Jehovah's witnesses should be announced after the transcription. The time on the air being paid for, the station manager ought to readily grant your request to make such announcement.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI AUGUST 1, 1935 No. 15

THE GREAT MULTITUDE

PART 1

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; . . . What are these . . . ? and whence came they?"—Rev. 7: 9, 13.

JEHOVAH makes known his purpose to his creatures when it pleases him. "Purpose is established by counsel." (Prov. 20:18) Jehovah is his own counselor, and his will is his purpose. "Who hath directed the spirit of the Lord, or being his counselor hath taught him?" (Isa. 40:13) No one. "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" No one. (Verse 14) "God is light, and in him is no darkness at all." (1 John 1:5) His secrets, however, are dark to all until his time to reveal them. "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies." (Ps. 18:11) He that is perfect in wisdom knew the end from the beginning, and his purpose is to do according to his will, and this is especially true with reference to all who shall be members of his organization. (Acts 15:18) Nothing can possibly interfere with the accomplishment of his purpose. "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14:27) Says Jehovah: "I have purposed it, I will also do it."—Isa. 46:11.

2 In his own due time God reveals his secrets according to his pleasure. "He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him." (Dan. 2:22) He has a fixed time to accomplish and to make known his purpose. "To every thing there is a season, and a time to every purpose under the heaven. I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose, and for every work." (Eccl. 3:1, 17) Neither men nor angels are permitted to know Jehovah's secrets until his due time. (1 Pet. 1:10-12) He does not reveal his secrets to his enemies or rebellious ones. "For the froward is abomination to the Lord; but his secret is with the righteous." (Prov. 3:32) "The secret of the Lord is with them that fear him; and he will shew them his covenant." (Ps. 25:14) No wonder it is written in the Word of God that 'the wisdom of man is foolishness in the sight of God'. (1 Cor. 1:20) Men who are wise in their own conceits seek in vain to understand the secrets of the Most High. It is those who believe on the Lord Jesus Christ and who devote themselves wholly to Jehovah God and serve him to whom he reveals his secrets, and to them only in his due time. When we get these principles or fixed rules of Jehovah thoroughly in mind we are better enabled to understand and appreciate the truths of God's Word. The rules of Jehovah never change; therefore it is important for us to have an understanding of his fixed rules to guide us in the examination of his Word.

3 Frequently the expression is used, "God will overrule it"; meaning that one has taken an undesirable course and that God will abrogate his rule with reference to the same. The English word *overrule* means "to determine or rule in a contrary way; to abrogate a rule". The word *overrule* does not appear in the Bible, and, we knowing that God is unchangeable, and that his law changes not, the word *overrule* does not properly apply. This is often confused with a statement of the apostle Paul, to wit: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) To those who are called according to God's purpose, and who love him, he makes all things to work to their good; but it must be remembered that the conditions precedent must first obtain, that is, one must love God and must be one who is called according to his purpose. When one discovers that he has taken a wrongful course, the only thing to do is to reverse his course of action, take the right way, ask the forgiveness of the Lord, and then diligently strive to do God's will. Jehovah does not make different rules for different creatures; his rules are fixed and his creatures must meet the requirements in order to receive his approval. Most assuredly God forgives those who seek forgiveness in his appointed way, but this should not be confused with the expression *overrule*.

4 To the apostles of Jesus Christ God made known many of his secret things and inspired them to write or record the same. In this the apostle Paul was especially favored of the Lord, and his prayer for his brethren was that they might apply themselves to the gaining of a knowledge of the purpose of Jehovah and that they might be filled with wisdom and spiritual understanding. (Col. 1:9) But since the days of the apostles and until the coming of the Lord Jesus to the temple of Jehovah it has pleased God to keep secret many things pertaining to his purpose. For fifteen centuries the professed followers of Christ Jesus have without exception taught that the chief purpose of Jehovah is to save men and take some of them to heaven and to torment or destroy all the others. Within that period of time even the most devout followers of Christ Jesus have believed and held that God's chief purpose toward the human race is to save souls. Even during the Elijah period of the church the faithful followers of Christ Jesus in all good conscience believed and taught that God's chief purpose is to select 144,000 from the human race and to make them members of his royal temple and assistant rulers of the world and that he will also select an innumerable multitude from amongst men and make them servants to the royal house, and that later all the obedient of the human race would receive "restitution" blessings. Jehovah's chief purpose was not seen and appreciated by the modern-day followers of Christ Jesus until after the coming of the Lord to the temple. When the faithful ones were gathered to the temple, being born of God's woman and being the sons of God, they have since been taught by Jehovah, through Christ Jesus the Head of the temple company. (Isa. 54:13; 30:20) Among the Scriptures that could not be understood until after the coming of the Lord to the temple is that of Revelation concerning the "great multitude".

5 The theory and understanding concerning the "great multitude" held for many years, and still held by many, is in substance this: That the "great multitude" are a class of persons consecrated to God and begotten by God's spirit, and hence are the sons of God and a part of the church; that these have not faithfully performed their covenant, but have been negligent and have failed to obey God's commandments; that they have remained in the church denominational systems and have had no part in making known the kingdom of God; that although they have not faithfully performed their covenant to the best of their ability, but because they have not been entirely unfaithful to God, it is said that they must go through great tribulation which is provided for their testing, and that ultimately Jehovah will take them to heaven and give them a place as servants before the throne. There are to this day those who have been "elective elders" in the company of the Lord's people, and those in the company who have continued to hold to such "elective elders", that think that active service in bearing testimony to the name of Jehovah and to his kingdom is not at all necessary. Their conclusion is that, if one loves God (according to their own definition of "love"), and is sincere, such is sufficient to guarantee his salvation and to assure him some place in heaven; and that, if he does not become a member of the "little flock", God will give him a place in the "great multitude"; and that he will then be for ever in heaven in ease and comfort.

6 Do such conclusions appear to be reasonable and supported by the Word of God? The reasonable rule must be applied, because with Jehovah there is nothing unreasonable. (Isa. 1:18) Now we see that Jehovah's chief purpose is the vindication of his name; that men who maintain their integrity toward Jehovah are the ones who have any part in the vindication of Jehovah's name; that God has taken out from amongst men a people for his name and whom he permits to bear witness of and concerning himself and his kingdom to others, and that these, in order to be approved, must faithfully maintain their integrity toward God. In view of these indisputable truths, is it reasonable that God would have another spiritual class in heaven made up of those whom he has taken out of the human race and who have agreed to do his will but who, because of fear of men or the Devil's crowd, have compromised with Satan's organization and been, at least to a large degree, unfaithful unto the Lord and yet the Lord would give them a place in his heavenly organization? These questions must be considered in the light of the inspired words of the apostle, to wit: "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.

7 The Scriptures disclose that God has called a class of persons and set before them the hope of being partakers with Christ in his suffering, and in his joy associated with him in his royal organization. (Eph. 1:18; Col. 1:5; Titus 1:2; Heb. 6:11, 18; 1 Pet. 3:15; 1 John 3:3) For many years we have been taught, and believed, that aside from the hope of membership in the body of Christ there is a secondary hope, or a "consolation hope", which is held out to the "great multitude" because they have not been wholly faithful, and that the great multitude, as well as the little flock, will finally experience a full realization of their hope in heaven. But considering the Scriptures bearing upon the great multitude, some pertinent questions are here propounded for consideration, and the proper consideration of such questions may enable us to get out of mind some of the things that are inconsistent, and which we have long held. The questions follow:

8 Are the great multitude, mentioned in Revelation seven, a spirit-begotten class, and will they ultimately attain perfection as spirit creatures? and will they have a place in heaven as servants of the royal house?

9 What scripture expresses Jehovah's purpose to

take out from the world two classes, making one class members of his royal house and the other spirit class servants of that royal house?

[10] Since the Scriptures show that spirit-begetting means that God brings forth and acknowledges as his son such a one as has previously exercised faith in the shed blood of Christ Jesus by fully consecrating himself to do the will of God, and that such are called to follow in the footsteps of Jesus, is there any Scriptural authority for saying that Jehovah gives such ones thus spirit-begotten the option of being wholly faithful unto death and receiving the crown of life or to be partially faithful and receive a different reward? If so, then would that not mean that the creature is not required to fully do the will of God, but that the creature may do his own will a part of the time at least?

[11] Does Jehovah require of his spirit-begotten sons taken from amongst men a strict performance of the covenant to do his will, or may those sons with impunity only partially do God's will and depend upon God to wink at their mistakes, indifference and lack of faithfulness and give them a place in the great multitude?

[12] Is the great multitude to be found in the church denominations, which multitude of persons have heard the command of God to come out therefrom but have failed and refused to do so because of fear to obey God's commandment?

[13] If the spirit-begotten sons of God are commanded to come out from the church systems, but for any reason fail or refuse to obey that commandment until at the very time of death, when such are "forced to obey", would not such a course of action be equivalent to a deathbed repentance? Do the Scriptures support the conclusion that one may do according to his selfish will a part of the time and until the time of death and then at that time repent of his negligent course and still receive everlasting blessings of the Lord in some part of Jehovah's spiritual organization?

[14] If the "great multitude" company is made up of those consecrated and spirit-begotten who have been only partially faithful to their covenant, would not that mean that Jehovah approves at least a degree of unfaithfulness? and is such a thing possible with Jehovah God?

[15] As to the first question, to wit, Is the great multitude a spirit-begotten company which become servants of the royal house of God? The answer must be in the negative. There is no scripture giving warrant to the conclusion that the great multitude is a spirit company or will be in the spiritual realm of the kingdom of God. In this and subsequent issues of *The Watchtower* endeavor will be made, by the Lord's grace, to set out the scriptures bearing upon this matter and kindred questions relating thereto. It appears to be the Lord's due time to make these matters concerning the "great multitude" to be understood; and that the knowledge and understanding thereof will bring joy to the remnant and increased zeal for the Lord and his kingdom seems to be quite evident.

[16] There are three points related to this matter that must be considered, and in one of the three positions mentioned it seems that the great multitude must be located. Therefore the great multitude must either (1) be identical with the entire body of Christ; or (2) be the specific members of that heavenly body taken out from the Gentiles; or (3) be the people of good will that flee to the Lord and become a part of his organization after the coming of the Lord Jesus to the temple.

[17] In the progressive steps of the unfolding of the Revelation which God gave to Jesus Christ, and which was made known to John by the angel of the Lord, John was told of the sealing of the servants of God. "And there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." (Rev. 7:4) After stating the number from each of the twelve tribes of Israel John wrote: "After this [After these things, *R.V.*]." The clear meaning is that after seeing the sealing work of the twelve tribes of Israel John next saw the "great multitude" tableau or moving picture. The words "after this" apply to the time of John's seeing rather than to the time-order of the appearance of these things seen. This conclusion is supported fully by reference to the same expression (Greek) *meta tauta* appearing at Revelation 4:1; 15:5; 18:1 and 19:1. John pictured the faithful remnant now on the earth, and it should be expected that the time-order of seeing by the remnant would be the same as that applying to John, that is to say, the remnant would first see or discern the 144,000 and the sealing of the same, and thereafter the remnant would see or discern the true meaning of the "great multitude". Consideration is given to the three points above named in their respective order, that we may properly locate the great multitude.

POINT ONE

[18] Is the great multitude identical with the body of Christ? that is to say, Is the great multitude the 144,000? Without a question of doubt the term "a great multitude" could, according to the Biblical rule, be properly applied to the 144,000, that is, the royal house. Recounting the fact that the people in great numbers followed Jesus Christ when he was on the earth, it is written that Jesus "saw a great multitude" and ministered unto them. (Matt. 14:14) A great multitude followed him. (Matt. 19:2) "And as they departed from Jericho, a great multitude followed him." (Matt. 20:29) "And there went great multitudes with him." (Luke 14:25) "In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy." (Luke 12:1) "And I heard as it were the voice of a great multitude, and as the voice

of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." (Rev. 19:6) The great multitude mentioned in this last text is undoubtedly the host that is praising Jehovah, and which includes the remnant or faithful followers of Christ Jesus on earth when they learn that Jehovah has enthroned Christ Jesus as King. (*Light*, Book Two, pages 150-158) This does not at all mean, however, that the great multitude of Revelation 7:9 is the same as that mentioned in 19:6. Some have contended that they are one and the same great multitude because the 144,000 creatures constitute a great multitude and do participate in the praise of Jehovah. But if that be true, then why would the Lord specify 144,000 and then again specifically describe them as another company that are without number? There does not seem to be any reason to conclude that the great multitude of Revelation 7:9 are identical with the 144,000 described in Revelation 7:4-8.

POINT TWO

[19] Revelation 7:4-8 specifically mentions the twelve tribes of Israel and that of each tribe there are sealed 12,000, making a total of 144,000. Since the Scriptures show that God takes out a part of the body of Christ from amongst the Gentiles, the contention of some is that the great multitude of Revelation 7:9 is made up of the Gentiles, that is, those taken from the Gentiles, and hence that no specific number is given to them as such; that these are the ones who are brought in and grafted onto the "olive tree", the new covenant. If that contention is true, then the body of Christ is composed of more than 144,000. The statement at Revelation 7:9 is, "a great multitude, which no man could number." Neither John nor any man since his time could number them. If Jehovah does not state the number although numerable, then it remains one of the 'secret things that belong to Jehovah'. (Deut. 29:29) But this would not necessarily negative the proof that the great multitude is a part of the body of Christ.

[20] Concerning the 'Seed of promise' Jehovah said to Abraham: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." (Gen. 15:5) "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:17, 18.

[21] Abraham could not number the stars of heaven nor the sands upon the seashore, and yet God used these words as relating to the 'Seed of promise', the Christ. Manifestly the words which Jehovah addressed to Abraham concerning the stars and the sands were merely to illustrate the point that Jehovah selects the heavenly company and no man can tell anything definitely about it unless God reveals it to him. It does not at all mean that God could not number them, but it does mean that no man can number them. It would not be necessary to add others to the 144,000 in order to make the grand total "a great multitude, which no man could number". Abraham could not number the 144,000 unless God revealed that number to him. If it be argued that the "great multitude" applies to the Gentiles taken out for Jehovah's name, and that these must be added to the 144,000 Israelites to make up the 'Seed of promise', then it follows that "Abraham's seed" would have to be like the sands upon the seashore as to number and like the stars in the heaven, which would be many times more than the entire number of human creatures that have ever existed. The testimony of men concerning the stars is that there appear to man 125,000 faint nebulae, each of which is composed of billions of suns bigger and brighter than the sun that lights the earth. The galaxy of the milky way visible to human creatures is said to contain a hundred billion suns. The entire human race that ever existed does not nearly measure up to that number.

[22] Relating to the same matter Jehovah caused Jeremiah to write: "As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me." (Jer. 33:22) This does not at all mean that God does not know the number of the 'Seed of promise', but it clearly does mean that no man unaided by the Lord could possibly know. The stars and sands, therefore, must have been used merely to illustrate this point. Concerning the stars it is written, in Psalm 147:4, 5: "He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power; his understanding is infinite." Clearly the meaning of God's statement is that "the Seed of Abraham" is composed of a great many, but that no man could know the number thereof unless the number were revealed to him by Jehovah. No man could tell what God predestinates. Jehovah specifically designates the 144,000 as those who are sealed as his servants to carry out his purpose. But what man is he that could number these unless the facts were revealed to him by Jehovah? Therefore the 144,000 sealed ones could be and are, within the Scriptural meaning and bounds, numerically like the stars of the heavens and the sands of the seashore, "innumerable" to man.

[23] The fact that John "heard" the number of those that were sealed and that there were sealed 144,000 is conclusive proof that Jehovah God through Christ Jesus revealed to man that great truth and in no other way could he get it; and the further fact that John thereafter beheld "a great multitude, which no man could number", shows that the number thereof is one of Jehovah's secrets not revealed and that therefore the 144,000 and the "great multitude" of Revelation 7:9 are not of the same class, but are separate and distinct companies.

[24] That the "great multitude" is "of all nations [out of every nation, *R.V.*], and kindreds, and people, and tongues": based upon this fact the argument is advanced by some that the Gentiles who become spiritual Israelites have been scattered amongst all the nations and now are brought together as one nation and added to the twelve tribes that were taken from natural Israel and made spiritual Israelites, and that all of these constitute one nation. The context does not support that view. This statement of the text relative to the nations and tongues manifestly is used to show, not that the "great multitude" were not originally the natural descendants of Abraham called "Jews", but that they do not become the spiritual Jews or Israelites, forming a part of the 144,000. The Gentiles taken out from amongst the nations for God's name do become spiritual Israelites, and therefore must be included in the body members of Christ, who are sealed as the servants of God. At one time these were not a people, but, having been taken out from amongst the Gentiles and adopted as the sons of God, and thereby becoming spiritual Israelites, they are now of the royal nation and they are "the people of God". (1 Pet. 2:9, 10) This being so, the "great multitude" are not in the covenant for the kingdom, and therefore could not be the Gentile members of the body of Christ nor of the same class; nor are they spirit-begotten. This conclusion is supported by Revelation 14:1-5. There the statement, in substance, is that the 144,000 stand with Christ Jesus at Mount Zion and that these learn the new song, which no others could learn or sing except the 144,000; that these are the ones that follow the Lamb whithersoever he goeth, that is to say, they are footstep followers of Christ Jesus. This latter text shows that the "great multitude" could not possibly picture the Gentile extraction of the body of Christ, because all the members thereof surely must and do stand with Christ Jesus on Mount Zion, following him whithersoever he goes, and learn to sing the new song. The 144,000 being definitely revealed by Jehovah to man, and the great multitude being an innumerable company not revealed to man, and the 144,000 being the only ones that stand with Christ Jesus on Mount Zion, shows that "the great multitude" could not possibly apply to the Gentile extraction making up the members of Jehovah's royal house. The Scriptural proof submitted shows that the "great multitude" are not identical with the body of Christ. Prior to the coming of Christ Jesus to the temple "this gospel of the kingdom" (Matt. 24:14) was not preached to the various nations as a witness, and at no time has there been a great multitude in line for the kingdom, and who were at one time on the earth. The kingdom company has been gathered during a period of nineteen centuries, and, taken as a whole, the Lord Jesus designates the same as a "little flock" to whom Jehovah gives the kingdom. Since the Scriptures show that the great multitude has not been taken out from the Gentiles and made a part of the body of Christ, then what is the class of persons that do compose that great multitude?

POINT THREE

[25] The Scriptures are found to be in reason and entirely consistent and reasonable, and there is neither reason nor scripture to support the conclusion that God permits certain creatures of the human race to become his spiritual sons and gives a great prize to those who are entirely faithful unto death, and gives a less prize to those who are indifferent and less faithful all the days of their existence on earth, and who show greater faith at the time of death. Jehovah God is entirely consistent. The "great multitude" are not a spirit-begotten company; that is to say, they are never brought forth and acknowledged by Jehovah as his spiritual sons. The only Scriptural conclusion concerning the great multitude described at Revelation 7:9-17, therefore, is that those who go to make up that company are at other places in the Scriptures designated as "other sheep", the 'people of good will', the 'Jonadab class'. Consideration is now given to the scriptures in support of the conclusion that the great multitude are of the class here last mentioned.

[26] The year 1918, according to the worldly calendar, marks the time when the Lord came to the temple of Jehovah, and also marks the end of the Elijah period of the church. From that time until the autumn season of the year following, to wit, 1919, the servant class or remnant were in exile, and which is pictured by John's being exiled on the isle of Patmos. The servant class must be released from exile in order to carry out the command of the Lord concerning the preaching of "this gospel of the kingdom" to the world as a witness before the final end comes. (Matt. 24:14) Concerning this identical work the servant class once in exile receives from the Lord this commandment, to wit: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." (Rev. 10:11) The latter part of 1919 marks the beginning of the Elisha period of the church and the work incident thereto, and by the time this company reached 1922 that service work was organized and under way, and it was then that "this gospel of the kingdom" was being carried to the nations, peoples and tongues, that is to say, the common people, and also to the "kings" or rulers of the earth. Thereafter God's remnant discerned, by his grace, that there must be a great witness work done concerning God's kingdom and that such work must continue "until the cities [organization of Satan] be wasted without [an] inhabitant, . . . and the land be utterly desolate". (Isa. 6:11) It was in the year 1922 that the Lord's faithful people first came to a knowledge and understanding of this scripture last cited. The remnant, that is to say, Jehovah's witnesses, received from the hand of God's angel the message of the gospel of the kingdom, which they must preach; as it is written: "And I saw another angel fly in the midst of heaven, having the

everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14:6) It has been since the coming of the Lord to the temple, and particularly since 1922, that "this gospel of the kingdom" has been preached in many languages and distributed amongst the peoples of the various nations in printed form in millions of books, magazines, and so forth. This gospel has been preached to the kings or ruling factors of the world by giving them notice and warning, which notice and warning was printed and distributed throughout the earth; and this gospel has also been preached to the people of good will according to the commandment of the Lord. It is those that hear, understand and respond to the gospel message by consecrating themselves to do God's will, and then seek meekness and righteousness, that receive God's approval and blessing. There is no reason to hold that the "great multitude" company have been in existence as such a multitude all during the time God has been 'taking out a people for his name'. The theory that God's chief purpose is the salvation of men has led us in times past to accept the conclusion that he would give a place in heaven with Christ on his throne to those who showed the highest degree of faith, and a place of less honor to those who were all their lifetime babes and who never showed the degree of zeal for the Lord or faithfulness that they could show. When we come to see Jehovah's chief purpose is the vindication of his name and that it is those taken out for his name that preach the gospel, as a witness, then we are enabled, by the Lord's grace, to locate the great multitude class.

POSITION

[27] Concerning the great multitude the scripture reads that they "stood before the throne". The fact that they "stood" shows that they are approved by the Most High, because "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous". (Ps. 1:5) Stand where? Would they have to go to heaven in order to stand approved before the Lord? Certainly not; nor would they have to be in heaven in order to stand before the throne, even in reference to position or with reference to approval. While standing before the throne those of the great multitude are shown to be hungry and thirsty, whereas if they were in heaven there would be no occasion for them to hunger and thirst. Those who are hungry and thirsty for spiritual provender are the ones on earth who are seeking to be fed on that which will satisfy their heart's desire. Manifestly the great multitude are here shown as standing before the judgment throne of Christ Jesus, that is, the throne of God and where God, by proxy, judges, that is to say, Jehovah judges by his beloved Son, to whom he has committed all judgment. It is written that those who stand before the throne are crying out: "Salvation to our God which sitteth upon the throne, and unto the Lamb." —Rev. 7:10.

[28] It was in 1914 that Jehovah put his beloved Son on the throne of authority. (Ps. 2:6) In the year 1918, or three and one-half years after enthroned, Christ Jesus began judgment at the temple. In standing before the Lord for judgment these need not be in heaven, for the reason, it is stated by Jesus, that when he assumes his throne for the judgment of the nations all nations shall be gathered before him, and surely these nations are not in heaven. "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; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."—Matt. 25:31, 32.

[29] According to the language of Revelation 7:9, therefore, the great multitude are seen standing before the throne of Jehovah and before the Lamb, that is to say, God's throne and the throne of judgment of Christ Jesus. Jesus Christ sits in the throne with Jehovah, that is to say, as the special Judge who renders judgment at Jehovah's throne. (Rev. 3:21) With whom does Christ Jesus begin judgment upon assuming his high office as Judge upon the throne? Not with the dead, but with the living. "The Lord Jesus Christ, who shall judge the [living] . . . at his appearing and his kingdom." (2 Tim. 4:1) The resurrection of the human dead has not taken place at the time when this judgment begins, nor does it take place until the kingdom company or royal house are first resurrected and in heaven. Christ Jesus is at the temple upon his throne of judgment and glory, and before him are gathered all the nations for the purpose of separating and judging. Even so the great multitude are "of all nations", and therefore not in heaven, but on the earth, and are before Christ Jesus for judgment, which judgment shows that it is those of good will, who take the side of the Lord and who become the 'sheep of the Lord', that stand before the Lord the great Judge as approved, "and he shall set the sheep on his right hand." To the "sheep" Christ Jesus says: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." These are the ones that get life eternal, on the earth. (Matt. 25:32-46) While being judged they are on the earth, but 'in the sight of' Christ Jesus, because now he is giving attention to them, although no human eyes can see the Lord; nor is it necessary for any of the great multitude to see with the natural eye the one "before" (*enoopion*) whom they stand and are judged. In the following texts the same Greek adverb *enoopion* is translated "in . . . sight of", that is, 'to see': Romans 3:20; 12:17; 1 Timothy 2:3; Revelation 13:13, 14. (Rev. 14:10) Those composing the great multitude learn that Christ Jesus is at the temple, upon his throne for judgment, and they discern this truth although they do not see him with their natural eyes.

[30] Further describing the great multitude these words are used: "Clothed with white robes." In verse fourteen of this picture is stated the means by which their robes were made white. The words "white robes" used in verse nine symbolically declare that members of the great multitude stand before the throne as approved ones.

[31] At Revelation 6:9-11 a class of faithful men is described who suffered martyrdom because of their complete devotion to Jehovah, and to them "white robes were given". But it is not stated that they first "washed their robes, and made them white in the blood of the Lamb". The white robes given to those faithful men symbolically testify to their approval, without stating how they were made white.

[32] They were faithful unto Jehovah even unto death, proving their integrity; and while the scripture does not state that they washed their robes and made them white in the blood of the Lamb, other scriptures plainly teach that they had and exercised faith in the shed blood of Christ Jesus.

[33] The scripture at Hebrews eleven describes another class of faithful men who suffered martyrdom because of their complete devotion to Jehovah, and which class of men received Jehovah's approval. But it is not said of them that they even had white robes, nor is anything said about washing their robes in the blood of the Lamb. Nor is such a description necessary. At the time the faithful men of old maintained their integrity toward God the blood of the Lamb had not actually been shed.

[34] Concerning the faithful overcoming remnant it is written: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (Rev. 3:4, 5) The ones mentioned here as approved have not defiled their garments. Neither defiled garments nor nakedness would be permitted in the temple service. The great multitude serve God at the temple and must be clothed with clean and undefiled garments and have an acceptable appearance before God and Christ Jesus.

[35] Revelation 3:17, 18 describes a class that are self-satisfied, yet who are blind and naked and are counseled to buy "white raiment" that they may be clothed and that their shame and nakedness do not appear. Such has no reference to the great multitude, but to a class which the Lord rejects.

[36] Revelation 19:8 describes the Lamb's wife to whom is granted that she be arrayed in fine linen clean and white. But that text has no reference to the great multitude. What, then, is pictured by the robes given the individual members of the great multitude with which they are clothed? These white robes picture that they are clean and approved. Cleanliness results by reason of faith in the shed blood of Christ Jesus, who loved us and washed us from our sins in his own blood. (Rev. 1:5) The great multitude by reason of their faith in the shed blood of Christ Jesus, and devoting themselves to God, thereby wash their robes in the blood of the Lamb and make themselves clean.

[37] Every human creature that obtains life must obtain it as a gift of God through Christ Jesus, and this is the only way; and all such must have their sins washed away by exercising faith in the shed blood of Christ Jesus. The people of good will, that is to say, the Jonadab class, are those who have faith in the shed blood of Christ Jesus as the only means of redemption and salvation for the human race, and these voluntarily agree to do the will of God; and in taking this step of consecrating themselves to God by faith in the blood of Christ Jesus they stand approved before the judgment seat of Christ, and this approval is symbolized by the white robes which John observed that they wore. These keep their robes clean by continuing in faith and devotion to God and Christ Jesus, his anointed King. The great multitude, therefore, could not come into existence until the Lord Jesus Christ appeared at the temple and began his judgment, and therefore the great multitude could not appear prior to 1918.

PALMS

[38] Further relating his vision of the great multitude standing before the throne, John says that they had "palms in their hands". Here John pictures the remnant beholding the great multitude with palms in their hands. These have taken their stand on the side of Christ Jesus and Jehovah God, and this is shown by the fact that they stand before the throne of God and the Lamb clothed in white robes. What, then, is the meaning of "palms in their hands"? It was in 1918 that the "precious corner stone" was laid in Zion in its completeness, when Christ Jesus was presented to Zion as Jehovah's King. In due time the remnant saw that this Chief Corner Stone had been laid in completeness, and they rejoiced. Thereafter others learned this great truth and believed it and hailed Jehovah's anointed Ruler, Christ Jesus, as the world's rightful King. Having palms in their hands symbolically says, This great multitude hails Christ Jesus as the King and rightful Ruler of the world and the Savior of mankind. When Christ Jesus rode into Jerusalem upon the ass and presented himself as King this was the laying of the Corner Stone in miniature, and foreshadowed the laying of the Corner Stone in completeness when Christ appears at the temple as King. When the Lord Jesus rode into Jerusalem he was there hailed by the multitude as King, as it is written: "And a very great multitude [And the most part of the multitude (*R.V.*)] spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna

to the son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest!"—Matt. 21:8, 9.

39 In recording the account of the miniature laying of the Corner Stone John wrote: "On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel." (John 12:12, 13, *A.R.V.*) In the gospel by John and in The Revelation John makes mention of the palm branches, and that in connection with the great multitude. Thus at the miniature laying of the Corner Stone what took place foreshadowed that which John saw in vision of the laying of the Corner Stone in completeness.

40 Let this be carefully noted, that when Jesus entered Jerusalem the great multitude that spread down their garments and waved their palm branches were not then the disciples of Jesus Christ, as the facts subsequently showed. Only a short time before that triumphant entry of Jesus into Jerusalem he had addressed his disciples, speaking to them as a "little flock". It was afterwards and when Jesus was riding upon an ass as king that the great multitude appears and shouts: "Hosanna to the son of David; blessed is he that cometh in the name of Jehovah." Likewise when Jesus Christ is enthroned, the great multitude are not recognized, discerned and understood and are not the disciples of Christ Jesus. It is after he is presented as King and seated upon his throne of judgment that the great multitude is discerned with palms in their hands. It seems, therefore, that the miniature laying of the Corner Stone in Zion and the incidents connected therewith picture the laying of the Corner Stone in completeness and the events that co-ordinated therewith. This would prove that the great multitude mentioned in Revelation 7:9 began to come into existence after the Lord appeared at the temple for judgment.

41 Manifestly those with "palms in their hands", as mentioned in Revelation, are not the footstep followers of Christ Jesus, that is to say, the remnant on earth, but that great multitude is made up of others who hear about Jehovah and his kingdom under Christ and who desire that kingdom. It is seen that these are gathered out of the nations and tribes, kindreds, peoples and tongues; and when they learn that God's gracious kingdom has come, they take their stand on the side of Jehovah and his King and they wave their palm branches as an evidence that they are heartily in accord with and support the King, about whom they have learned.

42 When human creatures learn of something that is to their great benefit it is difficult for them to refrain from giving expression to their joy. No good news could come to man that would make him so glad as the news that salvation is provided for him. This is shown to be the frame of mind of those who compose the great multitude standing before the throne with palms in their hands and with what they see as they there stand. Concerning this John writes: "And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. 7:10.

43 This great multitude cried out with gladness, even as the great multitude cried out with gladness at the miniature laying of God's Corner Stone, when Jesus rode into Jerusalem. When the people of earth of good will learn that the King of righteousness has come and that God has provided salvation by and through the blood of Christ Jesus and his kingdom, and that there is no other means of salvation, they shout the praises of Jehovah, who is the Author of salvation, and they devote themselves to his service. The people of good will on the earth today who hear the truth do not remain mum, but vigorously join Jehovah's witnesses, the remnant, in crying out the kingdom message. They have the good news which they have received at the mouth of Jehovah's witnesses, which witnesses at the command of the Lord their King have brought to the "sheep" class and have said to them: "Let him that heareth say, Come." (Rev. 22:17) And being thus invited this sheep class, the Jonadabs, do say to others: 'Come and learn the only way of salvation.' This is shown by the words of Revelation 7:10, when those of the "great multitude" class are saying to others: "Salvation to our God which sitteth upon the throne, and unto the Lamb."

44 When Jesus rode into Jerusalem, in A.D. 33, the great multitude then cried out in the words of the Psalm, or song, previously written: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity." (Ps. 118:25) They shouted: "Hosanna to the son of David." The Hebrew word *Hosanna* means "Save now, we beseech thee"; which is the language of Psalm 118:25, *R.V.* Likewise when Christ Jesus the Chief Corner Stone of Jehovah's organization is laid in Zion in completeness, his faithful followers begin to cry out: "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. 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. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord; we have blessed you out of the house of the Lord." (Ps. 118: 19-26) Since then the people of good will now on earth, the sheep class, the Jonadabs, who have heard the glad cry of Jehovah's witnesses, have also taken up that blessed message and continued to cry it out that others might hear.

45 "Salvation" consists in the vindication of Jehovah's name and his Word, and results to those who maintain their integrity toward him, and who praise his holy name. There is no other means of salvation, and that salvation comes to those who heartily avail themselves of Jehovah's means for their salvation. (Acts 4:11, 12) The Devil deceives the people and turns them away from God, and puts forth his agents who claim that the salvation of the people comes by reason of his agents. A striking example of this is the exaltation of one Hitler in Germany. He issues the command that all persons shall "Heil Hitler", which in the English language means "Salvation is by Hitler". But all people who have faith in God know that neither Hitler, Mussolini, the NRA scheme nor any other scheme nor any creature can bring salvation to the people. Those who have faith in God and in Christ Jesus, and who take their stand on the side of God and his kingdom, by their course of action loudly acknowledge, confess and acclaim Jehovah as their Savior, which salvation is given to them through Christ Jesus, and these are represented in the Revelation account as saying: "Salvation to our God [Jehovah] which sitteth upon the throne, and [salvation] unto the Lamb [Christ Jesus]." Thus all such "Heil Jehovah and Christ". They do not "Heil Hitler" nor any other creature, and they could not be faithful to Jehovah God by exclaiming to any creature "Heil", for the reason that no creature has any power of salvation. These persons of good will now discern and gladly confess Jehovah as King Eternal and the Supreme One, and that Jehovah, and Christ Jesus, his anointed King, together constitute "the Higher Powers", to which powers all persons that get life must be subject. Those people of good will hear and believe that the kingdom of God under Christ has come and that Jehovah reigns, and they cry out, as it is written in the Psalm: "The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof." (97:1) This corresponds with the cry of A.D. 33 by the great multitude of that time; and now the great multitude of the present day cries out: 'Salvation is come; save now, send us prosperity.' They attribute the work of God's salvation or vindication unto his great Vindicator, Christ Jesus, the Lamb of God, who sits upon the throne, which Jehovah God has provided for him, and that their own salvation is from Jehovah by and through Christ Jesus, and not from any other source. The facts and the evidence that have come to pass during the past five years conclusively prove that the great multitude is made up of human creatures who hear and accept and rejoice in the Kingdom of God under Christ. The palms in their hands in effect say: "We hail our King and Savior; our allegiance and our devotion are to him. Our salvation comes from Him, the King Eternal, who is Jehovah, and through Christ Jesus, his anointed Ruler of the world." They openly confess that they are on the Lord's side.

TEMPLE ASSEMBLY

46 At this point in the vision had by John, as recorded in Revelation seven, there appears an assembly of those who are wholly devoted to Jehovah. Mark now who are shown to be present at that assembly: "And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God." (Rev. 7:11) Christ Jesus, the Lamb of God, is seated upon his throne of glory. By authority from Jehovah God he took that exalted place in 1914, but it was three and one-half years thereafter, until the assembly at the temple took place, when he comes for judgment. Standing round about the throne, as shown in the Revelation picture, are all the holy angels. This must refer to the time described by Jude: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints [holy ones, *R.V.*], to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." (Jude 14, 15) That marks the time of the appearing of the Lord Jesus at the temple for judgment. Moses had prophesied of the same thing, when he said: "The Lord . . . came with ten thousands of saints [holy ones, *R.V.*]." (Deut. 33:2) These holy angels are assembled for the service of Jehovah and Christ Jesus, and the Revelation picture shows that it was the time of the coming of the Lord Jesus to the temple; and this is further supported by the words of Jesus, to wit: "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." (Matt. 25:31) It is the judgment seat of Jehovah, and there is seated Christ Jesus as the presiding Justice to render judgment. The apostle Paul, describing this same thing, says: "Ye are come . . . to the general assembly . . . and to God the Judge of all, . . . and to Jesus." (Heb. 12:22-24) The judgment at the temple begins with the house of God. (1 Pet. 4:17; Mal. 3:3) By these scriptures the time is definitely fixed and proves beyond all doubt that the great multitude of Revelation 7:9 does not appear until after the coming of the Lord to the temple, and that could not have been possible prior to 1918 and was, in fact, later and after the pouring out of the holy spirit on all of God's servant class.—Acts 2:17, 18.

47 Note that Revelation 7:9 gives the description of the great multitude, that these "stood before the throne, and before the Lamb", whereas the description of the assembly of the temple company, as stated in Revelation 7:11, says: "The angels stood round about the throne." The temple assembly includes the holy angels, the elders and the four living creatures, as shown by Revelation 4:4, to wit: "And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting,

clothed in white raiment; and they had on their heads crowns of gold."—Rev. 4:4.

48 Those "four and twenty elders" include all those who are able ministers of the new covenant (2 Cor. 3:6), and which includes the remnant, that is, Jehovah's witnesses, because these have been brought to maturity in Christ and have become elders in fact. No one could be of this elder class until he is an elder in fact by reason of being in Christ and brought to maturity.—Eph. 4:11-13.

49 This time is fixed by the cleansing of the temple, which God's people discerned for the first time as occurring in 1932, and now Jehovah permits them to discern the true meaning of the great multitude. These elders are shown as standing with Christ Jesus, because they are his brethren. (Heb. 2:11) These elders are therefore "ambassadors for Christ". (2 Cor. 5:20; Eph. 6:20) This picture, therefore, shows the 144,000 present at the assembly, which assembly could not take place until the coming of the Lord to the temple; and therefore the great multitude could not be in existence until after that time.

50 The vision also discloses Jehovah's four-square universal organization composed of his living creatures, all supporting Jehovah and appearing in complete contrast with Satan's organization; and this is shown by the words (verse 11): "The four beasts [four living creatures, *R.V.*]"; "full of eyes before and behind." (Rev. 4:6) Jehovah and Christ Jesus are in the throne, and the four living creatures, picturing Jehovah's universal organization, are round about the throne. (See *Light*, Book One, page 57.) Jehovah's organization, appearing to the remnant, is one of the 'two great signs in heaven' (Rev. 12:1), and is in exact contrast with the other great sign appearing and which sign pictures the Devil's organization. These two great signs appear for the first time at the birth of the kingdom, but they were discerned by Jehovah's faithful people on earth for the first time about 1924, and here we are more than ten years later discerning the Scriptural meaning of "the great multitude". Those who compose the great multitude must first receive some information in order to know of the two great organizations, pictured by the signs, before they could choose; and therefore it is certain that the great multitude could not come into existence until after the appearing of the Lord Jesus at the temple, and after that the "other sheep" class receive the information at the mouth of Jehovah's witnesses. This sheep class, receiving the information, align themselves on the side of Jehovah and his King, and they get up into the "chariot", that is to say, the organization of Jehovah, at the invitation of the Greater Jehu, and thus they go along with Jehovah's witnesses. This is further supported by the prophetic picture of Jehu taking Jonadab by the hand and helping him into the chariot and Jonadab accompanying Jehu to the vindication of Jehovah's name. The fulfillment of this picture is the Lord Jesus Christ at the temple inviting the Jonadab class into his organization and leading them along to see the vindication of Jehovah's name.

51 The vision of the temple assembly shows all the angels and all the elders and all the living creatures, that is, all of Jehovah's organization, giving praise and worship to God. And they "fell before the throne on their faces, and worshipped God". This is in exact accord with the statement of Revelation four, to wit: That the four beasts, and the four and twenty elders "fall down before him that sat on the throne, and worship him that liveth for ever". (Rev. 4:8-10) This they do regardless of all opposition, and they do not ask any creature or any part of Satan's organization as to how they shall worship God and when they shall worship him, but all these of Jehovah's organization do worship God according to his commandments. Thus it is seen again that it would be entirely contrary to God's will for Jehovah's witnesses to ask permission of any of the worldly organization or for a license to engage in preaching the gospel. All of these faithful ones of Jehovah have decisively settled the matter as to whom they will worship, and therefore they worship Jehovah God in spirit and in truth. These witnesses of Jehovah now bear testimony, or 'the fruit of the kingdom', before the people of good will, and these latter ones do see their privilege of taking their stand on the side of Jehovah and of giving praise and service to him; and this they do.

52 If the position as taken is correct, to wit, that the great multitude is not a spirit or heavenly company, but is made up of the people of good will now on earth, that is to say, the sheep class, or Jonadabs, and who since the coming of the Lord to the temple have received some knowledge of the truth and taken their stand on the side of Jehovah and his kingdom, then why, as stated in Revelation 7:11, are the angels of God and the entire universal organization shown at this point as worshiping Jehovah, and what relationship, if any, does such worship bear to the great multitude? This important question will be considered in the next issue.

(To be continued)

QUESTIONS FOR STUDY

¶ 1, 2. What do the Scriptures say of the wisdom of Jehovah, and of the certainty of performance of his declared purpose? To whom does he make known his purpose, and when?

¶ 3. Explain whether the expression "God will overrule it" is in harmony with Romans 8:28 or other scriptures. What is to be done when one discovers that he has taken a wrongful course?

¶ 4. Show that the apostle's desire expressed at Colossians 1:9 has been fulfilled. Account for the present clearer understanding of Jehovah's purpose.

¶ 5. What has been the theory and understanding for many years advanced, and generally accepted, concerning the "great multitude"?

¶ 6-14. What is now seen to be Jehovah's purpose in taking out a people from among men? What questions reasonably call for consideration in examining the scriptures bearing upon the "great multitude"?

¶ 15-17. What points relating to this matter must be considered, to determine where the great multitude is to be found? According to the opening words of Revelation 7:9, who "beheld" the "great multitude", and when? What significance is seen therein?

¶ 18-24. With scriptures, show (a) whether the great multitude could be identical with the body of Christ. (b) Whether they could be the specific members of that heavenly body taken out from among the Gentiles.

¶ 25, 26. With scriptures and facts, show that God has in his due time clearly revealed the identity of the "great multitude".

¶ 27-29. Point out the harmony with the foregoing of the further statement that they "stood before the throne, and before the Lamb".

¶ 30-37. Their being "clothed with white robes", having "washed their robes, and made them white in the blood of the Lamb", bears what significance as to their being (or not) the class referred to (a) at Revelation 6:11? (b) At Hebrews eleven? (c) At Revelation 3:4, 5? (d) At Revelation 3:17, 18? (e) At Revelation 19:8? What, then, is pictured by the robe with which individual members of the great multitude are clothed? How do they wash their robes in the blood of the Lamb and make themselves clean?

¶ 38-41. Explain the significance of their having "palms in their hands". Taking the account of the miniature laying of the Corner Stone, compare therewith the laying of the Corner Stone in completeness and the events coordinated therewith, as further proof of the identity of the "great multitude" with "palms in their hands" and as indicating when these began to come into existence. How does the record that they were "of all nations, and kindreds, and people, and tongues" fit into the identification of this class?

¶ 42-45. Compare the events referred to in Matthew 21:8, 9, and the acclamation there recorded, with the corresponding situation at the present time in fulfillment of Matthew 21:9 and Revelation 7:10. Of what does the "salvation" here mentioned consist? In this connection show that the Devil, through his agents, has been deceiving the people, and describe the position taken by the people of good will now seen as the "great multitude".

¶ 46-50. With related scriptures, explain Revelation 7:11. What bearing has this upon the great multitude's not being in existence until sometime after the appearing of the Lord Jesus at the temple? Account for their not being discerned and identified until still later.

¶ 51. Point out the harmony of Revelation 7:9 and 4:8-10, and the significance to the remnant and the great multitude, in the statement there that 'all of God's organization worship Jehovah, him that liveth for ever'.

¶ 52. What further important question here calls for consideration?

BAPTISM INTO CHRIST

WHEN one becomes a new creature in Christ (2 Cor. 5:17) his right to life as a human creature is gone. That right to life as a human creature existed only for a brief space of time, to wit, from the time he was justified by God's judicial determination that the man was right with him through the merit of Christ's ransom sacrifice and until he was begotten by God's spirit and brought forth as a son of God with the conditional right to live as a spirit creature. These two acts are practically simultaneous. Concerning what follows if the new creature is faithful, the apostle Paul writes, saying: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"—Rom. 6:3.

How could this be true of one who is still in existence on earth? Life means to exist and possessing the right to existence; and as a man the one consecrated to God existed and had the right to existence as a human creature only till he was begotten of God's spirit. When he was begotten by the holy spirit of God his right to live as a human creature ceased. When he responds to God's call to the kingdom and is accepted by Jehovah as a part of the sacrifice of the Lord Jesus he is immersed or baptized into Christ. He is baptized into Christ's death, because he must die a sacrificial death as Christ died in order that he may live with Christ. "Therefore," says the apostle Paul, "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. 6:4, 5.

Does this baptism into Christ's death take place at the moment when the full surrender or consecration is made to do the will of God? The answer is, No. The consecration to God may be some time before the creature's justification. He could not be accepted as a part of the sacrifice until justified, to say the least. The baptism into Christ's death takes place at the time the covenant between the consecrated one and Jehovah is made, to wit, at the time that he as a spirit-begotten one or new creature responds to the call or invitation to the kingdom and God approves his response and accepts him through Christ Jesus. Then it is that he is brought into the covenant for the kingdom and is inducted into and made a part of Christ by being made a member of the body of Christ. (Luke 22:29, 30; 1 Cor. 12:12, 13, 27) This is clearly shown in what took place with the disciples of Jesus. They were consecrated to do the will of the Lord long before they were justified. Their consecration dated at least from the time they accepted Jesus as the Messiah and began to follow him.

Some time thereafter Jesus said to them: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." (Matt. 20:22, 23) It is manifest from this language that *he* had been baptized into death, and that this began to take place at the time his covenant was made and accepted by Jehovah. His baptism would be completed when he died upon the tree on Mount Calvary.

In speaking of his baptism Jesus said to his disciples: "But I have an immersion to undergo; and how

am I pressed, till it may be consummated." (Luke 12:50, *Diag.*) It is also manifest from the language of Jesus, "Ye shall . . . be baptized with the baptism that I am baptized with," that the disciples had not yet had that baptism. Then when were they baptized into Christ's death? The answer must be, At Pentecost, the fiftieth day after Jesus' resurrection, at which time the holy spirit was poured out upon them and they were thereby anointed. The Scriptures do not show how long it was after Jesus' ascension into heaven until the ransom sacrifice was presented unto Jehovah God, but the reasonable conclusion is that his eleven faithful apostles were justified and begotten as God's sons shortly thereafter. At Pentecost they were anointed with the spirit and baptized into the body of Christ. The same rule applies to all who are immersed into Christ, namely, that their baptism into Christ takes place at the time Jehovah accepts them into the covenant for the kingdom and anoints them with the holy spirit and thus makes them members of the body of Christ.

This conclusion is further supported by the inspired statement concerning the new creature, to wit: "Mind the things above, not the things on the earth. For you died, and your life has been hidden with the Anointed One by God." (Col. 3:2, 3, *Diag.*) The apostle's argument in this statement is that the one begotten died as a man at the time he was begotten as a new creature; and that henceforth his existence and right to existence are hid by Jehovah, with and in Christ Jesus. That the baptism into Christ's death is essential to get into Christ the apostle makes plain when he says: "For as many of you as have been baptized into Christ, have put on Christ."—Gal. 3:27.

There is a clear distinction between a completed covenant and an executed covenant. The covenant of sacrifice between the consecrating one and Jehovah is complete at the time of one's justification and spirit-begetting by Jehovah. It is not an executed covenant, however. It will be fully executed when the one who is now a new creature finishes his course and enters fully into the glory of the Lord. It is the same with the covenant for the kingdom. It is at the time that the covenant for the kingdom is completely made that the baptism takes place into the death of Christ; as it is written: "Having been buried with him by immersion; in which also you were raised with him, through the belief of the energy of that God who raised him from the dead."—Col. 2:12, *Diag.*

The covenant for the kingdom having been completely made at the time the man is anointed with God's holy spirit, he must thereafter make good his covenant by faithfully performing his part. God is just and faithful to keep his part of the covenant; and if the new creature is faithful to his part, it will ultimately be fully consummated or executed.

It is the new creature who responds to the kingdom call and who meets the requirements and is accepted that is anointed by the holy spirit. *Anointing* means to designate one to a position of authority or service for or in behalf of God, as his representative and witness. Aaron the priest was anointed to serve in the priest's office at the time the prophet Moses set up the tabernacle of worship for the children of Israel. Aaron was officially designated to that place. (Ex. 40:13) The anointing of Aaron foreshadowed the anointing of Jesus as The Christ. Jesus Christ was anointed to be the Head of the new creation. (Col. 1:18, 19; Luke 4:18) "God anointed Jesus of Nazareth with the holy [spirit] and with power." (Acts 10:38) He anointed him above all others. (Heb. 1:9) He was thereby officially designated as the great High Priest.

All the members of the body of Christ receive the anointing of the holy spirit, but not in the same manner that Jesus received it. A picture of this is given in the anointing of Aaron. There the precious ointment was poured upon the head and ran down upon his beard and down to the hem of his garments. (Ps. 133:2) The sons of Aaron were underpriests and wore bonnets and did not receive the anointing directly, but they were counted in as a part of the priesthood by virtue of being under Aaron. This foreshadowed the new creation. The members of the body are anointed by virtue of being inducted into the body of Christ. They are counted in as part of Christ, which indeed the members are from the time they are inducted into Christ. (Isa. 61:1, 2) God anointed the Head, Christ Jesus, and he anoints all the members of the body through the Head.—2 Cor. 1:21; 1 John 2:20.

He that is thus brought into the body of Christ is an actual, real new creature. The apostle says: "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. 5:17) He did not say that the one thus begotten is "reckoned" or "counted" as a new creature, but the statement is plain and positive that he *is* the real thing.

Of what does the new creature consist? A mind, will, heart and body wholly devoted to the Lord compose the creature. The mind is that faculty of the creature which is employed to search out the facts and weigh them and reach a conclusion. The will is that faculty of the creature which determines to do or not to do a certain thing. The heart is that faculty of the creature from which emanates the motive. It is the seat of affection, also. No creature can exist without an organism; therefore the organism of the new creature now is the body of flesh.

For convenience we will call the man who has become a new creature John. When he was born as a human creature of the Adamic creation he was a sinner. As a man he possessed a mind, will, heart and organism in keeping therewith. These, however, were not devoted to the Lord. The spirit or invisible power of God did not work in his mind; and his hopes and prospects and desires were directed in a selfish way.

When he became a new creature in Christ the holy spirit began to work in him, because he exercised his will to do the will of God and used his mind to ascertain what is the will of God; and his motive is to do what God would have him do and to do what is right. When the spirit of the Lord operates in him, the old things have passed away, and all things have to him become new.

There is a distinction between the creation of the first man Adam and the beginning of the new creature. Adam was made of the elements of the earth and without the exercise of his will power. The new creature is made of willing earthly material in the hands of God and by the exercise of the man's will power which leads him to completely and fully surrender himself to do God's will. In the creation of Adam the body was first formed from the elements of the earth; and then God breathed into his nostrils the 'breath of lives', and a moving, sentient creature resulted. In the new creation the order is exactly reversed. The will is exercised to make a consecration to do God's will. The mind is transformed as the spirit of God operates thereupon.

But while this transformation is going on the mind must have a body in which to function. No creature can exist without a body or organism. The body of the sinful man John was dominated by the selfish will of the flesh. The new creature John now begotten must have a body suited to his environment. God therefore counts the body of flesh of John as righteous, because he is a consecrated new creature. So it is written; namely, "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 text last quoted does not say and does not mean that a new creature is begotten or conceived like an animal creature, and that then the fœtus is quickened and gives signs of life. It says and it means that he who is now a new creature in Christ by reason of the holy spirit of God operating in him, is stimulated to activity to use all the faculties with which he is endowed, including his mortal body, to the glory of God. In the text there is no thought of quickening as we use that word with reference to animal procreation. The thought is that the new creature must now be the servant of Jehovah, and that the body of that creature must be used to the glory of God and will be so used in proportion to the measure of the spirit of the Lord possessed by him.

(*Continued from page 240*)

NEW YORK

Albany	WABY	Sa	4:45pm
Auburn	WMBO	Su	6:30pm
		Sa	2:15pm
Bing'mton	WNBF	Su	7:00pm
Brooklyn	WBBR	Su	10:15am
Su 6:30pm		Mo	10:30am
Tu 10:30am		Tu	6:30pm
We 10:30am		We	6:30pm
Th 10:30am		Th	6:30pm
Fr 10:30am		Fr	6:30pm
Buffalo	WGR	Su	10:00am
Freeport	WGBB	Su	9:00am
Tu 7:00pm		Th	7:00pm
Jamestown	WOCL	Su	9:30am
New York	WBNX	Su	2:30pm
New York	WMCA	Su	10:15am
New York	WOV	Su	4:30pm
Saranac L.	WNBZ	Su	10:15am
Tu 4:15pm		Th	4:15pm
Wh. Pl'ns	WFAS	Su	6:00pm
Mo 1:00pm		Sa	9:00am

NORTH CAROLINA

Asheville	WWNC	Th	1:30pm
Charlotte	WSOC	Su	9:45am
Greensboro	WBIG	Su	9:45am

NORTH DAKOTA

G'd Forks	KFJM	Su	2:30pm

OHIO

Akron	WADC	Su	1:45pm
		We	11:15am
Akron	WJW	Su	5:30pm
		We	2:00pm
Cleveland	WHK	Su	10:30pm
Tu 11:30am		Th	2:30pm
		Fr	7:30pm
Cleveland	WJAY	Su	9:45am
Columbus	WAIU	Su	7:00pm
Columbus	WBNS	Su	7:45am
We 1:15pm		Fr	1:15pm
Columbus	WCOL	Su	10:00am
Tu 1:45pm		Th	1:45pm
Dayton	WSMK	Su	1:30pm
Toledo	WSPD	Su	9:30am
		Sa	8:30am
Youngst'n	WKBN	Su	10:00am
		We	4:30pm
Zanesville	WALR	Su	10:00am
		We	4:15pm

OKLAHOMA

Elk City	KASA	Su	1:15pm
Okl'a City	KOMA	Su	2:00pm
Ponca City	WBBZ	Su	10:00am
		We	9:00pm
Shawnee	KGFF	Mo	8:45pm
We 8:45pm		Fr	8:45pm
Tulsa	KVOO	Su	9:15am

OREGON

Klamath F.	KFJI	Mo	8:15pm
Marshfield	KOOS	Mo	1:30pm
Medford	KMED	Tu	1:30pm
Portland	KWJJ	Su	4:15pm

PENNSYLVANIA

Glenside	WIBG	Su	10:30am
Johnstown	WJAC	Su	4:30pm
Philadelphia	WIP	Su	7:00pm
Pittsb'gh	KQV	Su	10:15am
Tu 1:45pm		Th	1:45pm
Reading	WEEU	Su	3:45pm
		We	3:45pm
W'msport	WRAK	Su	5:30pm
York	WORK	Su	3:00pm

PHILIPPINE ISLANDS

Manila	KZEG	Su	7:00pm
		Th	7:00pm

SOUTH CAROLINA

Greenville	WFBC	Su	2:15pm
Spart'b'g	WSPA	Su	6:30pm

SOUTH DAKOTA

Pierre	KGFX	Su	12:00 nn
Tu 4:00pm		Th	4:00pm
Watertown	KWTN	Su	9:15am
We 8:45pm		Fr	8:45pm

TENNESSEE

Cha'nooga	WDOD	Su	1:15pm
		Th	8:00am
Jackson	WTJS	Su	1:30pm
We 5:30pm		Fr	5:30pm
Knoxville	WROL	Su	7:00pm
Memphis	WMC	Su	3:45pm
Memphis	WREC	Su	10:30am

TEXAS

Amarillo	KGNC	Su	9:00am
Austin	KNOW	Su	10:00am
Corpus Chr.	KGFI	Su	9:00am
We 6:45pm		Fr	6:45pm
Dallas	KRLD	Su	10:30am
Dublin	KFPL	Th	8:00pm
		Fr	8:45am
El Paso	KTSM	Su	1:15pm
Ft. Worth	KTAT	Mo	5:15pm
We 5:15pm		Fr	5:15pm
Galveston	KLUF	Mo	8:00pm
		We	8:00pm
Houston	KXYZ	Su	10:00am
S. Angelo	KGKL	Su	1:45pm
		Th	9:00am
S. Antonio	KTSA	Su	10:45am
Tyler	KGKB	Su	9:15am
We 9:30am		Fr	9:30am
Wichita F.	KGKO	Su	1:15pm
		Th	5:15pm

UTAH

Ogden	KLO	Su	3:15pm
		We	5:00pm
Salt L. City	KSL	Su	10:45am

VERMONT

Rutland	WSYB	Su	10:00am
		Th	5:30pm
St. Albans	WQDM	Su	1:00pm
Springf'd	WNBX	We	9:00am

VIRGINIA

Ch'lottesv.	WEHC	Su	10:45am
Danville	WBTM	Su	10:15pm
Lynchb'g	WLVA	Su	12:45pm
Norfolk	WTAR	Su	10:00am
Petersb'g	WPHR	Su	2:00pm
		Th	10:00am
Richmond	WRVA	Su	12:15pm
Roanoke	WDBJ	Su	12:30pm
		We	5:00pm

WASHINGTON

Aberdeen	KXRO	Su	1:15pm
Bell'ham	KVOS	Su	10:00am
		Th	5:15pm
Seattle	KJR	Su	10:30am
Seattle	KVL	Mo	4:15pm
Tu 4:15pm		We	4:15pm
Spokane	KFIO	Su	9:30am
Spokane	KGA	Su	5:45pm
Tacoma	KVI	Su	2:45pm
Walla Walla	KUJ	Su	7:45am
		Su	1:30pm
Wenatchee	KPQ	Su	1:00pm
Yakima	KIT	Su	10:00am
		Th	7:00am

WEST VIRGINIA

Bluefield	WHIS	Su	9:00am
		Fr	8:00am
Cha'ston	WCHS	Su	4:00pm
Fairmont	WMMN	Su	12:45pm
Hunt'ton	WSAZ	Th	4:00pm
Wheeling	WWVA	Su	10:00am

WISCONSIN

La Crosse	WKBH	Su	12:00 nn
Madison	WIBA	Su	10:00am
Mani'woc	WOMT	Mo	7:00pm
		Th	1:00pm

WYOMING

Casper	KDFN	Su	10:30am
		Th	8:45pm

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

ARGENTINA

Mendoza LV10 Fr 8:45pm
Rosario LT1 Su 10:15am
Cordoba LV2 Th 7:15pm

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 8:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 9:30pm Su 11:40pm
We 6:30pm
Sydney 2-UE Su 9:00am
W'ga W'ga 2-WG Su 9:30am
We 8:30pm

QUEENSLAND

Brisbane 4-BC Su 10:15am
Mackay 4-MK Su 10:15am
Marybor'gh 4-MB We 9:45pm
Rockh'pton 4-RO We 10:00pm
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Su 4:45pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 8:45pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 9:00pm
Melbourne 3-AK Su 2:15pm
Sale 3-TR Su 6:30pm
Swan Hill 3-SH Su 9:00pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

WALLONIA-BONNE
(201.7m) ESPERANCE
We 8:45pm

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKEV Su 11:45am

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:30pm
Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm

CHILE

Santiago CE131 Tu 9:15pm
Valparaiso CE Radio Wallace
Su 2:15pm

CHINA

Shanghai XMHA Su 7:30pm

CUBA

Caibarien CMHD
Spanish Su 7:00pm
Santa Cl'a CMH1 Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Paris RADIO L L PARIS
We 8:15pm
Paris RADIO NATAN-
VITUS Su 12:00 nn
Tu 7:45pm Th 7:45pm
Sa 7:45pm
Toulouse RADIO
TOULOUSE We 7:50pm
Sa 7:50pm

PARAGUAY

Asuncion ZP4 Su 11:45am

URUGUAY

Montevideo CX32 Mo 8:45pm

UNITED STATES

ALABAMA

Birm'ham WAPI Su 11:45pm
Birm'ham WBRC Su 10:00am
Dothan WAGF Su 1:30pm
M'tgomery WSFA Su 3:45pm
Muscle S. WNRA Su 6:00pm
We 8:00pm Fr 8:00pm

ALASKA

Anchorage KFQD We 9:30pm
Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Bisbee KSUN Su 4:00pm
We 4:00pm Fr 4:00pm
Jerome KCRJ Mo 5:15pm
We 5:15pm Fr 5:15pm
Spanish Th 4:30pm
Prescott KPJM Su 5:45pm
We 5:45pm Fr 5:45pm
Tucson KGAR Su 5:45pm
We 7:00pm Fr 7:00pm
Yuma KUMA Su 6:15pm
Spanish Su 6:00pm

ARKANSAS

Hot Sp'gs KTHS Su 2:15pm
Little R'k KARK Su 9:00am
Little R'k KLRA Su 10:30am
Paragould KBTM Su 10:00am
We 11:30am
Texarkana KCMC Su 12:45pm

CALIFORNIA

El Centro KXO Su 10:00am
Eureka KIEM Su 10:30am
Fresno KMJ Su 3:45pm
Hollywood KNX Su 7:45pm
Long B'ch KGER Su 10:45am
LosAngeles KEHE Su 9:30am
Su 8:00pm Th 8:00pm
Oakland KLS Su 11:15am
We 2:45pm Fr 2:45pm
Oakland KROW Su 10:45am
Su 7:15pm We 8:15pm
Fr 9:15pm Sa 10:45pm
Sa'mento KFBK Su 9:30am
S. F'cisco KSFO Su 2:15pm
Stockton KGDM Su 9:30am
We 7:15am Fr 1:15pm

COLORADO

Col'o Spr. KVOR Su 10:30am
We 5:30pm
Denver KFEL Su 6:45pm
Grand J'n KFXJ Su 1:15pm
Greeley KFKA Su 6:45pm
Lamar KIDW Su 3:00pm
Tu 1:00pm Fr 3:00pm
Sterling KGEK Mo 12:45pm
We 12:45pm Fr 12:45pm

CONNECTICUT

Bridgeport WICC Su 10:30am
Waterb'y WATR Su 10:15am

DELAWARE

Wilm'ton WDEL Su 6:15pm

DISTRICT OF COLUMBIA

Washington WOL Su 1:00pm

FLORIDA

Jacksonv. WMBR Su 10:00am
Miami WQAM Su 5:15pm
Orlando WDBO Su 12:45pm

GEORGIA

Albany WGPC Su 10:30am
Athens WTFI Su 9:45am
Atlanta WGST Su 5:45pm
Augusta WRDW Su 3:00pm
Th 8:00pm
Columbus WRBL Su 9:30am
LaGrange WKEU Su 2:00pm
We 11:15am Fr 11:15am
Rome WRGA Su 12:30pm
We 8:45pm Fr 8:45pm
Savannah WTOC Su 1:00pm
Tho'sville WPAX Mo 5:00pm
Th 5:00pm

HAWAII

Honolulu KGMB We 11:45am
Fr 7:15pm

IDAHO

Boise KIDO Su 10:45am
Idaho Falls KID Su 10:00am
Nampa KFXD Su 11:00am
Mo 7:45pm
Twin Falls KTFI Su 10:45am
Su 4:15pm

ILLINOIS

Bloom'ton WJBC Su 9:45am
Chicago WCFL Su 8:00am
Decatur WJBL Su 10:00am
Fr 6:30am
Harrisb'g WEBQ Su 6:00pm
Quincy WTAD Su 12:30pm
We 1:00pm
Tuscola WDZ Su 12:45pm

INDIANA

Elkhart WTRC Su 6:45pm
Ind'apolis WIRE Su 10:00am
Th 1:00pm
Muncie WLBC Su 4:15pm
Fr 4:30pm

KANSAS

Coffeyville KGGF Su 1:45pm
Th 8:45pm
Dodge City KGNO Su 1:30pm

LOUISIANA

Shrevep't KWKH Su 10:15am

MAINE

Bangor WLBZ Su 10:45am

MARYLAND

Baltimore WFBR Su 12:45pm
Cumberl'd WTBO Mo 1:15pm
We 1:15pm Fr 1:15pm
Hagerst'n WJEJ Su 10:15am

MASSACHUSETTS

Babson P. WBSO Su 12:30pm
Boston WHDH Su 10:00am
Boston WNAC Su 10:00am
Springf'd WMAS Su 10:30am
Worcester WORC Su 10:30am

MICHIGAN

Calumet WHDF Tu 5:45pm
Detroit WJR Su 10:00am
Jackson WIBM Su 6:30pm
Kalamazoo WKZO Su 9:45am
We 1:15pm

MINNESOTA

F'gus Falls KGDE Su 10:00am
Min'apolis WDGY Su 2:00pm
Moorhead KGFK Su 7:30pm
We 4:30pm Fr 4:30pm

MISSISSIPPI

Gulfport WGCM Su 12:45pm
We 8:45pm
Hattiesb'g WPFB Su 1:30pm
We 7:30pm
Meridian WCOC Su 10:00am
We 6:45pm

MISSOURI

Columbia KFRU Su 12:00 nn
We 7:15am
Kans. C'y KWKC Su 2:00pm
Tu 7:00am

MONTANA

Kalispell KGEZ Su 9:00am

NEBRASKA

Kearney KGFW Su 10:00am
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:15am
Scottsbl'f KGKY Su 10:15am
We 5:45pm Fr 5:45pm

NEVADA

Reno KOH Su 10:30am

NEW HAMPSHIRE

Laconia WLNH Su 10:30am

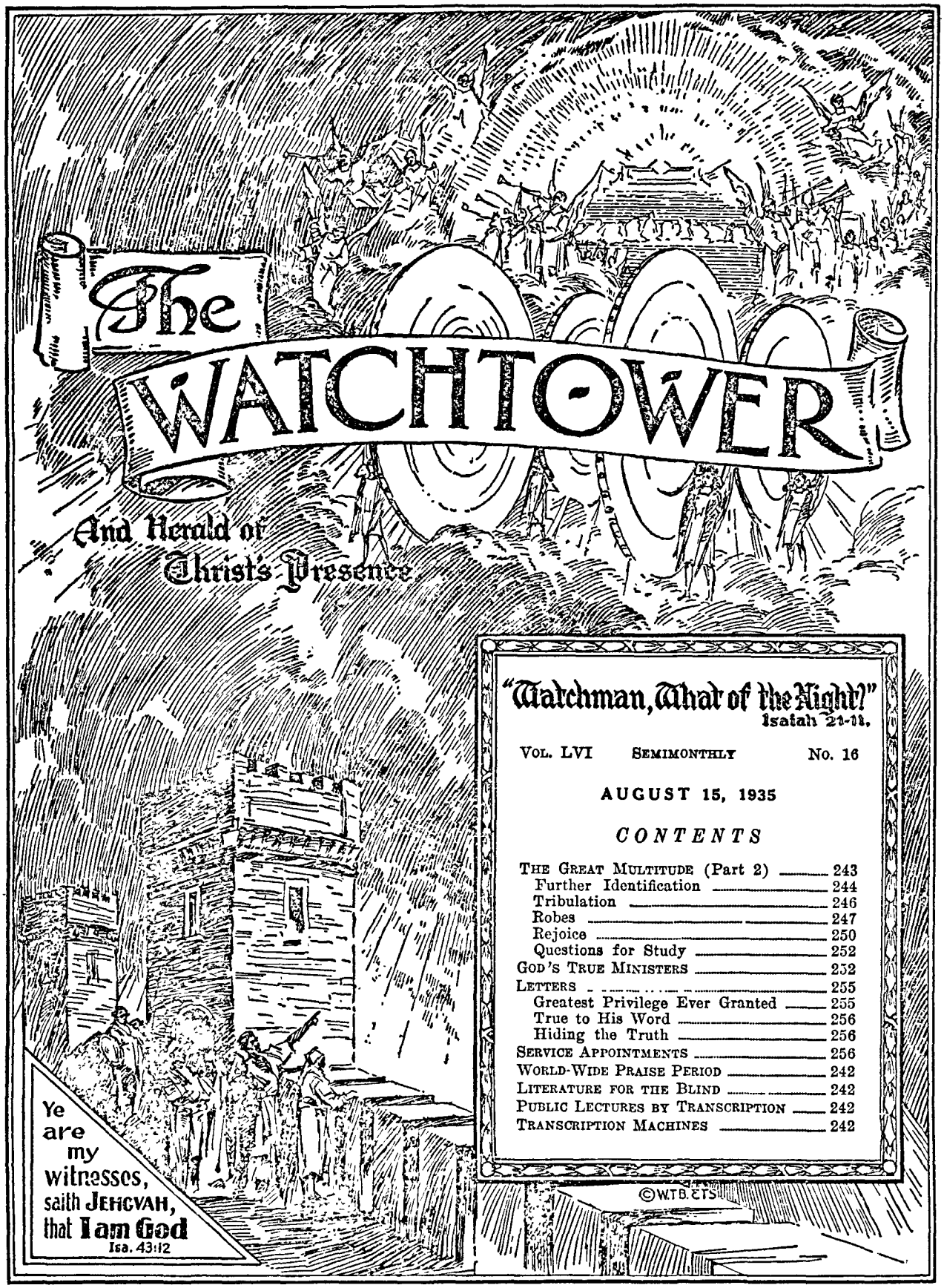
NEW JERSEY

Newark WHBI Su 9:00pm
Newark WNEW Su 10:00am
Trenton WTNJ Su 6:45pm

NEW MEXICO

Albuq'que KOB We 5:45pm
Roswell KGFL Su 5:15pm
We 4:30pm Fr 4:30pm

(*Continued on page 239*)



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

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AUGUST 15, 1935

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The WATCHTOWER

PUBLISHED SEMI-MONTHLY 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 wilfully 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. It arranges systematic Bible study for its readers and 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 Express or Postal 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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Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
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 Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

WORLD-WIDE PRAISE PERIOD

Another nine-day period, October 5 to 13 inclusive, when Jehovah's anointed remnant, with one voice and one message, and simultaneously on all fronts throughout the world, will compass the modern Midianites and shout the praises of Jehovah and his anointed King, and also warn the people of good will to flee to the mountains of His government. At Jehovah's own invitation the Jonadab brethren will participate in this period as active companions of the anointed. The message recently sent out from Washington, D.C., "to the ends of the earth" will then issue forth in print earth-wide by distribution of the new booklet *Government* by all kingdom publishers, in 49 tongues. This will be offered in combination with any two other booklets on a contribution of 10c. Faithful, zealous ones on Jehovah's side need only this notice to begin making all due provision for a full part, arranging time, getting territory assignment and literature, etc. At close of period report immediately, to the Brooklyn office if you are not working under one of its branches.

LITERATURE FOR THE BLIND

Of the new series of booklets, *Dividing the People, Hereafter, Cause of Death, Who Is God?* and *What Is Truth?* can be supplied, in Braille, for the blind. These are obtainable at $1 a copy, or may be had on loan by any blind reader. Address the Society's branch for the blind, 1210 Spear St., Logansport, Ind.

PUBLIC LECTURES BY TRANSCRIPTION

Jehovah's blessing has been markedly upon the use of the portable transcription machine. He has plainly manifested that this machine meets the need of the hour, when the enemy, under Gog, is seeking to curtail the use of the radio by God's anointed and when the people are eager to hear, not man's message, but God's. The transcription machine has increased the power of Jehovah's witnesses afield to preach His truth manyfold, so that the desire for the literature is stimulated and study classes of many interested hearers are being formed. Besides more than 600 such machines in the United States alone, great numbers are now being effectively used in countries near and afar. For more information, write the Society.

TRANSCRIPTION MACHINES

The Society has made arrangements to construct and assemble portable transcription machines at our own factory at 117 Adams Street. These machines are somewhat different in construction from those previously furnished. They will be spring-wound, and operated from a 6-volt wet-cell battery. Every machine will be furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. We are pleased to announce that this machine can be offered at $100, complete, to brethren in the United States.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI AUGUST 15, 1935 No. 16

THE GREAT MULTITUDE

PART 2

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. 7: 14.

JEHOVAH selected a people for his name, and his primary law given to them says: "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." (Deut. 6:4, 5) "This is the first and great commandment," said Jesus Christ. (Matt. 22:37, 38) God does not change, neither is his law changeable. (Mal. 3:6) The definite conclusion, therefore, must be that this law or rule of action applies to every creature to whom Jehovah will give life everlasting. It would be inconsistent to have one law governing one class of creatures and another law governing a separate or different class of creatures, and particularly with reference to the duty of the creature toward the Creator. From Abel to John Jehovah approved a few men, and the reason for his approval of such men was that those men maintained their integrity toward him. This they did by showing their love for him, and their love for him was shown by their obedience to his commandments, and thus they showed their absolute faith in Jehovah God. Those to whom Jehovah gives life as members of his royal house are required to measure up to the same rule or standard and by their course of action prove their love and devotion to Jehovah. Surely the same love and devotion is required of those of the great multitude. Surely there is required the same degree of faithfulness on the part of every creature who lives. Neither reason nor the Scriptures warrant the conclusion that one class of persons may show a small degree of faithfulness for many years and then, just before they die, show more faithfulness and by reason thereof receive the blessings of life eternal. Every creature must be either for Jehovah or for His adversary. And there is no halfway ground.

2 For many years the theory has been advanced: That the great multitude are sufficiently faithful and zealous to consecrate themselves to death, but not faithful to court sacrifice in his service; loyal, but not firmly obedient; from fear and fainthearted-ness they fail to keep their sacrifice on the altar, become overcharged with the cares of this life, and are more or less contaminated with the world's ideas and ways. (D-578) The conclusion expressed in the foregoing quotation could not be correct. How could one possibly be 'contaminated with the ways and ideas of this world [Satan's organization]' and at the same time really love the Lord God with all his mind, heart and soul, which God requires? The two things are diametrically opposed one to the other. Love for God means an unstinted, undivided, wholehearted and complete devotion to Jehovah. A creature cannot be faithful to God part of the time, and devote himself to the Devil and his organization the other part of the time, and expect to receive or receive Jehovah's approval. There is not a scripture to warrant the conclusion that the great multitude may show a halfhearted devotion to Jehovah and then receive the blessings of life. There is no reason for one to conclude that God has a back door into heaven and that a creature can show some devotion to Jehovah and then at the last moment on earth seek the Lord and enter the back door into heaven. Such a position is a reproach upon the name of Jehovah God. If one loves God he proves it by keeping the commandments the Lord has given him. (John 14:15, 21) "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." (John 8:51) By keeping the commandments of the Lord one proves his love for Jehovah. (1 John 5:3) Why should God require this of one and not of all whom he approves? Do those who compose the great multitude, after coming to a knowledge of God's purpose, show a less degree of faithfulness and love toward God than do those of the royal house? Having learned that those who maintain their integrity toward God are the ones whom he approves, would not God's unchangeable law require those of the great multitude to maintain their integrity toward him and thus show that they love him and prove it by diligently and earnestly keeping his commandments? The scripture at Revelation 7:9-17 concerning the great multitude fully supports this conclu-

sion and completely negatives the conclusion that the great multitude are less faithful than the little flock.

3 In the vision of Revelation John beheld the great multitude which "stood [approved] before the throne, and before the Lamb, clothed with white robes [denoting approval], and [with] palms in their hands". This description shows that the great multitude are positively supporting Jehovah and his King. They are not trying to hide themselves from the view of the enemy, but, on the contrary, they cry out with a loud voice: "Salvation to our God which sitteth upon the throne, and unto the Lamb." Then John beholds the host of holy angels standing "about the throne". He beholds the faithful risen saints and the remnant on the earth and all of Jehovah's organization worshiping Almighty God, and all of these are saying, "Amen."

4 To whom are those described in Revelation 7:11 saying "Amen"? They are saying "Amen" to what the great multitude has cried out, and are expressing themselves as in full accord therewith. Concerning this great heavenly assembly the record says: "Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." (Rev. 7:12) The remnant and all including the great multitude are in full accord, and all giving praise to Jehovah God; and this shows that they love him and serve him in harmony with his commandment. That leaves nothing to the credit of creatures or persons, church organizations, or any other organization of men. These are not committing the "sin of Samaria". They are not holding to some man's teaching and giving him the credit therefor. They recognize that all their blessings proceed from Jehovah God and that he is the one that is worthy of praise. These show full and complete devotion to God, and such is true worship in spirit of the Most High. The scriptures at Revelation 7:11, 12 do not apply specifically to the great multitude, but the words of verse twelve show that the great multitude is in full accord with and doing the same thing that all others are doing who are wholly devoted to Jehovah God. Manifestly verses eleven and twelve appear in the record here to emphasize the absolute requirements of Jehovah, that there shall be undivided devotion to him, and show that all whom he approves are wholly devoted to him. All of these acknowledge that their devotion for ever is for Jehovah God, because they say: "Unto our God for ever and ever." They have not the slightest desire for one moment to compromise with the Devil and his crowd, and are not 'more or less contaminated with the ideas and ways' of the Devil's organization. The same attitude and devotion of God's approved ones is shown in the words of the record at Revelation 4:11, to wit: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." Such must be the attitude of all creation that receives everlasting life, including, of course, those of the great multitude. The question that each creature must answer in due time is, "Am I on the side of the Devil or on Jehovah's side?" There is no halfway ground, and no one can be honest with God and at the same time try to please the Devil's crowd. In God's organization creatures hold different positions, some higher than others in rank, but there is no reason to say that there is a difference in the degrees of faithfulness required on the part of each and all. All must be completely devoted to Jehovah. Disloyalty is the identifying mark of Satan's organization and of all creatures therein. Loyalty to God marks every part of Jehovah's organization. The prophets maintained their integrity toward Jehovah and were subjected to the same kind of tests that have come upon the royal house. The position of the faithful prophets of old will be less exalted than that of the royal house. The position of the great multitude is less exalted than that of the members of the royal house and the princes in the earth, but that makes absolutely no difference. Whatever is the position occupied by any creature in God's organization, that position is an honorable one. It is the most blessed favor to receive life from Jehovah God, and the conditions precedent to receiving this blessing and occupying any position is to love Jehovah with all one's heart, mind and soul. The entire organization of Jehovah is honorable and blessed, and happy is the creature that has any place therein. Some have selfishly craved to be in heaven and help run the universe. Others have said: "Whatever my position given me by the Lord, I shall be glad." The latter is the proper attitude. The picture here shows the host of angels and the saints all in full accord, and likewise the great multitude in full accord with them, and all together singing praises to the name of Jehovah.

FURTHER IDENTIFICATION

5 The identification of the great multitude has not heretofore been clear to those creatures on earth who serve God. Now, however, we see that the great multitude could not be identified by the followers of Christ Jesus until the coming of the Lord to the temple. Evidently John, being in doubt, propounded the question as to the identity of the great multitude. Had he known, he would not have asked the question; and had the John class known, they would not have been inquiring in the years past. "What are these which are arrayed in white robes? and whence came they?" (Rev. 7:13) The question here propounded is the very question that the remnant of Jehovah's witnesses have been asking for some time, and particularly since the coming of the Lord Jesus to the temple. When the remnant saw that each one must maintain his integrity toward Jehovah, and that the chief purpose of Jehovah is the vindication of his

name, then they were not satisfied with the identification heretofore given concerning the great multitude. They began to ask questions concerning the great multitude, and they would not be asking such questions about a Bible picture of themselves. Evidently the question propounded in verse thirteen is propounded because the remnant cannot see that the picture of the great multitude applies to the 144,000 members of the body of Christ as a whole or any part of it; and further, because it is inconsistent for any company to be halfway devoted to Jehovah. Had the remnant identified the great multitude as themselves, they would not have asked the question here propounded. It seems quite evident that because John had propounded the question the "elder" repeated it to see whether or not John could give the answer. It was the elder who said: 'Who are these which are arrayed in white robes?' (*R.V.*) The fact that an elder propounds the question shows that the question was not settled prior to the bringing of the church to maturity in Christ, which time is marked by the cleansing of the temple or sanctuary, and which did not take place until 1932. It was then that the remnant understood the true meaning of an elder in fact, and how one becomes an elder, and it is after that time that the question of the identification of the great multitude is settled. That there is to be a great multitude in God's organization was seen a long while ago; but the question of the identity of that great multitude and whence it comes was not understood, otherwise the question would not arise.

6 'But who are they, and whence came they?' For many years God's people have understood that there is a great multitude of spirit-begotten persons who are members of and in the denominational churches or religious systems, and who are prisoners to such systems and who must yet come out from these organizations and take their stand against the organization and on the Lord's side, and that such would entail great tribulation or suffering upon them. For many years the remnant have been looking for such people in the church systems and have tried to find them, and at this late date they have not seen them. Can it be said that those who are now in the church denominational systems (which systems are in accord with other parts of Satan's organization) are spirit-begotten, and do in fact love God, and that they merely remain there until Armageddon and then, by the circumstances forced upon them, take their position on God's side? Such does not seem consistent with our God's righteous law. We have looked in vain for the great multitude as a multitude to come out of the religious systems.

7 Is there any Scriptural evidence that the spirit-begotten ones are now in the denominational church systems? The answer seems clearly to be in the negative. To become a son of God one must first repent and be converted and be acknowledged by Jehovah as his Son. Such is the begetting of the spirit. Does it not seem reasonable that, when one is converted, he would change his position and course of action by getting away from Satan's organization and by identifying himself fully on God's side? Those who have come out of the denominational systems have taken exactly that course.

8 Is there any Scriptural evidence proving that the great multitude is in fact a spirit-begotten company? Since all "are called in one hope" and from the called ones God has 'taken out a people for his name', why should we conclude that he has a great multitude of spirit-begotten creatures that occupy places in his organization different from others and which are not called to the kingdom? John already knew that this great multitude had come out 'of every nation, tribe, people and tongue', and therefore his question "Whence came they?" must apply to something other than that fact. It must mean that those composing the great multitude have come out of some common experience, or that they are about to come out of some such experience, which experience it is for Jehovah to determine what it must be.

9 Prior to the coming of the Lord Jesus to the temple many of the followers of Christ Jesus, and particularly the "elective elder" company, thought themselves to be teachers and interpreters of prophecy, including the prophecy of The Revelation. It was not an unusual thing during the Elijah period of the church to see at conventions some "leading brother" with a group around him, while he was looking wise and expounding his "recently discovered interpretation" of some prophecy, particularly The Revelation. They had every man of any prominence in the church foretold by the prophetic utterances and were giving much praise and adulation to some of these.

10 Now note the contrast between the attitude of such and that of John, to whom The Revelation was given: "Sir [My lord, *R.V.*], thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (Rev. 7:14) John here represented the remnant, and his attitude corresponds to the correct attitude of the remnant; and this shows that the remnant admitted that they did not know the correct answer and that they are not interpreters of prophecy, nor are they teachers. The remnant recognize God and Christ Jesus as the Teachers, and to them they give the honor and the glory. (Isa. 30:20) The words of The Revelation show that the elder knew the answer; therefore that means that when God's remnant reach the point of real eldership, that is to say, maturity in Christ (Eph. 4:13), then the remnant would know the correct answer, having learned the answer from the Lord their Teacher. The Lord has his own due time to reveal his secrets, and it is hardly to be expected that his time to give understanding of this matter to the faithful would precede the coming of the Lord Jesus

to the temple. He does not reveal his secrets to the rebellious ones, but only to those who are unselfishly devoted to him.—Prov. 3:32; Ps. 25:14.

[11] Jehovah has made the necessary arrangements within his organization to instruct his people, and we all recognize that for some years *The Watchtower* has been the means of communicating information to God's people. That does not mean that those who prepare the manuscript for *The Watchtower* are inspired, but rather it means that the Lord through his angels sees to it that the information is given to his people in due time, and he brings to pass the events in fulfillment of his prophecy and then invites those devoted to him to see the same. God through Christ Jesus feeds his people upon the food convenient for them, and gives it to them at the proper time. The angels of the Lord that accompany him at the temple judgment serve under his commandment, and the proof heretofore submitted through the Watch Tower publications shows conclusively that thus the Lord deals with his faithful ones on earth. The fact that the words are used, "And he said to me," shows that Jehovah would by his visible channel give answer to the question which has long been mooted, and this he would do in his due time, and that the answer would be given to the remnant when they arrived at the point of true eldership. It is reasonable to expect, therefore, that after the cleansing of the sanctuary those who stand approved and in the temple would be instructed and then the proper meaning of the great multitude would be understood.

TRIBULATION

[12] Is the "great tribulation", mentioned in verse fourteen, "sent in special mercy to effect in the great multitude proper penitence for sin, and a proper appreciation of the divine standard of truth, and righteousness," as has been stated? Is that tribulation, as has been heretofore stated, sent upon the great multitude "that the suffering of the great multitude might be greater than that experienced by the little flock"? The reasonable answer to that question is, No. There is no scripture that would warrant a different answer. Other translations render this text in this manner: "Which come out of the great tribulation." (*R.V.*) "These are those coming [present participle in the Greek] out of the great affliction." (*Diaglott*) "Out of the great tribulation." (*Rotherham*) The thought has been often expressed that the great multitude have been developed alongside the little flock all down through the years of the Christian era, and hence these have often been called "the tribulation saints".

[13] If the tribulation mentioned is the 'great tribulation, such as never was', and which comes at the end of the world, then the great multitude could not be a class developed throughout the years past. Not even the entire church of God suffers the same degree of tribulation. The Scriptures clearly indicate that it is the remnant that will see the greatest tribulation. Concerning the faithful followers of Christ Jesus, and who make up the 144,000, it is written that "in the world [these] have tribulation"; they are 'delivered up to be afflicted'; 'through much tribulation shall we enter the kingdom'; 'we glory in tribulation and are patient'; 'they fill up that which is behind of the affliction of Christ'; 'they are made a gazing stock, both by reproaches and afflictions, and companions in tribulation'; 'have tribulation ten days.'—John 16:33; Matt. 24:9; Acts 14:22; Rom. 5:3; 12:12; Col. 1:24; Heb. 10:33; Rev. 1:9; 2:10.

[14] Is such tribulation, taken as a whole or collectively, "the great tribulation" out of which the great multitude comes? The answer is, No; unless it be found that the great multitude is the same as the 144,000. Those of the royal house, that is, the 144,000, have great tribulation, and such tribulation has extended over the entire Christian era so far as this is concerned; but the greatest of all tribulations mentioned in the Scriptures must come after the great multitude appears and must be that which is mentioned by Christ Jesus as "tribulation such as was not since the beginning of the world to this time". That tribulation period began with the "day of Jehovah", to wit, in 1914, when the war started against Satan's organization in heaven, and reaches the great climax at the time of the battle of Armageddon, the great day of God Almighty. In harmony with this, Revelation calls it "the great tribulation". (Rev. 7:14, *R.V.*) Clearly it follows that this tribulation does not come for the purpose of developing or completing the great multitude, but it is the tribulation that comes upon Satan's organization, both visible and invisible, and which will completely wreck that entire organization. (2 Thess. 1:6; Rom. 2:5-9; Rev. 2:22) As we have observed, "the day of Jehovah" began in 1914, at the birth of the kingdom. (Rev. 11:17, 18) Had that tribulation, then begun, continued to its finality without interruption, all flesh would have been destroyed. The tribulation was shortened by the Lord when he stopped the World War, affording an opportunity for his witnesses under his commandment to go forth and bear testimony to his name and his kingdom as a witness to the world. It is during this period of giving testimony, that is, the 'preaching of this gospel of the kingdom', that the great multitude class come out. The tribulation is not for the benefit of the great multitude. Let that be settled once and for all, because the tribulation is upon Satan's organization.

[15] To "come out of the great tribulation" (*R.V.*) not alone means to survive that trouble as 'flesh that shall be saved' (Matt. 24:22), but primarily means that the great multitude come out from Satan's organization and take their stand on the side of Jehovah during the period of time that elapses from stopping the World War until the day of Armageddon, that is to say, during the time that the "days should be shortened", and during which time period this gospel of the kingdom is preached.

[16] What is the purpose of shortening those days of tribulation? The Lord answers: "for the elect's sake

those days shall be shortened." During that period of time the elect have a work to do as witnesses for Jehovah and under his commandment, and at least a part of that work is the marking of the great multitude in their foreheads, as commanded by Jehovah. (Ezek. 9:4) That means that Jehovah's witnesses must proclaim the message of truth and thus give an intellectual understanding of the truth to those of the great multitude class, which class "flee into the mountains", taking their place and stand in the city of refuge. (Matt. 24:16; Num. 35:6) This is "immediately after the tribulation of those days" (Matt. 24:29), that is to say, the first part of the tribulation, from 1914 to 1918. The great multitude will also survive Armageddon, because God's promise to those who seek meekness and righteousness is that they may be hid in that time. (Zeph. 2:3) All these scriptures negative the thought that the tribulation is for the purpose of developing or perfecting this class of God's people. The great tribulation is the execution of Jehovah's judgments against Satan's organization, and is not for the purpose of developing anyone.

ROBES

17 God's people came out of Babylon with soiled garments, that is, wearing "filthy garments", because they were contaminated with the doctrines and practices of the Babylonish system. (Zech. 3:3) (See *Preparation*, page 56.) They held to and taught many selfish doctrines that dishonor the Lord, among which doctrines were that of "character development", namely, that one might bring himself to the point of being worthy to help Jehovah rule the world; another, the adulation or worship of men; and the practice of formalism, and things of that nature. When the Lord Jesus appeared at the temple for judgment, he there began a cleansing work of his people in order that the cleansed ones might "offer unto the Lord an offering in righteousness". (Mal. 3:3) At the temple trial the cleansing progressed and the Lord said of and concerning the temple company: "Now Joshua was clothed with filthy garments, and stood before the angel." (Zech. 3:3) But this cleansing work refers exclusively to the temple company, and not at all to the great multitude. Concerning the great multitude the record is, "They . . . have washed their robes, and made them white in the blood of the Lamb." "Robes" here appears in the plural number and could not refer to the "robe [singular number] of righteousness", which the Lord provides for the approved temple company, as stated at Isaiah 61:10. Nor is the reference to anything official, such as "the purple robe". (John 19:2, 5) Nor does it refer to the "white raiment" of Revelation 4:4; or Revelation 19:13, 16. The "robes" of the great multitude clearly mean their own public profession by which they identify themselves as trusting in the blood of Christ Jesus as the redemptive price of mankind, and by their openly taking their stand on the side of Jehovah. Robes were worn on festive occasions, such as the time when the prodigal son returned and was clothed with the best robe. (Luke 15:22) Many honest persons have been led to believe that the "higher powers" are and were the visible rulers of this wicked world; but when God enlightened his people and made known to them that the "Higher Powers" are Jehovah and Christ Jesus, this information was passed on to other honest people of good will, and many others have since joyfully accepted and recognized and acknowledged Christ Jesus and Jehovah as the "higher powers". To them it has been a time of joy, and they have gladly confessed before men that they believe on the Lord Jesus Christ and that they are trusting implicitly in Jehovah and are on his side.

18 Their robes symbolically thus identify them as on the Lord's side, and they are rejoicing that such is their position. Many of these had previously claimed to be believers in the Lord, and had given their hearts to the Lord, but in ignorance they had held to the things of the world. With the coming of Christ Jesus as the world's rightful Ruler, and this information being given to the people of good will, it enabled them to see that they were under Satan's organization and that there was a necessity for cleaning themselves up by getting out. And this they do by forsaking Satan's organization and identifying themselves with God's organization.

19 According to the language of Revelation the great multitude do their own washing; that is, by reason of the course of action they take they break away from the unclean organization of Satan and openly show themselves on the side of Jehovah, and this they do by openly confessing their devotion to God. "With the mouth confession is made unto salvation." (Rom. 10:10) Coming to a knowledge of the fact that Jehovah's name must be vindicated, and that that is the important question, they not only confess themselves on the side of Jehovah but give assistance to the temple company in bearing witness to the honor and name of Jehovah God, and thus they get up into the chariot.

20 How do they make their robes "white in the blood of the Lamb"? The shed blood of Christ Jesus is the basis for the forgiveness of sins and the basis for God to forgive uncleanness. By believing that Christ Jesus' shed blood is the redemptive price of mankind, and by consecrating themselves to do the will of God, based upon such belief, and by serving, worshiping and obeying the Lord, and not men, these take their stand on the side of Jehovah and participate in his service, and that is the only course that would give them a white and clean appearance in the sight of God. No man can take his stand on the side of Jehovah without believing in the shed blood of Christ Jesus as the means of salvation. Millions of church-goers claim to believe in Christ; but having been improperly taught that he is merely an example to follow, they do not understand about the blood of Christ and its efficacy. When the eyes of their understanding are opened, and they take their stand on the side of Jehovah as above stated, they clean themselves up. They previously de-

sired to do right, but had not been properly taught the right way, and the false and faithless clergy have been responsible for their being taught the wrong way, seeing that these deny that there is any virtue in the shed blood of Christ Jesus. When these honest ones come to fully appreciate that Christ Jesus is King, and "is in the midst of the throne" with Jehovah, they hail Christ Jesus as King and cry out by publicly testifying: "Salvation to our God which sitteth upon the throne, and unto the Lamb." They leave no doubt as to where they stand. Their situation is also illustrated by the unwitting manslayer, who flees to the city of refuge. (Num. 35:11) Those of the great multitude now flee to Jehovah and Christ, "the Mountains," and there find refuge in Jehovah's organization and there abide 'till the death of the high priest' (Num. 35:32-34), that is to say, they abide there until the end of the great antitypical day of atonement is finished.

[21] Now we see a company that exactly fits the description given in Revelation seven concerning the great multitude. During the past few years, and within the time when 'this gospel of the kingdom is preached as a witness', there have come forward great numbers (and they are still coming) who confess the Lord Jesus as their Savior and Jehovah as their God, whom they worship in spirit and in truth and joyfully serve. These are otherwise called "the Jonadabs". These are being baptized in symbol, thus testifying that they have consecrated themselves to do the will of God and have taken their stand on the side of Jehovah and serve him and his King; thus they have cleaned up and are now "arrayed in white robes". Thus the great multitude is definitely identified, not as a spirit-begotten class whose hopes are for a place in heaven, but as a class trusting in the Lord, and who hope for everlasting life as a gift from Jehovah God through Christ Jesus our Lord. These continue to 'seek meekness and righteousness' and have the promise of Jehovah that they may be hid during the greatest part of the tribulation, that is, at Armageddon. (Zeph. 2:3) This is further proof that their development is not the result of the great tribulation but that they "come out of the great tribulation", that is to say, come out of the world within the period of the tribulation from the time of the coming of Christ Jesus until Armageddon. They must wash up before Armageddon comes. It would be too late to wash at the time of Armageddon. 'They flee to the Mountains,' and this they do before the "winter" time, that is, the great climax or tribulation at Armageddon. They have come out and still they come, and now together with the remnant they are singing, "Salvation to our God . . . and unto the Lamb." (Rev. 7:11) They honor Jehovah God and his King, and they refuse to give any glory to any part of Satan's organization. They are certainly not 'contaminated with the ideas and ways of this world'. They are against it.

[22] These honest-hearted ones who have left Satan's organization are now on the Lord's side, and they want that fact to be known and they make it known, and they worship the only true God Jehovah and his King. "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."—Rev. 7:15.

[23] They look to the throne of God and Christ, and to no other place, and therefore they are "before the throne" and in the sight of Jehovah and his King. They vote for the kingdom of God, and they participate in the publication work of advertising the King and the kingdom. They have the recognition of the throne, and God turns his favorable attention to them to the end that they may be hid in the day of his anger. Jonadab being used as a type of the great multitude, and these of the great multitude being like Jonadab, God's promise to Jonadab now applies to the great multitude: "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.

[24] Revelation 7:15 really is the key to the identification of the great multitude. In error we have heretofore taken a position that the great multitude is a spirit-begotten class, the members of which have been negligent of their privileges and decline to participate in the service of the Lord, and yet look forward to or expect Jehovah to bless them by reason of their deathbed repentance. But this description in Revelation of the great multitude is that "they are before the throne of God, and publicly serve him" (*Diaglott*); "and are rendering divine service unto him." (*Rotherham*) Heretofore they have, like others in the world, ignorantly "worshipped and served the creature more than the Creator". (Rom. 1:25) But now they see and understand and obey the words of Jesus, the Lamb of God, saying to them: "Thou shalt worship the Lord thy God, and him only shalt thou serve"; which words apply to all creatures whom Jehovah approves.—Matt. 4:10.

[25] To what extent do the great multitude serve Jehovah? The Revelation answers: "They . . . serve him day and night." Daytime and nightime means all the time, and this description shows that the great multitude serve Jehovah all the time, regardless of hours. They are not satisfied to work eight hours a day and quit on the strike of the clock and refuse to do what some call "overtime", but are ready and respond to the call for service at any time day or night. Reports from the field in recent months fully corroborate this conclusion. Many of those who are now Jonadabs hear of the truth one day, give themselves wholly to the Lord, and immediately join in the field service and are rejoicing and are anxious to do whatsoever they can. Also, these are studying with diligence the Word of God, and thus they seek meekness and righteousness, striving to obey Jehovah's commandments.

[26] Jehovah's temple is his capital organization and therefore is on Mount Zion. The great multitude "serve . . . day and night in his temple". They must come to Zion, God's organization, with Jehovah's witnesses, who are a part of the temple, and this is foretold by the words of the prophet Zechariah: "Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."—Zech. 8:20-23; see *Preparation,* page 139.

[27] The words uttered by Moses to Israel now apply with greater force to spiritual Israel, the remnant, to wit: "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. . . . 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; . . . Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee."—Deut. 12:8-14.

[28] The same rule must be obeyed by the great multitude, because they have become a part of God's organization. They must come to Zion, God's temple, and worship there, and not at any worldly organization called "the church". Says Jehovah: "Mine house [the temple] shall be called an house of prayer for all people." (Isa. 56:7; 1 Ki. 8:41-43) The great multitude must follow after Jehovah's witnesses on the highway to Zion. (Isa. 35:8-10; 62:10) They must keep in mind and give heed to the words of God's prophet, to wit: "But the Lord is in his holy temple: let all the earth keep silence before him." (Hab. 2:20) Jehovah's temple is not anywhere in Satan's organization, and therefore the great multitude must flee out of Babylon, which is Satan's organization, and must boldly take their stand on the side of the Lord and associate themselves with God's anointed people. "In his temple," where the great multitude serve, does not mean the inner court, because such inner court is exclusively for Jehovah's priestly class. The great multitude are separated to the "outer court" and "lower pavement" of the temple, and they serve Jehovah day and night, that is, continuously. (Ezek. 40:17, 18; 44:19; 46:3, 9, 10, 20-24) Manifestly this statement is made of their continuous service to show that they do not compromise with Satan's organization at any time and to completely negative the claim that they do compromise.

[29] With Jehovah, and not with Satan, is the place of habitation of all who love and serve God. "And he [Jehovah] that sitteth on the throne shall dwell among them." Christ now begins his rule even in the midst of his enemies. (Rev. 11:17; Ps. 110:2) By this rule all of Jehovah's organization dwell under his protection. He "will tabernacle over them" (*Diaglott*); "shall spread his tabernacle over them." (*R.V.*) Thus the Jonadabs or great multitude are hid in the day of God's wrath. (Rev. 21:3, *Diaglott*) The Christ is that which stands in the tabernacle of God. Through Christ Jehovah dwells with and overshadows the great multitude for their protection and relief. Jehovah thus dwells with them representatively through Christ because they have fled there to the 'city of refuge'. The Greater Jehu has invited them into the chariot, that is, into the organization of Jehovah, and he tabernacles over them. The great multitude have been marked in their foreheads by Jehovah's 'man in linen, with the writer's inkhorn by his side', that is to say, by those who have brought to them the message of God's name and kingdom. (Ezek. 9:3) God and his King are their hope and stay. "In the mountain of the height of Israel will I plant it [a tree of hope as a tabernacle]; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."—Ezek. 17:23.

[30] There are millions of persons on earth who have hungered and do hunger for something better than the "husks" upon which they have been fed in the Babylonish systems called "churches". Since the coming of the Lord to the temple Jehovah's witnesses have been privileged to carry to these hungry ones God's message of truth, and those who have fed upon it have no occasion to ever hunger and thirst: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat."—Rev. 7:16.

[31] In Satan's organization, or under it, more particularly speaking, the honest ones have hungered and thirsted both figuratively and literally. Satan's big "tree in the midst of the earth" furnishes them no shade. Those of Satan's world claim to be the sunlight of the world, and then they scorch and blister honest people; but now since the coming of the Lord Jesus to the temple, and the sounding of the fourth trumpet (Rev. 8:12) and the pouring out of the fourth vial (Rev. 16:8, 9), these have caused the self-styled "sun of the world" to suffer an eclipse, and now it is "not so hot" to those of the sheep class under them, who have heard and read the message of God's name and his kingdom. These honest ones have turned themselves to God's organization, which is God's "woman", who is "clothed with the

sun". (Rev. 12:1) No more does the self-styled "sun of the world" heat them up. This is exactly in accord with the word of the prophet Isaiah concerning the honest people of the world now seeking meekness and righteousness: "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. . . . Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim."—Isa. 49:10, 12.

32 Christ Jesus at the temple as head of Jehovah's capital organization now leads and feeds those who honestly put themselves under his leadership. "Behold, I have given him for a witness to the people, a leader and commander to the people." (Isa. 55:4) He is the real Sun, "the Light of the world." (John 8:12) No more shall the great multitude, which stands before the throne, hunger and thirst: "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. 7:17) Into the hand of the Lord Jesus all power is committed, and the Lamb of God shall be their Shepherd. He is the real Shepherd-King, of whom King David was merely a type. "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince [in the midst of the throne] among them; I the Lord have spoken it."—Ezek. 34:23, 24.

33 The great multitude or Jonadab company manifestly are those whom Jesus called his "other sheep". To the faithful disciples, the remnant, Jesus said: "I am the good shepherd, and know my sheep, and am known of mine [the remnant]; . . . and other sheep I have, which are not of this fold [members of the royal house]: them also [the earthly sheep class] I must bring, and they shall hear my voice; and there shall be [and they shall become, *R.V.*] one fold [one flock], and one shepherd."—John 10:14-16.

34 All who come into and remain in Jehovah's organization must be of one harmonious flock, whether in heaven or in earth. The words of Jesus apply upon his coming to the temple in 1918 and thereafter, to wit: "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep [the sheep (*R.V.* and *Diaglott*)] from the goats: and he shall set the sheep on his right hand, but the goats on the left."—Matt. 25:32, 33.

35 He is The Christ, the Leader and Commander, and all creation that lives must acknowledge him, and every knee shall bow to him and every tongue confess that he is Christ the Lord, whether they are in heaven or in the earth, and all must thus acknowledge him to the glory of the Almighty God.—Phil. 2:9-11.

36 Whether any creature gets life in heaven or on earth, he must acknowledge and worship Jehovah as the only true and almighty God, and Christ Jesus as his King and Chief Executive Officer, and every creature that receives life on earth or in heaven must be absolutely loyal and faithful unto God; which requirements are precedent to entering into life. It is entirely inconsistent and unscriptural to say that God will look with approval upon a qualified or limited faithfulness to him. To say that the great multitude are an indifferent class but that God is merciful to them because they have a little faith, and will ultimately save them in heaven, is wholly without Scriptural authority. The great multitude must be led by Christ Jesus and fed by him before Armageddon, and must be under his protection and taken through Armageddon. "And [the Lamb of God] shall lead them unto living fountains of waters." Over the 'highway of holiness' Christ Jesus goes, and his flock of sheep, the anointed members of the royal house, follow him. (Isa. 35:8-10) Then says the Lord: "I will make all my mountains [parts of God's organization] a way, and my highways shall be exalted."—Isa. 49:11.

37 The "other sheep", that is, the great multitude, follow after and with Jehovah's witnesses and are led "unto fountains of waters of life". (*R.V.*) For this reason all who are thus led shall thirst no more. No longer do they go to the dried-up waterholes of the cruel devilish system, but by the grace of Jehovah and by the hand of the Lord Jesus Christ they are led to the fountains of living waters. (Jer. 2:13) The leading of the honest ones away from the brackish waters began when the Lord sounded the third trumpet and poured out the third plague or vial. (Rev. 8:10, 11; 16:4) Thus were disclosed the 'bitter waters of this world'. Then the Lord led, and still leads, those who love him unto the waters of life.

REJOICE

38 The great multitude are not "tribulation saints". They are not developed by tribulation. They are a company of joyful creatures who are active and zealous for Jehovah and his kingdom. Every honest seeker after God and righteousness has, before finding the Lord, been deeply grieved because of the wickedness seen among those who profess to be followers of Christ and who operate through church organizations in his name. These honest-hearted ones have shed tears because of the abominations they have observed committed in the name of the Lord. They have seen this in all the church denominational systems, particularly in the Roman Catholic hierarchy crowd. But with the coming of the Lord Jesus to the temple, and the gathering of the faithful unto him, the faithful ones have shouted for joy. Many of these came out of the denominational systems and rejoiced greatly when they knew the Lord. These the Lord has sent forth with the message of good news and informed the honest people that his purpose is to

destroy Satan's wicked and oppressive organization and to follow this up with a government of righteousness, and this message received into good and honest hearts has made many glad and caused them to rejoice. Those who have turned wholly to God and his kingdom have therefore ceased to weep. "God shall wipe away every tear from their eyes." (*R.V.*) Tears were shed because of the reproaches brought upon the holy name of Jehovah, and which were brought there by the false persons who claimed to be servants of God. The honest ones shed tears because they could not understand why men who profess to serve God reproach his holy name at the same time. Upon receiving the message of truth and learning that Satan has ever reproached Jehovah's name and that all of his servants have, by fraud, deceit and false pretenses, brought reproach upon his holy name, and that soon Jehovah will vindicate his name by and through his kingdom under Christ, the tears of these honest ones have ceased to flow, and in the place thereof joy has filled their hearts, and their faces have been made to appear glad and they have fully turned to the Lord.

[39] Even John the revelator "wept much" until he was informed that Christ Jesus had qualified as Jehovah's Vindicator, and that He is the One who discloses the purposes of Jehovah and executes his judgments. (Rev. 5:4) Every honest creature who sees and appreciates the purpose of Jehovah rejoices. In this way the honest seekers of the truth have received 'the mark in their foreheads', and they have intelligently fled to the Lord. (Ezek. 9:4) They know that all good things and all blessings proceed from Jehovah, and thus he wipes away all of their tears. The "holy city", which is God's organization, comes down from heaven, and now righteousness shall be established for ever, and then there shall be no more tears to those who remain in harmony with God.—Rev. 21:1-4.

[40] Let Jehovah's anointed servant class, the remnant, now pause and consider for a moment what privileges Jehovah has given to them since 1918. The tribulation upon Satan's organization began in 1914, when that wicked one and his angels were cast out of heaven. Satan, realizing his time was short, then became very angry and since has been bent upon the complete destruction of all flesh, and he would accomplish this purpose except for the intervention of Jehovah God. "For the elect's sake," that they might be witnesses to the name of Jehovah, he stopped the World War. (Matt. 24:21, 22) Jehovah then removed the restraint that had been put upon his people during that war, that they might organize for and carry on his service. To the remnant the commandment was then given: "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.

[41] That testimony must be delivered; and when it is delivered, there will follow the worst tribulation that shall ever come. It is within this period of time, and immediately preceding Armageddon, that Jehovah's witnesses have been privileged to go forth with the message of truth. Under the commandment of the Lord they have gone forth to "gather out the stones, [and] lift up a standard for the [honest] people". (Isa. 62:10) Jehovah's witnesses have gone forward to this work with songs of joy upon their lips because they know the King is upon his throne and the vindication of Jehovah's name is near. With their going the enemy has put forth his greatest endeavors to devour them, because they are delivering the testimony of Jesus Christ in obedience to God's commandment. (Rev. 12:17) No amount of persecution has dampened the zeal of the faithful ones. They have observed the hand of the Lord dividing the people, and they have seen the "goats" assembling together under the commandment of Gog to carry out Satan's will, and they have observed the honest "sheep" class gathering themselves into a company under the leadership of the Lord. Now they behold that the "other sheep" class are all brought into the city of refuge before the greatest of all tribulation falls upon the world.

[42] With this knowledge and privilege comes greater responsibility to those of Jehovah's witnesses to perform with increased zeal and earnestness their work of bearing testimony to the people of good will. Seeing and appreciating these things, they are determined that no amount of opposition or persecution shall deter them in the faithful performance of their assigned duty. Let the Roman Catholic hierarchy and all others of Satan's wicked crowd do what they will. By the grace of Jehovah his faithful witnesses will continue to sing forth the praises of the Most High. There comes also increased responsibility upon the Jonadabs as they come to see and understand the truth. They must see to it that they prove themselves faithful and true to the Lord and do with their might what their hands find to do, and such is a condition precedent to being of the great multitude mentioned in The Revelation. This great multitude now has caught up the song and the spirit of service that marks the remnant, and together with the remnant, Jehovah's witnesses, they continue to march to Armageddon and to the vindication of Jehovah's holy name. The heavens are now rejoicing because the day of vindication of God's name is here. The anointed remnant and the great multitude on the earth together sing: "Say among the nations, Jehovah reigneth: the world also is established that it cannot be moved: he will judge the peoples with equity. Let the heavens be glad, and let the earth rejoice; let the sea roar, and the fulness thereof."—Ps. 96:10, 11, *A.R.V.*

[43] But if this is the correct understanding concerning the "great multitude", then how shall we harmonize therewith the scriptures concerning the "prisoners"; "the priests" and "the Levites"; "the

scape goat"; "Samson"; and the 'foolish virgins'? If the foregoing is the correct understanding concerning the great multitude, then all of these other matters are certain to be found in exact harmony therewith; and by the Lord's grace they will be considered in subsequent issues of *The Watchtower*.

(To be continued)

QUESTIONS FOR STUDY

¶ 1, 2. What is the "first and great commandment"? When and to whom does it apply? What is the expression of obedience thereto?

¶ 3, 4. What is shown by the statement that the great multitude "stood before the throne, and before the Lamb, clothed with white robes, and [with] palms in their hands"? In verse 12, to whom and to what do the angels say "Amen"? What is shown therein, together with the further expression of worship there recorded?

¶ 5. Account for the question propounded in verse 13. Who asked this question, and what is the significance of that fact?

¶ 6-8. Explain whether scriptures or facts indicate that the "great multitude" are a spirit-begotten class and that they are now to be found in the church denominational systems and will later come out therefrom.

¶ 9-11. Point out the significance of John's attitude manifest in his words of verse 14 and of the fact of the elder's knowing and giving the correct answer to the question propounded. How is the fulfillment of this part of the prophetic vision accomplished?

¶ 12-15. How and when do the great multitude 'come out of the great tribulation'?

¶ 16. Explain the purpose of 'shortening those days of tribulation'.

¶ 17-20. How was the cleansing work effected as foreshown in Zechariah 3: 3-5? What is now clearly seen to have been symbolically foreshown (a) in the "robes" with which the "great multitude" were clothed, and (b) by their having "washed their robes, and made them white in the blood of the Lamb"?

¶ 21-24. Show that there is now clearly seen a company that exactly fits the description given in Revelation seven concerning the "great multitude".

¶ 25-28. Point out the fitness of the further statement concerning this great multitude (a) that 'they serve God day and night'. (b) That they serve God "in his temple".

¶ 29-32. With related corroborative scriptures, apply the statement (a) that "he that sitteth on the throne shall dwell among them". (b) That of verse 16.

¶ 33-36. Identify the "other sheep" referred to by Jesus in John 10: 16. Point out and compare the rule concerning responsibility applying to the "sheep" mentioned in John 10: 14 with that applying to these "other sheep".

¶ 37-39. How are the 'feeding' and 'leading' accomplished as foretold in verse 17? Account for the "tears" there mentioned. How does God "wipe away" those tears?

¶ 40, 41. What are the privileges given by Jehovah to his people since his 'shortening the time of tribulation'? Account for the opposition to their delivering the message of truth. What are the evidences that the testimony delivered is serving Jehovah's declared purpose thereof?

¶ 42. Point out (a) the responsibility attending this knowledge and privilege, and (b) the evidence of appreciation of such knowledge, privilege and responsibility.

¶ 43. At this point, what further related scriptures call for examination?

GOD'S TRUE MINISTERS

A CHRISTIAN is one who is anointed by Jehovah through Christ Jesus and who is therefore a follower of Christ. Jesus Christ is the Head of all true Christians, and therefore the true Christians constitute the members of his body. (Col. 1:18) "Church" means 'called out ones'. Jesus is the Head of the church. It is God who has set the members of the church in the body as it pleases him, and it is God who clothes the church with authority, both the Head and the members thereof. (1 Cor. 12: 12-14, 18) It follows, then, that the only way to ascertain what is the proper work of Christians while on earth is to ascertain what work Jesus did while he was on earth and what he commanded the body members to do.

Many have claimed to accept Christianity because they believed it to be better than some other religion. In this they have been wrong. Christianity is not a religion. Religion is an outward form or ceremony by which man indicates his recognition of the existence of a supreme power. All peoples have some kind of religion.

Religions may be properly placed in two classes, to wit: (1) the "true religion" (Jas. 1:27), which means a loving obedience to Jehovah God and a joyful service rendered to him; and (2) world religions, which include the various outward forms of worship practiced by men and by which men indicate their belief in some superior power, which power has to do, as they believe, with their eternal welfare. All peoples of earth practice some kind of formalism called "religion", and doubtless all are sincere. By the term "world religion" is meant that form of outward worship practiced by the people who are of the world. Shortly after the apostles of Jesus Christ died the religion which is now called "the Christian religion" became a world religion, and has been such since. Leaders in the organization called "Christian" entered fully into politics and became a part of the ruling powers of the world, and then and there all manner of formalism was introduced into these so-called "church" organizations, such formalism tending to turn the people away from Jehovah God and to Satan "the god of this world".

True Christians are not given to forms and ceremonies, but seek through God's Word to ascertain his will and, learning it, they do his will without regard to time, place or conditions. When Jesus was on earth he never indulged in formalism nor performed any ceremonies. He ate the feast of the passover, not as religious formalism, but for the purpose of showing the picture which foreshadowed the reality, the great sacrifice, which sacrifice he made of himself. His followers observe annually the memorial of his death, not as a formalism, but to keep in memory the purpose of his death. Jesus rebuked the Pharisees for their outward formalism.—Matt. 23: 13-29.

Even in these latter days, when consecrated ones have learned that the doctrine of eternal torment and kindred doctrines are false, as Satan himself, some look upon the heavenly calling of a Christian from a very narrow viewpoint. They say: 'How glad we shall be when we can escape the trials and woes of this wicked world and be taken to our eternal home in heaven, there to bask in the sunshine of God's love!' The faithful performance of their divinely given commission is scarcely ever thought about. They say: 'We must develop character and get ready to go to heaven.' There is no record in the Scriptures that Jesus ever bemoaned his condition on earth or claimed he wanted to get away from the trials and woes of the wicked world and go to heaven. Never at any time did he say anything about developing character that God might take him to heaven. It is true that he prayed to his Father to glorify him with the glory which he possessed before he came to earth (John 17:5), but that was after his work on earth had been completed. He did not even request the great reward of immortality. It is true that the Christian has the hope of immortality set before him and rejoices in this hope; but if that alone constitutes the inducing cause for him to be a Christian, he is coming far short of that which God purposed for him.

Jesus said he came to earth because his Father sent him. "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38) 'I came in my Father's name.' (John 5:43) He did not come to magnify his own name nor to shine amongst men. (John 5:20) He came to earth to work, and he was always diligent in doing that work. He said: "I must work the works of him that sent me." (John 9:4) Furthermore he said: "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) The clergy claim to be ministers, but they always desire someone to minister to them. God foretold this through his prophet.—Isa. 56:10, 11.

Jesus said he came to minister. A minister is one who is clothed with power and authority to represent a higher power or authority and who attends to the duties of his office and renders service. He is the representative of a government or power. He is an ambassador performing service in his official capacity. His authority is limited by the commission received from the one appointing him. "Ministry" means the act of serving in harmony with the delegated power or authority. It is the act of performing the duties or functions of the office of a minister. Ministry of the Christian, therefore, means the act of serving in harmony with the power and authority delegated to such by the great Jehovah God.

Those whom God anointed with his spirit he commands to do his work. The commission of authority which he bestows upon Christians is set forth in his Word: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. 61:1-3.

Jesus read this commission in the presence and hearing of others and applied it to himself. (Luke 4:18-21) All the body members receive the same anointing through the Head and are called upon to do a work similar to that which Jesus did. (2 Cor. 1:21; 1 John 2:20, 27; 1 Pet. 2:21) When Jesus had finished his work on earth and was about to take his official departure from his disciples, he said to them: "As my Father hath sent me, even so send I you." (John 20:21) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy [spirit]." (Matt. 28:19) This proves that God has a work for Christians to do while on earth, and they cannot be idle and yet please the Lord. That work consists in telling the truth concerning God and his purpose for the vindication of his name and the reconciliation of man to God.

After Jesus had ascended into heaven the apostles realized that they had a work committed to them which they must do. They immediately set about to seek someone to put in the place of Judas, who had been given a part in the ministry and who had forfeited that right. (Acts 1:17, 25) Later Paul was chosen as one of the apostles to bear the name of the Lord before the nations. (Acts 9:15) He did the work committed unto him, even though there was much opposition. He said: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24.

Paul was anointed as a member of the body of Christ. All true Christians are likewise anointed by the spirit of Jehovah as members of the body of Christ. All such are called to the heavenly calling. Addressing these Paul says to them: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house."—Heb. 3:1, 2.

That admonition is to the effect that Christians while on earth are to give attentive heed to the things which Jesus did and go and do likewise. The fact that the apostle calls upon Christians to consider Christ Jesus, is of great importance. Jesus was on earth charged with the ministry of God's Word. He was God's Apostle and Ambassador. He declared that

the Word of God is the truth and that he must tell it to those who would hear. He said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) That which the apostle Paul emphasizes in connection with the ministry of Christ Jesus is that he was faithful to God, who appointed him as his minister. (Heb. 3:2) When he had finished his work on earth he received the high title of "The Faithful and True Witness". (Rev. 3:14; 19:11) Those who will gain the prize of joint-heirship in heaven must likewise be faithful unto God in the performance of the work given them to do.—Rev. 2:10.

The anointed ones are God's ministers; therefore God's servants. Each one is a servant or steward, and all the faithful ones collectively constitute the Servant of God, of which Christ Jesus is the Head. (Isa. 42:1) Many a man has been turned away from God and from his faithful service because he thought more highly of himself than he should think. That was due to Satan's interference. That enemy plants seeds of pride in the mind of man. Man becomes impressed with his own importance. He begins to desire and receive the plaudits of men. He forgets God and looks upon himself and deems himself important. He then becomes haughty, austere and proud. "Pride goeth before destruction, and an haughty spirit before a fall." (Prov. 16:18) He soon falls to the blandishments of the enemy and ceases to be God's minister.

Then others coming to a knowledge of the truth are induced to look upon men who have preceded them as great. They look forward to the time when they themselves may be great and receive the praises of men. They praise men who have been their leaders, and forget God and their obligations to their covenant to do God's will. Seeking honor and glory for self or glorifying men, they fall into the snare of the Devil. They begin to think their personal appearance is important, to wear a special garment to attract the attention of others, and sit on the platform and fold the hands and strike an attitude of devotion to be seen of men, to assume a pious face and sanctimonious voice to be seen and heard of men. To do such things is to forget one's real commission and to fall into the snare of the enemy. To sing the plaudits of men who are teachers or leaders tends to turn the mind away from God and from his service. The attempt to be man-pleasers leads one into the snare of the enemy.

The true servant or minister of God seeks always to faithfully represent God and to please him. Paul did not sing the praises of other men, nor did he seek to exalt himself in the eyes of men. He said: "Let no man glory in men." "Glorify God in your body." (1 Cor. 3:21; 6:20) Concerning himself and the ministry committed unto him and to his fellow servants he said: "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Not that we are sufficient of ourselves to think any thing, as of ourselves; but our sufficiency is of God: who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."—2 Cor. 3:1, 5, 6; 4:1, 2.

Every true Christian is a new creature. "If any man be in Christ, he is a new creature." (2 Cor. 5:17) A creature consists of a mind, will, heart and organism. The organism of the new creature in Christ is the body of human flesh. It is weak and imperfect. It is this new creature to whom is committed a part of the 'ministry of the new covenant' and "ministry of reconciliation" (2 Cor. 3:6; 5:18); therefore the apostle, in speaking of this ministry committed to him and to his brethren, refers to it as a "treasure". It is indeed a treasure, because a very important mission. He said: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. 4:7) Some have erroneously used this scripture to show that a new creature is something separate and distinct from the man who is a Christian, and is inside of him and must be developed. This is not at all what the apostle meant; but what he did mean is that the new creature in Christ has committed to him this ministry and, he being an earthen vessel and imperfect, God has arranged it thus in order that the excellency and the power may not appear as from man but may appear, as in fact it is, as from God. It is this valuable thing or great treasure, namely, the ministry, which Jesus referred to as the "talents", the kingdom interests, committed to his followers on earth. (Matt. 25:14-30) What, then, is the ministry which God has given to his anointed ones? The answer is that it is the 'ministry of the new covenant', to be a people for Jehovah's name, and also the "ministry of reconciliation". Those who have been brought into Christ have become new creatures. Before becoming new creatures they must be reconciled to God by justification. As new creatures they are given the commission that was given to Jesus because they are members of his body. Their work on earth, therefore, is to tell the people of God's gracious purpose to vindicate his name, including the reconciliation of man to Himself. Upon this point the apostle's argument is: "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; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (2 Cor. 5:17-19) The gist of the apostle's argument here is that all things proceed from Jehovah; that he has reconciled

the church to himself by Jesus Christ; and that to the members of the body of Christ he has committed the ministry of reconciliation; that God is in Christ reconciling the world to himself; and that his body members are ambassadors for Christ and as such must perform the office of an ambassador.—2 Cor. 5:20.

LETTERS

PRAISE JEHOVAH FOR LOVING-KINDNESS

DEAR BROTHER RUTHERFORD:

Praise Jehovah for his loving-kindness! The rich blessings of the Washington convention were many. The privileges of serving our God were greatly deepened in my heart and mind, and then when I learned that this great multitude are to be fed by us that they too may praise Jehovah—well, that made every heart leap for joy.

To know that the wicked papacy is soon to be wiped out; that the horns will hate the whore; that the honest-hearted may be awakened and stand on Jehovah's side; this is mighty thrilling.

The discourses were refreshing, and, if I may suggest it, I hope that I may hear you again talk as extemporaneously as you did Monday. It was a rich tonic. It seems to me that it had its rich place for the people of God. The formality of the public is vital, but the freedom and warmth of that Monday talk stimulated your brethren far more than you can realize, I am sure.

The world-wide broadcast and the Alexandria battle I shall never forget. I proved the point in the last *Tower* relative to the unity of the body in suffering although not all will be in prison. I was in Alexandria with Brother Hessler and had the privilege of treating a sick brother in his cell at 3 a. m. I am quite sure that I was suffering for those faithful souls as much as they were in reality, for I burned so much within me to see them so handled by the wicked enemy.

Rejoicing with you in every forward movement of the kingdom, I am

Yours in Jehovah's service,

H. L. PHILBRICK, *Mass.*

UNPARALLELED SPIRITUAL FOOD

DEAR BROTHER IN CHRIST J. F. RUTHERFORD:

By this letter I desire to express my sincere thanks for your beautiful, instructive and full of life and truth works.

By the grace of the Lord and by means of the testimony I received through the untired pioneers here, and furthermore, having read many of your books, I was enabled to see the tremendous distinction between the explanation of the Bible which you give and the explanation given by the clergy, and which latter is deceiving, superficial, breathing mold and rust.

The beautiful and in every respect wonderful magazine of the truth, *The Watchtower*, is a marvelous enjoyment, full of unparalleled spiritual food for those who were once in darkness.

The truth which is in your books has been a cause for many in a state of spiritual torpor to be instructed and have their eyes opened, by the Lord's grace, to see the ditch that was before them.

Thus, through your bright, clear and instructive works, and by the lectures which you give from time to time over the radio, you give life to the dead in spirit who are influenced by the Devil through the rotten, moth-eaten and perverse teachings given to them by the so-called great orators and teachers of the nominal church.

I am sure that you will rejoice to know that one in the army of the Devil received grace, and heard the call to come out of Babylon, of which for many years I was a devoted and faithful follower.

It is impossible for me to express in words my sincere gratitude to the Lord for the blessings which I received and continue to receive under the form of "meat in due season" coming through you and your faithful co-workers. By the Lord's grace, I have decided to use these blessings to the glory of the Giver.

That Jehovah God may keep you strong and faithful unto the end is my earnest desire.

Your brother in Christ, by His grace,

A. F., *Egypt.*

GREATEST PRIVILEGE EVER GRANTED

DEAR BROTHER RUTHERFORD:

Our hearts are filled with gratitude to our dear Father for the privilege of bearing witness to his name and kingdom.

We appreciate the kindness of all the dear friends and Jonadabs shown us during our incarceration. We thank them for the many letters, the telegrams and cards received, for these were a great help and comfort.

We rejoice in having a part in the Washington convention, and realize that the real fight is on. Going forth in battle awakens in our hearts the song: "The Lord is my strength and song, and is become my salvation."

The kingdom witness work is indeed a privilege anywhere and at all times; it is the greatest privilege ever granted to any creature. The King and kingdom are here; and only the faithful, though faint and weary, will continue to press the battle to the gate.

Our prayers are that we may continue serving Jehovah God and proclaiming the kingdom under our King Christ Jesus.

Your fellow witnesses in the King's service,

JOHN SABONJIAN,
ANNA DZIATKIEWICZ, *Company publishers.*
WILHELMINA HENZE, *Pioneer.*

"HERE IS THE TRUTH"

DEAR SIR:

I listened to your lecture ("Government") this afternoon and surely enjoyed it so much, and only wish everyone could have heard it. I am past fifty; never joined church, because I could not find the truth. One day I tuned in your talk. I said, Here is the truth. About a year ago, one Sunday morning, I looked out of the window and saw what I thought was one of Jehovah's witnesses. I ran down the steps and called to her. We had a talk, and I ordered the set of books. Really, I could hardly do my work; I would read, then work, then read. I do not know how to express in words how happy I am that I met that dear little lady. My husband is just as interested as I. We read *The Golden Age*, also *The Watchtower*.

Before we received the truth I would lie awake till two or three o'clock in the morning, trying to figure how to save this property. Now I go to bed, say the Lord's prayer, and in a few moments I am asleep. Keep up your good work; we are with you. Very best regards.

MRS. ALTA KNOWLES, *Ohio.*

GREATEST CONVENTION EVER HELD

DEAR BROTHER RUTHERFORD:

Just returned from the convention, and are just beginning to digest all the food the Lord has provided through you for us, which certainly is great encouragement for us at the present time. I believe this was the greatest convention ever held. We can see how the Lord provides meat in due season. Just when the friends get tired and weary the Lord provides a great stimulant. I really believe that is the purpose of these conventions.

No doubt it was very hard on you. I believe Monday was the greatest climax God's organization ever reached and will make the friends more determined to put out that lecture among the people. It is really obstacles like that which make the friends more determined, courageous and zealous. So we can see when the Devil's organization would not permit that lecture to be published in the paper it will really be a boomerang to them. As all the friends have returned home and told other friends what the Devil's organization did it makes them more anxious to spread the message you gave June 2; not only the friends, but also those just interested.

May Jehovah give you more power, that you may show our obligation of singing his praises.

Yours in service for Jehovah and Gideon,

JOHN F. SUCKLE, *Colorado.*

TRUE TO HIS WORD

DEAR BROTHER RUTHERFORD:

Greetings in His precious name. "For Jehovah and for Gideon." Indeed the Lord has been true to his Word in preparing his people with spiritual food through the recent *Watchtower* articles, and especially the inspiring convention at Washington, D. C., which he graciously arranged for us to attend.

We are very grateful to our heavenly Father for his love and tender mercy which we know he is bestowing upon all who are behind the prison walls (as we are at present, yet rejoicing and happy indeed for having the privilege of witnessing to his name, to many while here).—Isa. 61: 10, 11.

We pray earnestly that Jehovah will continue to bless you and all colaboring in the publishing of his kingdom message.

Be assured of Christian love from the four brethren also held here.

Joyfully yours in the service of our King,
DORA WADAMS,
A. KARAS,
HANNAH COHEN, *New Jersey.*

LISTENING TO PROGRAMS REGULARLY

DEAR MR. RUTHERFORD:

One of the witnesses of Jehovah God came by here, and we received him into our house and were glad to have him. We listen to your programs every Sunday and we know whatever you say to be the truth. I signed the petition to keep you on the air, and wish I could have signed it more. We listen on Wednesdays, also. With you a prosperous new year. Pray for me.

Sincerely,
MRS. J. E. REAVEN, *Florida.*

A CONTINUED TESTIMONY OF DIVINE APPROVAL

DEAR BROTHER RUTHERFORD:

Having a part in this wondrous witness work has filled my heart with joy and gladness.

From my childhood days (I was fourteen when I started witnessing) until now, I've experienced a guiding hand, leading me to better usefulness, equipping me with better tools and teaching me to use them effectively to the praise and honor of our Father's name. Through all these years I've come to the realization of a great truth: that by constant devotion to his service, in his witness work, we learn to love our Father above everything else and to appreciate the great truths which he gives us through *The Watchtower*, which truths again lead us to increased devotion and usefulness.

I cannot help but notice that we are privileged with more light in one issue of *The Watchtower* now than we were in one whole year fifteen years ago. Such is real cause for joy; for we know that only those can follow the light who have made use of previous instructions. It shows our Father's approval of our course of action. For that reason I am always eagerly awaiting the next issue, as an appreciation and understanding of each *Tower* is a continued testimony to me that I have still the approval of my Father; for it simply drives me on with more pep.

This work is the Lord's work, and all honor is due to him. I feel so elated with it, and particularly because of its increased effectiveness. During the past year I've had marvelous experiences with one branch of it, namely, the radio work. Your radio efforts are greatly blessed by the Lord. It's a grand remover of lies and errors.

One lady was so sorry she had been harsh to one of the J. w's a year ago that she cried. She said that your lectures had opened her eyes to what we're doing, and I placed ten volumes with her, and was fed and treated like a king.

The station in Athens, Ga., is doing great work. Due to your broadcasts there, we placed over a hundred volumes in four days in the business section. The books were taken because they liked the lectures. Your lectures reach people we couldn't get at before. I worked in an exclusive section in Anderson, S. C., one Sunday morning. I placed many books with the people, and heard your voice in about twelve homes while working. Needless to say, I didn't have to say much to place books.

I've had many more such experiences, but this letter is getting too long. Just wanted to tell you why I am so happy, and I do know that you'll be glad, too, to know. May the Lord continue to bless you, my dear brother, for you certainly have been a lot of encouragement to me.

Yours for kingdom service,
WILLIAM J. SCHNELL, *Pioneer.*

HIDING THE TRUTH

DEAR WATCH TOWER AND JUDGE RUTHERFORD:

I am sorry that our government in Estonia has forbidden your lectures in our broadcasting.

I am a schoolboy, a pupil. My parents are not rich: they earn with fatiguing work a living to their children. But the love and hope to the Lord is like a sunbeam on their faces.

I was severely ill in the winter, and then were your lectures in the broadcasting the only thing that have me consoled. The tears in my eyes were then the tears of happiness.

O severe destiny, where are these lectures now? I don't hear them with my little detector apparatus; they are too far, too much far off, too.

It is my greatest entreaty to you, please, please send me, or render possible with money to buy me a valve set; with that I shall hear your lectures. This is my last hope.

I began to learn the English, and this is my first letter written in this language, and all without a dictionary.

Please fulfill my wish or write me some advice and proposals.

In the future I will all to pay back.

Please.

With best wishes and greetings to Judge Rutherford.

My address is:

I—— J——, . . . *Estonia.*

SERVICE APPOINTMENTS

T. E. BANKS

Pittsburgh, Pa.	Sept.	14, 15	Cleveland, Ohio	Sept.	24, 25
Washington, Pa.	"	17, 18	Toledo, Ohio	"	26, 27
Steubenville, Ohio	"	19, 20	Detroit, Mich.	"	28, 29
Hillsville, Pa.	"	21, 22	Port Huron, Mich.	Oct.	1, 2

M. L. HERR

New Hampton, Iowa	Sept.	2	Clinton, Iowa	Sept.	17, 18
Readlyn, Iowa	"	4	Davenport, Iowa	"	19, 20
Oelwein, Iowa	"	5	Muscatine, Iowa	"	21
Waterloo, Iowa	"	6, 7	Burlington, Iowa	"	22, 23
Cedar Rapids, Iowa	"	8, 9	Fort Madison, Iowa	"	25, 26
Iowa City, Iowa	"	11	Keokuk, Iowa	"	27
Tipton, Iowa	"	12	Wyaconda, Mo.	"	28
Olin, Iowa	"	13	Kirksville, Mo.	"	29
Dubuque, Iowa	"	14, 15	Lewistown, Mo.	Oct.	1

A. H. MACMILLAN

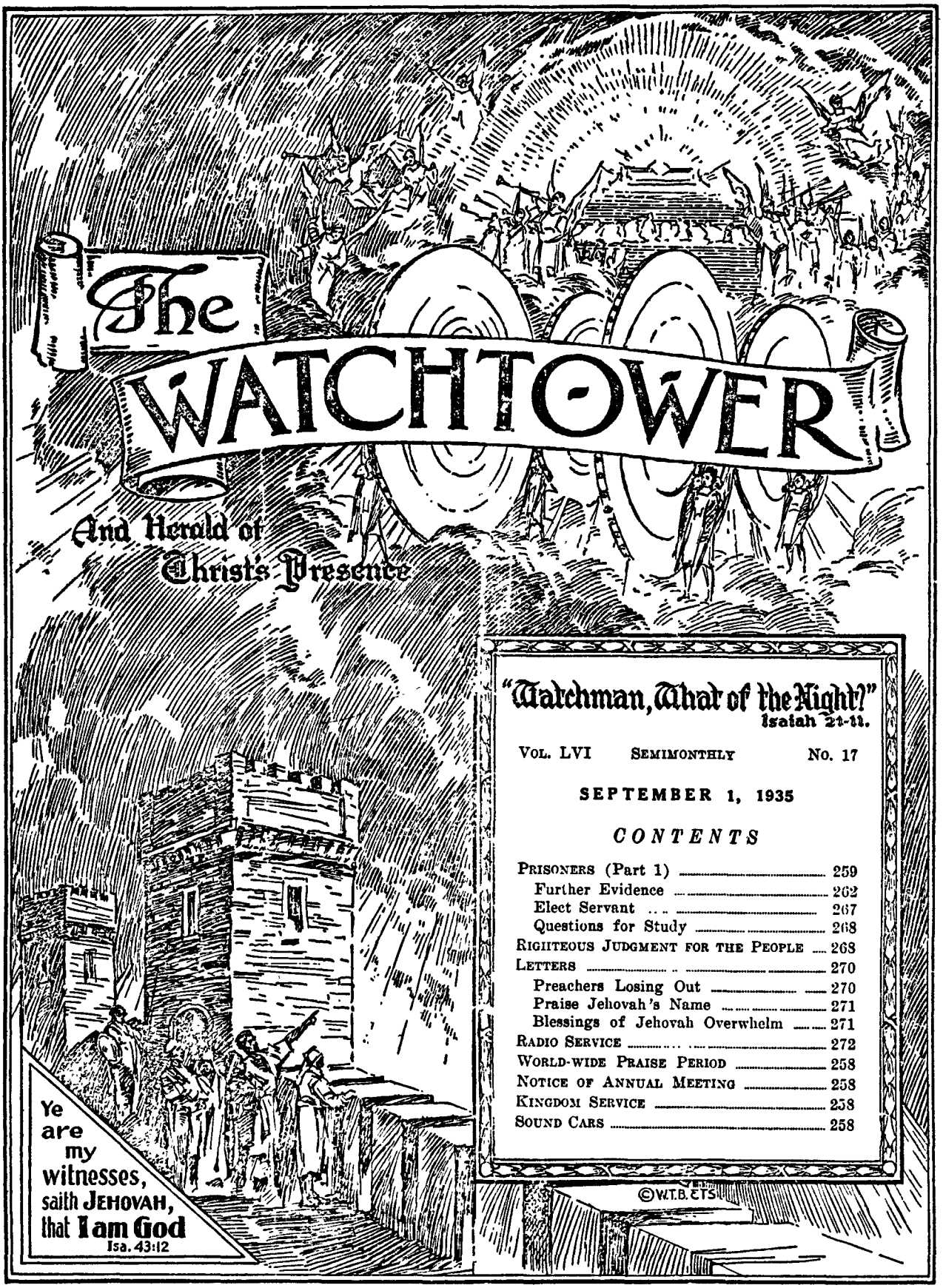
Coffeyville, Kans.	Sept.	2, 3	Holyrood, Kans.	Sept.	17
Howard, Kans.	"	5	Larned, Kans.	"	18
Arkansas City, Kans.	"	6	Ransom, Kans.	"	19
Winfield, Kans.	"	7	Garden City, Kans.	"	20
Wichita, Kans.	"	8, 9	Rolla, Kans.	"	21, 22
Hutchinson, Kans.	"	11, 12	Trinidad, Colo.	"	24, 25
McPherson, Kans.	"	13	Pueblo, Colo.	"	26, 27
Abilene, Kans.	"	14, 15	Colorado Sp'gs, Colo.	"	28, 29

J. C. RAINBOW

Black River F., Wis.	Sept.	2	Kenosha, Wis.	Sept.	18, 19
Ellsworth, Wis.	"	4	Waukegan, Ill.	"	20
La Crosse, Wis.	"	5	Gary, Ind.	"	21, 22
Richland Center, Wis.	"	6	South Bend, Ind.	"	24, 25
Madison, Wis.	"	7, 8	Elkhart, Ind.	"	26, 27
Lake Mills, Wis.	"	10, 11	Ligonier, Ind.	"	28
Milwaukee, Wis.	"	12-15	Kendallville, Ind.	"	29
Racine, Wis.	"	17	Auburn, Ind.	Oct.	1, 2

W. J. THORN

Winthrop, N. Y.	Sept.	4	Albany, N. Y.	Sept.	17, 18
Watertown, N. Y.	"	5	Stottville, N. Y.	"	19, 20
Mohawk, N. Y.	"	6	Kingston, N. Y.	"	21, 22
Johnstown, N. Y.	"	7, 8	Poughkeepsie, N. Y.	"	24
Gloversville, N. Y.	"	10	Kerhonkson, N. Y.	"	25
Amsterdam, N. Y.	"	11	Newburgh, N. Y.	"	26, 27
Schenectady, N. Y.	"	12, 13	Glens Falls, N. Y.	"	28, 29
Troy, N. Y.	"	14, 15	Mt. McGregor, N. Y.	Oct.	1



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

VOL. LVI SEMIMONTHLY No. 17

SEPTEMBER 1, 1935

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©W.T.B.&T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY 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 wilfully 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. It arranges systematic Bible study for its readers and 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 Express or Postal 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 Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

WORLD-WIDE PRAISE PERIOD

Another nine-day period, October 5 to 13 inclusive, when Jehovah's anointed remnant, with one voice and one message, and simultaneously on all fronts throughout the world, will compass the modern Midianites and shout the praises of Jehovah and his anointed King, and also warn the people of good will to flee to the mountains of His government. At Jehovah's own invitation the Jonadab brethren will participate in this period as active companions of the anointed. The message recently sent out from Washington, D.C., "to the ends of the earth" will then issue forth in print earth-wide by distribution of the new booklet *Government* by all kingdom publishers, in 49 tongues. This will be offered in combination with any two other booklets on a contribution of 10c. Faithful, zealous ones on Jehovah's side need only this notice to begin making all due provision for a full part, arranging time, getting territory assignment and literature, etc. At close of period report immediately, to the Brooklyn office if you are not working under one of its branches.

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 10 o'clock a.m., Thursday, October 31, 1935, at which the usual annual business will be transacted.

KINGDOM SERVICE

Jehovah's witnesses and Jonadabs now have the privilege of co-operating together in doing the kingdom work on the earth. The kingdom is here! There is much practical work to be done. All persons who are free to go anywhere to engage in the service, who desire to engage in the service and are willing to work unlimited hours, and who are in good health, and, above all, fully devoted to the Lord, write this office. In your letter state whether you are a stenographer, carpenter, farmer, or whatever your business profession is. Do not be looking out for a soft place to light, but a place for real hard service. This is an opportunity for constructive work, and not merely finding a place to eat and sleep. The only hope of the world is the kingdom of God under Christ Jesus. Those devoted to the Lord must now put forth their endeavors to show others how they may obtain the blessings that the Lord has in store for those who love and serve him.

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.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI SEPTEMBER 1, 1935 No. 17

PRISONERS

"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. 42:7.

PART 1

JEHOVAH is the author of all prophecy, as it appears in the Scriptures, and prophecy can be understood by man only when it pleases Jehovah to reveal or uncover the same. The divine rule concerning the prophecy, as stated by the apostle Peter, is: "Knowing this first, that no prophecy of the scripture is of any private interpretation. 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. 1:20, 21) When men contrary to this rule promulgate an interpretation of divine prophecy they are certain to get into "deep waters" above which they cannot see; and when other persons follow such private interpretation of prophecy they also find themselves in a state of confusion. This is not said in criticism of others who have attempted to interpret prophecy, but is said that we may be reminded that God's rule must be obeyed and followed if we are to realize the true meaning of his sacred Word. In the Scriptures there are many prophetic utterances concerning "prisoners". Private interpretations of such prophecies made and promulgated before the coming of the Lord Jesus in power and glory for judgment have widely missed the mark; and such private interpretation, followed since by others, has not been enlightening to them at all, but, on the contrary, has kept them in the dark. The "great multitude", for instance, have been reckoned as spirit-begotten ones that have shown a large degree of disobedience and unfaithfulness to God and to their covenant, and the "prisoners" have been considered the same as the great multitude. The Scriptural proof has heretofore been submitted through *The Watchtower* that those composing the great multitude are not spirit-begotten creatures and that the hope of a spiritual, heavenly habitation is not set before them. Do the Scriptures prove that the great multitude and the prisoner class are one and the same?

[2] A prisoner is one who is a captive and under restraint by another and is bound and denied his full liberty. A creature in this condition must be alive, because a dead one could not be said to be a prisoner. The prison or prison house could not refer to death, for the reason that the dead know not anything, but are out of existence and therefore have no liberty that they could exercise. If a person is blind to the truth and such blindness is caused by another, then that person is bound in fetters of ignorance. If one is in darkness and does not know which way to go, he is restrained in the exercise of freedom of action and is therefore a prisoner. Satan is the prince of darkness, and Satan, together with his many agents employed in his wicked work, holds the human race in restraint and therefore in darkness.—2 Cor. 4:4-6; Eph. 6:12; Col. 1:13; 1 John 5:19.

[3] By his prophet Jehovah says, "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment [(*A.R.V.*) justice] to the Gentiles [(*A.R.V.*, margin) nations]." (Isa. 42:1) The prophecy here refers primarily to Christ Jesus; and when those who prove faithful to their covenant are received into the royal temple, they also become a part of that 'elect servant' class. Those who become a part of the elect servant were at one time in darkness, and it was necessary that they be brought out of the darkness into the light and liberty of Christ Jesus. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."—Col. 1:13.

[4] The foregoing prophecy uttered by Isaiah appears to have its particular fulfillment at the time of the coming of the Lord Jesus in glory and power at the temple for judgment. The statement is therefore here made which, taken by itself, may be said to be dogmatic, to wit, that the prisoners mentioned in the prophecy include three classes, to wit: (1) the original faithful remnant, whom the Lord finds faithful at the time of the coming to the temple, and who are foreshadowed by Mordecai and Naomi; and (2) those who make up the Esther and Ruth class; and (3) the earthly sheep class, or "great multitude". This statement is made here, not that it might appear dogmatic, but that the student may have these

three classes in mind when examining the various scriptures relating to the prisoners. That we might gain a clearer knowledge of the prophecy relating to the prisoners, it appears good that a somewhat exhaustive examination of the subject matter be considered through *The Watchtower*. For this reason an effort will be made, by the Lord's grace, to examine the many scriptures relating to the prisoners, and it is believed that these scriptures, as will be seen, clearly apply to the three classes above mentioned.

5 It appears that even those who are righteous in the sight of God may be bound in fetters and hence restrained of their liberty. "Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom. . . . He withdraweth not his eyes from the righteous: . . . And if they be bound in fetters, and be holden in cords of affliction; then he sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures: but if they obey not, they shall perish by the sword, and they shall die without knowledge. But the hypocrites in heart heap up wrath; they cry not when he bindeth them: they die in youth, and their life is among the unclean. He delivereth the poor in his affliction, and openeth their ears in oppression."—Job 36:5-15.

6 The facts that are well known show that in the past God's covenant people have been holding to some doctrines or practices ignorantly, and that by reason thereof they have been greatly restrained and have not had and exercised full liberty in their efforts to serve God. When the Lord brought to their attention that they were in error, and hence lawless, and he disciplined them and they gave heed and ceased from their lawlessness, then they came forth into greater light and liberty as the true followers of Christ Jesus. It seems certain that Elihu here is speaking of a class foreshadowed by Job, which class is God's covenant people.

7 Those who are in a covenant with God are bound to him; but when the enemy came against them by force, they, because of fear of the enemy, failed to do their duty, and fell into Satan's snare, and hence Jehovah permitted them to be taken prisoners. These coming to a realization of their restrained condition and why thus bound and in prison, and who then turn with their full devotion to Jehovah and seek and look for deliverance by him, Jehovah hears their cries and delivers them. In harmony with this the prophet wrote: "But I am poor and sorrowful: let thy salvation, O God, set me up on high. . . . 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." (Ps. 69: 29-33) Manifestly the prisoners here mentioned are God's covenant people, and particularly the remnant, which were in restraint and were gathered to him at the time of the coming of the Lord to the temple. They are God's own children, and they are held in restraint, bound, and are thus prisoners.

8 They are poor in spirit and meek, and sincerely desire to know and to do the will of God. The speaker in this Psalm plainly appears to be speaking for those devoted to Jehovah but who are prisoners, and this is shown in the same Psalm: "Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. Hear me, O Lord; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies. And hide not thy face from thy servant; for I am in trouble; hear me speedily. Draw nigh unto my soul, and redeem it: deliver me, because of mine enemies."—Ps. 69:14-18.

9 Verse nine of this same Psalm is quoted at John 2:17 and Romans 15:3 and is applied to Jesus as the speaker thereof. Verse twenty-one is quoted at Matthew 27:34 and at John 19:29 as literally fulfilled on Jesus. Thus it appears that Jehovah's faithful ones may at times be and are held in restraint and are prisoners. The apostle Paul was in prison at Rome and referred to himself as "the prisoner of Jesus Christ". (Eph. 3:1; 6:20) Jehovah by his prophet refers to the same faithful class as his captives, that is to say, those who are in captivity by others.—Isa. 45:13.

10 When and under what conditions is it that "the Lord . . . despiseth not his prisoners"? Manifestly when those who are devoted to him are suffering because of restraint and are being denied their liberty in the service of Jehovah. During the World War period Jehovah's faithful sons on earth were restrained and their liberty was denied them, and they were persecuted and many of them actually put in prison. As God's faithful children they continued to pray or cry unto Jehovah. It was in 1918 that Jehovah began to build up Zion by resurrecting the faithful who had died and bringing them into the temple, and also by bringing the faithful remnant unto himself at the temple. These facts which the Lord brought about in fulfillment of his prophecy answer the question as above propounded, and the answer is found in these words: "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."—Ps. 102:16, 17.

11 The facts show that God brought them out of prison or the condition of restraint in 1918, when Zion was built up. The following scriptures show that the reference is to the faithful followers of Christ Jesus, who were brought into and made a part of Zion, that are the ones under restraint or in prison. "For God will save Zion, and will build the cities of Judah; that they [those who have been bound

and later released] may dwell there, and have it in possession. The seed also of his servants [the remnant or seed that constitutes Jehovah's servant] shall inherit it; and they that love his name shall dwell therein."—Ps. 69:35, 36.

12 Great affliction came upon the faithful followers of Christ Jesus in 1917 to 1919, and which is known as the World War period. Those devoted ones are pictured by Jacob, and to which apply the following words of the psalmist: "For they have devoured Jacob, and laid waste his dwellingplace." (Ps. 79:7) This same class was foreshadowed by Isaiah when he had a vision of the King at the temple and when he confessed his iniquity, crying unto the Lord. (Isa. 6:5, 6) Likewise Jacob's remnant, the same class, confess their iniquity or lawlessness. These were called for the sake of Jehovah's name, and, when in distress or in prison, they cried out: "O remember not against us former iniquities; let thy tender mercies speedily prevent us; for we are brought very low. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake." (Ps. 79:8, 9) Did not all the nations during the World War period look with scorn and contempt upon God's faithful people? and because thereof did not God's faithful ones pray: "Wherefore should the nations say, Where is their God? Let the avenging of the blood of thy servants which is shed be known among the nations in our sight [at Armageddon, when God will avenge his faithful ones]"?—Ps. 79:10, *A.R.V.*

13 Then the psalmist adds these words, which are words proceeding from the restrained ones: "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die [(margin) *Hebrew:* the children of death]." (Ps. 79:11) These faithful followers of Christ Jesus realized in 1917 to 1919 that Satan and his agents or allies sought to kill them. This scripture above quoted does not mean that they were appointed by Jehovah to die, but that the enemy had marked them for death. Because of their condition of restraint or imprisonment these faithful ones during that World War period did sigh, and it was their prayer, as expressed here by the psalmist: "Let the sighing of the prisoner come [up] before thee," that is, before Jehovah, with a view of their being released and delivered; and because these were marked by the enemy for death they are here mentioned as "children of death". Their prayer is that they might be reserved or preserved by Jehovah to the end that they might praise and serve him. They were like the 'valley of dry bones' described by the prophet Ezekiel. (37:1, 2) The heat of persecution upon God's people by Satan and his agents had made them very dry and they were broken in spirit and sad, and they sighed and cried unto the Lord. All of God's people, in that period, were under restraint and many of them in actual prison, and all together sighed and cried unto the Lord. The Devil had begun his warfare on them in his attempt to destroy them because they were attempting to obey Jehovah's commandments. (Rev. 12:17) This prophecy does not apply to the "great multitude", and it was not the prayer prayed by the great multitude, for the reason that the great multitude was not then in sight. The prayer is by those faithfully devoted to Jehovah and who are the ones that were found faithful upon the coming of the Lord Jesus to the temple and whom he made the faithful and wise servant, and to whom he committed all of his goods, to wit, the kingdom interests on earth. (Matt. 24:46, 47) The remnant or faithful ones were not praying that death under their "covenant by sacrifice" might be deferred, but that the attempt of the enemy to kill them might be prevented in order that they might continue to serve Jehovah. These, being Jehovah's children, are 'children of light and life', but to Satan's crowd they are "children of death", because the enemy had marked them for death. The faithful prayed to Jehovah to preserve them for his service, and this is actually what did occur during the World War period. The foregoing conclusion is further supported by the following text: "Thou hast given us like sheep appointed for meat [(*Hebrew*) as sheep of meat]; and hast scattered us among the nations." (Ps. 44:11) "Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy."—Prov. 31:8, 9.

14 During the World War period it was the faithfully devoted ones of God's saints on the earth that were in danger of death at the hand of the enemy, and it was not the great multitude in danger, for the reason that the great multitude had not then taken their stand on the side of Jehovah and hence had not appeared. It was "for the elect's sake" that the period of tribulation was shortened, which period began in 1914 and was cut short in 1918 by the stopping of the World War, that the elect might serve Jehovah in bearing testimony to his name. (Matt. 24:21, 22) The faithful saints of God on earth during the World War period were groaning and praying that their bonds might be removed, and it is to them that the following text applies: "To hear the groaning of the prisoner, to loose those that are appointed to death [*margin:* children of death]."—Ps. 102:20.

15 Why were these praying that their bonds be broken and they be released from prison? They had been called and separated from the world as a 'people for the name of Jehovah', and both the facts and the words of the prophecy agree that their desire was to be released that they might serve Jehovah, as stated in the prophecy: "That men may declare the name of Jehovah in Zion, and his praise in Jerusalem."—Ps. 102:21, *A.R.V.*

16 While in this prison condition during the World War period the faithful witnesses of Jehovah could

not declare Jehovah's name in Zion and say to those of Zion, "Thy God reigneth"; nor could they point others to the way of Zion, which they have been doing since 1919. Jehovah, by hearing their prayers and by his releasing them from the bondage of Satan's restraining power, and by building them up in Zion, did have mercy upon them. Foreknowing that this would come to pass, God caused his prophet to write for such faithful ones: "Thou wilt arise, and have mercy upon Zion; for it is time to have pity upon her, yea, the set time is come."—Ps. 102:13, *A.R.V.*

17 The prophecy then fixes the time when the Lord would hear their prayer: "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." (Ps. 102:16, 17) The prayer of such is not disregarded; but while they thus prayed, God heard them: "For Jehovah heareth the needy, and despiseth not his prisoners." (Ps. 69:33, *A.R.V.*) With confidence these prisoners continue to pray: "For God will save Zion, and build the cities of Judah; and they shall abide there, and have it in possession. The seed also of his servants shall inherit it; and they that love his name shall dwell therein."—Ps. 69:35, 36, *A.R.V.*

18 It is the faithful followers of Christ Jesus who are gathered to Zion and who abide therein. Such are the ones that Jehovah has brought out of prisons or a restraint and built up into Zion. They were in restraint or imprisoned by Satan's organization, particularly during the World War period. These scriptures could not refer to the great multitude class, for the reason that the great multitude are not built up into Zion and not made a part of Jehovah's royal house.

19 It was after 1919 that the faithful remnant discerned that Christ Jesus had come to the temple, and it was then that they said in the language of the prophet: "For Jehovah hath built up Zion; he hath appeared in his glory [by sending Christ Jesus to the temple, resurrecting the faithful who were sleeping in death, and gathering the approved ones into the temple]; he hath regarded the prayer of the destitute, and hath not despised their prayer."—Ps. 102:16, 17, *A.R.V.*

20 Who are "the destitute" here mentioned? Those who remained faithful during the restraining period of the World War; therefore the ones described in the foregoing text as "prisoners". It was from his sanctuary that Jehovah looked down, heard the sighing of his prisoner, and loosed the prisoner. This was the class whom the enemy had marked to assault and imprison and restrain, and they attempted to destroy the faithful ones during that period of the World War. Their days were shortened and they were made weak. "He weakened my strength in the way; he shortened my days. I [the faithful servant class] said, O my God [Jesus, as applied in Hebrews 1:10-12 and who was at the temple and who is here addressed by the remnant], take me not away in the midst of my days [at the turning point from the Elijah to the Elisha work]; thy [Jesus'] years are throughout all generations. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; . . . The children of thy servants [the remnant] shall continue, and their seed shall be established before thee."—Ps. 102:23-28.

21 Note again that it is the prisoner class that pray: "Let the sighing of the prisoner [the faithful servant class] come before thee." The prayer is that this faithful class might be preserved or saved from the murderous assault of the enemy. "According to the greatness of thy power preserve [and reserve for thy service] thou those that are appointed [by the enemy] to die [*margin:* the children of death]." Then the faithful continue to pray: "And render unto our neighbours [hostile, religious neighbors who seek our destruction] sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord. So we thy people [loosened from prison and reserved for thy service], and sheep of thy pasture, will give thee thanks for ever; we will shew forth thy praise to all generations."—Ps. 79:11-13.

22 The facts that have come to pass since the coming of the Lord Jesus to the temple, and which have been made known to God's faithful ones, prove conclusively that the prayer recorded by the psalmist foregoing, and which is made by the prisoners, is heard by Jehovah; that it is then that 'there shall come out of Zion the Deliverer who shall turn away ungodliness from Jacob [the faithful servant class]'. It is then that "all [spiritual] Israel shall be saved". (Rom. 11:26, 27) (See book *Jehovah*, page 175.) The faithful remnant now know that Jehovah delivered them from the enemy and brought them into Zion, and, knowing this, now they sing: "If it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick [alive], when their wrath was kindled against us. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped [out of prison restraint]. Our help is in the name of the Lord, who made heaven and earth."—Ps. 124:2, 3, 7, 8.

23 Now the remnant are in greater danger of death at the hand of the enemy, but they confidently rely upon Jehovah and Christ Jesus and by the grace and the strength of the Lord go on in the proclamation of the message of the kingdom. The foregoing testimony proves that the faithful remnant were imprisoned for a period of time, and this before the Jonadab class or great multitude comes into view.

FURTHER EVIDENCE

24 There is further and corroborative testimony that may here be considered with profit. The prophecy recorded at Psalm 107 is corroborative proof

that the faithful servant class is mentioned as a prisoner. *The Watchtower* has heretofore submitted facts showing that this Psalm, verses one to seven, applies to the "faithful servant" class gathered unto the Lord, and as having been brought through an experience like those of the Israelites in the wilderness, and that these are gathered unto Zion as their permanent "city of habitation", and that this has been done since the coming of the Lord to the temple in 1918. The World War experience of the faithful servant class was at least a part of these "wilderness" experiences of those who were "redeemed from the hand of the enemy". It is the remnant in the flesh, and here called "the children of men", that appreciate God's goodness to them and who praise the Lord "for his wonderful works to the children of men". (Verse 8) Then the psalmist says concerning these faithful ones: "For he [Jehovah] satisfieth the longing soul, and filleth the hungry soul with goodness." (Ps. 107:9) God has satisfied them with a vision of his glory at the temple.—Ps. 17:15; see *The Watchtower* 1934, page 19.

[25] It is believed that a consideration here of the entire 107th Psalm will be not only of interest but of profit to those who have a sincere desire to understand prophecy. The psalmist then continues: "Such as sit [(*A.R.V.*) sat] in darkness and in the shadow of death, being bound [(*Hebrew*) prisoner] in affliction and iron." (Ps. 107:10) The words of the prophet here disclose that those who are described here are foolish and rebellious ones, but not beyond recovery. Among those in line for the kingdom some have shown less selfishness, while others have shown much more selfishness, while both classes associate together. The more selfish ones have brought trouble upon themselves, and also upon the faithful ones associated with them. During the World War period practically all of the people of God on earth, if not quite all, accepted and believed the "higher powers" (Rom. 13:1) to be the visible rulers of this world, and by reason of their fear of such so-called "higher powers" almost all of God's people became negligent and disobedient to the commandments to serve Jehovah God, and hence their conduct was to that extent rebellious. The fact that they were not bold in declaring the message of the truth had the effect of causing the enemy to more vigorously persecute and oppress them. All of God's people therefore came into a condition of restraint, including the rebellious ones and those who were more faithful, and they all sat in darkness. (Isa. 42:7) Those, however, who under the test proved faithful the Lord brought out of darkness. Concerning these it is written: "Unto the upright there ariseth light in the darkness."—Ps. 112:4.

[26] The 107th Psalm, as will subsequently be observed, shows that God brings the faithful out of darkness that they might get up and walk forward, and this is exactly what the faithful did do after the World War. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."—Isa. 29:18.

[27] To be sure, the enemies have no light for those whom they hold as prisoners, and attempt to prevent them from getting any light. Jehovah permitted his faithful ones to be led into darkness by the enemy along with the foolish or rebellious ones. Such were the conditions that came to pass during the World War period, and this is foreshadowed by what came to pass upon natural Israel. Jeremiah, who foreshadowed Jehovah's faithful witness class, says: "I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light."—Lam. 3:1, 2.

[28] Those who afterwards proved faithful under the test, and who during the World War period were sitting in darkness and were in captivity, were, as the psalmist states, "in the shadow of death"; but they still loved God and, being faithful to him, they cried out in the language of the psalmist: "Our heart is not turned back, neither have our steps declined from thy way; though thou hast sore broken us in the place of dragons [devourers], and covered us with the shadow of death. Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter."—Ps. 44:18, 19, 22.

[29] The apostle, at Romans 8:36, 37, specifically applies this prophecy of the Psalm to the faithful ones of God's people. During that period of darkness they continued to say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil." (Ps. 23:4) They still continued to faithfully trust in Jehovah. In that condition they were in fact "bound in affliction and iron". God's people did go into captivity because of affliction heaped upon them by the enemy. (Lam. 1:3-5) Note, however, the further words recorded, and which apply specifically to the faithful, spiritual Israelites: "For the Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. To crush under his feet all the prisoners of the earth, to subvert a man in his cause, the Lord approveth not."—Lam. 3:31-34, 36.

[30] The Lord was somewhat displeased with the weakness shown by those of the servant class, and because of this weakness the enemy heaped greater afflictions upon them. God was somewhat displeased with the servant class, but greatly displeased with the enemy: "Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the [nations] that are at ease: for I was but a little displeased, and they helped forward the affliction."—Zech. 1:14, 15.

[31] The 'terrible image' is described by Daniel's prophecy, and in that prophecy "iron" symbolized

the visible part of Satan's cruel and oppressive organization. (Dan. 2:39, 40) God's faithful people were held in restraint by this "iron" part of Satan's organization; hence says the psalmist (107:10): "Being bound in affliction and iron." Moses had prophetically spoken concerning those who should be called to the kingdom and said: "Therefore [if not wholly faithful] shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee."—Deut. 28:48.

32 Moses, having absolute confidence that God would bring the faithful ones through affliction, wrote: "But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day."—Deut. 4:20.

33 When Joseph was in Egypt his feet were put in irons. (Ps. 105:18) It is therefore seen that these symbolic statements concerning the prisoners, as set forth in Psalm 107:10, relate to the spiritual sons of God, called to serve him as his witnesses, and that the Psalm applies specifically to God's people who become the "faithful and wise servant" class.

34 Jehovah deals with his consecrated ones as a compact company, and his law applies to the entire company, and not in a different manner to different individuals of that company. Why would he permit his begotten sons to be brought into a state of restraint and bound "in affliction and iron"? The psalmist answers: "Because they rebelled against the words of God, and contemned the counsel of the Most High." —Ps. 107:11.

35 Long before the gathering of the faithful servant class to the temple, and during the Elijah period of the church, some "elective elders" attempted to interpret this prophecy and applied this part of it here under consideration to the "great multitude"; but, that interpretation being private, it was wrong. Those who insisted on standing by the private interpretation of this Psalm remained in darkness. It was the foolish ones (verse 17) that rebelled and disregarded and went contrary to the Word of God; and those who afterwards proved faithful, being associated with the foolish ones, also shared the afflictions with the foolish. The same rule was applied to natural Israel: "Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah."—Num. 20:24.

36 Moses and Aaron suffered because of this improper course taken by the whole company of Israelites. (Num. 27:14) The older generation, that is to say, the "old men", rebelled against the Lord, and Moses and Aaron were counted in with them in the suffering that followed. Daniel prayed on behalf of the Israelites, classing himself with the rebellious ones: "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments." —Dan. 9:5-9.

37 Jeremiah likewise prayed: "The Lord is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity." (Lam. 1:18) The same rule applies to spiritual Israel. During the World War period some of the consecrated were influenced by the wrongful course of others like unto the rebellion that Korah committed. Because of this wrongful condition, says the prophet: "Therefore he brought down their heart with labour; they fell down, and there was none to help."—Ps. 107:12.

38 The "evil servant" class, journeying along together with the faithful ones, did not repent, because they were beyond repentance, and hence they remained in darkness. (Heb. 6:4-6) Those who were meek and teachable, of humble mind, and who loved the Lord, did repent and remained, and they 'circumcised their hearts' toward God in the covenant of faithfulness. (Deut. 10:16) God suffered his enemy to get at his people, and these by reason of the pressure of the enemy were brought low and there was none to help them, outside of the Lord. The faithful ones were thus oppressed along with the rebellious ones. Although the remaining faithful were feeble, due to their fear and lack of understanding, they cried unto the Lord. They had followed so-called "wise leaders", and it was afterwards necessary for them to have help from the Lord to "confirm the feeble [falling] knees".—Isa. 35:3.

39 It was written concerning the faithful ones of natural Israel that they cried unto the Lord and "the Lord heard our voice, and looked on our affliction, and our labour and our oppression: and the Lord brought us forth out of Egypt". (Deut. 26:7, 8) Likewise it is written concerning spiritual Israel in time of stress: "Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder."—Ps. 107:13, 14.

40 The "evil servant" class was not among those who repented and cried unto Jehovah, only the faithful servant class doing so. During the year 1919 the faithful were delivered from prison and were given freedom and renewed their strength in preaching the gospel of the kingdom. God did not save them out of their distresses by taking them to heaven, but by stopping the World War, opening the way for further service to the faithful ones, and giving them opportunity to serve; and he gave them a 'double portion of the spirit of Elijah'. (2 Ki. 2:9-15; John 8:31, 32) And then said the faithful ones: "I called upon the Lord in distress: the Lord answered me, and set me in a large place."—Ps. 118:5.

41 Because of putting their trust in men and fearing men, even those who later constituted the faithful

class, together with the foolish ones forming the "evil servant" class, had fallen under the power of the Devil's organization, and the outlook for the faithful was very black and distressing, and therefore they were in "the shadow of death". Jehovah heard their cries, and by his elect servant Christ Jesus he dispelled the darkness and gave them light when he gathered them to the temple. "God is the Lord, which hath shewed us light; bind the sacrifice with cords, even unto the horns of the altar."—Ps. 118:27, 28.

42 While the faithful were thus 'sitting in darkness' they were marked for death by the enemy, and therefore were the ones "appointed to die". Satan's crowd was determined to destroy Jehovah's faithful people during the World War and afterwards, as other scriptures show. When the war ended, Satan's crowd did not voluntarily remove the restraint or prison condition and release the Lord's people, but the Lord himself "brake their bands in sunder" and released his own who were prisoners. "Thus saith the Lord, Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more."—Nah. 1:12, 13.

43 He having brought them out of the darkness, the faithful were glad, and they sang: "The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly. I shall not die, but live, and declare [in Zion] the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will go into them, and I will praise the Lord."—Ps. 118: 16-19.

44 The erstwhile prisoner, that is, the class of faithful ones, now sing the praises of Jehovah, saying: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:15) The faithful servant, foreshadowed by Mordecai and Naomi, give thanks unto God and continue to proclaim his goodness and his wonderful works to the children of men, first, to the ones who are brought in and who were foreshadowed by Ruth and Esther and who become a part of the remnant; and then, later, to the Jonadab or "great multitude" class.

45 The remnant from that time forward continued to give thanks unto Jehovah and to say: "For he hath broken the gates of brass, and cut the bars of iron in sunder." (Ps. 107:16) Satan's organization is called "Babylon", and there was where the faithful servant class were restrained and imprisoned. But in 1919 God began to bring forth these faithful ones and give them light and to send them forth in his service with joy. Thus Jehovah did through the hand of his 'elect servant', whom Cyrus foreshadowed, and concerning that elect servant it is written: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut: I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." (Isa. 45:1-4) This does not mean that God literally broke the gates and iron bars of a literal prison; but Babylon's organization was holding his chosen people in restraint, and the servant class as a whole as prisoners were restrained, and Jehovah exercised his power in behalf of these and released the prisoner class, opening to them again the way of service.

46 Call to mind now the fiery conditions that came upon God's people in 1917 due to the conduct of the foolish ones who refused to give heed to the Word of God but who gave heed to the advice and counsel of selfish men, and then note how the course they took fits the text following, to wit: "Fools, because of their transgression, and because of their iniquities, are afflicted." (Ps. 107:17) Those foolish ones talk a great deal with their mouths. (Prov. 10:8) They despised wisdom and instruction and refused the counsel of the moderate ones. Their attention was called to the fact that it was their privilege to put aside selfishness and continue in God's organization, and that the Word of the Lord so instructed. They despised the instruction of the Lord and, instead of taking the right course, continue to meddle with God's organization and interfere with its work. They were contentious and connived with the more open agents of Satan's organization in taking action against the faithful ones. (Prov. 1:7; 12:15; 20:3; 29:9) Those foolish ones continue in darkness, and, after 1919, failing to return to Zion, they did not enter the highway and go on with God's organization. They continued in their rebellious and foolish way and remained in darkness. As the Scriptures say, they were and are "fools", because they 'say in their heart, There is no God'; that is to say, by their course of action they disclose their motives or heart conditions and continue to defy and transgress the Word of God, setting up man's wisdom instead, and in effect say there is no God. They do 'not hold the head', Christ Jesus, and look to him as leader, but they look to men for their leadership and teachers, which is contrary to the Word of God. They insist on what they call their "personal liberty", which in fact means the desire to do according to their own selfish will. Rather than to see the church in unity and be at unity in the spirit of Christ, they separate themselves and oppose God's organization. (Eph. 4:3, 14-16) The trangression of such is that of a revolt. They transgress in the "sin of Samaria", that is to say, they

indulge in the worship of visible leaders and hold that all the truth of God's Word was delivered to an earthly leader and that this proceeded from Bethel. The "golden calf", which had been located at Bethel for the king of Samaria to worship, they continue to worship. (Amos 4:4; 8:14; 1 Ki. 12:32) This is not said out of ill will; but according to the Scriptures it is the obligation of those who remain faithful to the Lord to call such transgression to the attention of others, including the fools.—Isa. 58 1; Ezek. 18: 21-23, 30, 31.

47 During the World War even those who became later of the faithful servant class did not wholly and entirely take a clear stand against Satan's organization, including the political and commercial parts of it. They did not boldly declare God's vengeance against Satan's organization, but rather compromised, and 'because of their iniquities [unlawful course] they were afflicted', but, later crying unto the Lord and being fully repentant, they were forgiven according to God's gracious Word. (Jer. 31:34; Isa. 40:2; Ps. 103:3; Ezek. 36:33; Zech. 3:9, 10) Even those who afterwards were made the "faithful and wise servant" class did, during that black period, pursue a foolish course, and they held to such iniquitous doctrines as the pyramid hobby; the political powers of this world as the "higher powers"; and such things as "character development", sanctimoniousness, and matters like that. But Jehovah had mercy upon those who did repent and sought to know and follow in the way of the Lord. "By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil."—Prov. 16:6.

48 Those who continued in a state of rebellion went entirely over to Satan's organization, and all such must suffer destruction. "Their soul abhorreth all manner of meat; and they draw near unto the gates of death." (Ps. 107:18) The stubborn ones would not partake of the spiritual food served on the Lord's table, because they were spiritually sick and they could not appreciate it. (Prov. 1:7) They did not then discern and have not since discerned the true teachers, but look to men for instruction. (Isa. 30:20) Not partaking of food convenient for those who serve the Lord, many who afterwards repented, as well as others who did not repent, "draw near unto the gates of [spiritual] death." (1 John 5:16) Those who continued rebellious did not get on the highway and in the true way of holiness. (Isa. 35:8) Therefore, say the Scriptures, 'the fools died for want of wisdom.' (Prov. 10:21) Such do not serve and praise the Lord, and are at the very gates of death. Those remaining in this state of rebellion died, but others who had with them gone astray, and who afterwards repented, found mercy extended to them. "Then they cry unto the Lord in their trouble; and he saveth them out of their distresses." (Ps. 107:19) "Before I was afflicted I went astray; but now have I kept thy word." (Ps. 119:67) Those who by reason of affliction awaken to their deplorable condition and cry unto the Lord receive his mercy and his help. Verse nineteen of Psalm 107 is but a repetition of verses six and thirteen of the same Psalm, the difference being that verses six and thirteen speak of things that are past, whereas verse nineteen refers to the present, and thus is shown God's provision and mercy for those who have fallen into difficulty since the coming of the Lord to the temple. Even if some of the temple class fall into difficulty, when they discover this difficulty and repent and turn quickly to the Lord his mercy is extended toward them.

49 Some who have been turned aside, by reason of looking to foolish, human leaders for counsel and advice, when seeing their error, repent and cry unto the Lord, and the Lord hears them; and this is foretold by these words: "He sent his word and healed them, and delivered them from their destructions [(*Leeser*) graves]." (Ps. 107:20) Satan placed the snares and pitfalls, and into such the foolish fell, and there they remain unless they repent and cry unto the Lord. Those who do sincerely seek the Lord receive his mercy. "By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil." (Prov. 16:6) "Have mercy upon me, O Lord; for I am weak; O Lord, heal me; for my bones are vexed." (Ps. 6:2) "O Lord my God, I cried unto thee, and thou hast healed me." (Ps. 30:2) Those who turn away from creature worship and turn wholly to the Lord and become diligent in doing his will receive the blessings of the Lord, and then they truly sing, as it is written: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."—Ps. 103: 2, 3.

50 The privilege and duty of the recovered ones is to become active in proclaiming Jehovah's message to others. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."—Ps. 107:21, 22.

51 These recovered ones must become active in proclaiming the praises of Jehovah and his kingdom, which is their full devotion and service to Jehovah. (Heb. 13:15; Isa. 12:4) In order to keep spiritually healthy they must actively engage in Jehovah's service and do so with confidence and with rejoicing, that others may hear and learn of Jehovah. All these scripture texts and all the facts well known exactly fit those who were once in line for the kingdom, and thus it is seen that the foregoing text of Psalm 107 relative to prisoners applies to the spirit-begotten ones in line for the kingdom, and not to the great multitude. At this point in the application of Psalm 107 a change takes place, as will be observed in the further examination thereof.

ELECT SERVANT

[52] While it is true that Christ Jesus is and has been the elect servant of Jehovah since he became "the author of eternal salvation" (Heb. 5:9), yet the prophecy of Isaiah 42:1 clearly seems to have a special and peculiar application at the time of the coming of the Lord Jesus to the temple for judgment. It is then that he is the elect servant of Jehovah, clothed with power and authority, and begins his active work of judging. In the prophecy of Isaiah Jehovah declares: "I have put my spirit upon him, he will bring forth justice [judgment] to the nations." (*A.R.V.*) When the Lord enthroned Christ Jesus, in 1914, he sent him forth to rule amongst the enemy, and in 1918 Jesus appeared at the temple for judgment, after which all nations are gathered before him. (Matt. 25:31) As the foregoing scriptures show, at the time of his coming to the temple the consecrated were in prison or in restraint to Satan's organization, and this included those who later became a part of the "evil servant" and also those who become the "faithful and wise servant" class. At the time Satan's organization had brought great darkness upon the earth and gross darkness upon the people. Many sincere ones were held in bondage to Satan's organization, and it is Christ Jesus, the elect servant of Jehovah, that opens their eyes and brings them into the light. To him, Christ Jesus, Jehovah says: 'I have given thee for a light unto the nations; 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) To accomplish the work of 'opening the blind eyes' there must be a fight with Satan's organization, because that wicked one would not willingly agree to anything that would tend to open the eyes of the people to a knowledge of the truth, but, on the contrary, would bitterly oppose and is continuing to bitterly oppose all truth. Prior to the coming of the Lord Jesus to the temple for judgment in 1918 the eyes of the faithful ones on earth were blinded concerning many things; and this is shown by the prophecy uttered by Moses. (Deut. 29:4) This is also fully supported by the facts, as we now see that many were blind to some of the great truths in the Scriptures. It was after the coming of the Lord Jesus to the temple that the faithful remnant first had an understanding of the name and purpose of Jehovah. The deeper things of God's Word would come to them after they were gathered to the temple, and since then only those who have had their eyes opened and received God's approval, having willingly obeyed, have been taught of God.—See book *Jehovah*, pages 265, 266.

[53] When brought out of Satan's prison and brought to the temple such approved ones were formed into the "faithful and wise servant" class and became a part of the elect servant, and to this class the Lord committed his testimony; which testimony they must deliver according to God's commandment. Christ Jesus first opened the blind eyes of the remnant, and then he uses the remnant to deliver his testimony by which the blind eyes of others are opened.

[54] It was during the World War period that God's faithful people were ensnared and held in restraint by Satan's organization, and it was after, to wit, in the year 1919, that they were loosened. The following texts therefore seem to apply to the faithful ones whom the Lord approved upon coming to the temple, to wit: "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? who will hearken, and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law."—Isa. 42:22-24.

[55] It was these children of God, and under restraint to Satan's organization, that sat in darkness; and Jehovah used his elect servant, Christ Jesus, to bring them out of prison. Having brought them out of this condition of restraint, Jehovah says to these faithful ones: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed [loosened from prison] thee, I have called thee by thy name; thou art mine. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north [Babylon], Give up: and to the south [Egypt], Keep not back [(*Hebrew*) restrain not]; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me." (Isa. 43:1, 5-7, 10) Thus the Lord definitely locates these prisoners as the ones who become his witnesses.

[56] The first prisoner company brought out were those foreshadowed by Mordecai and Naomi, and who are made the "faithful and wise servant", to whom the Lord committed the kingdom interests on earth, and who were made Jehovah's witnesses. These were prisoners until 1919, when they were loosened by the Greater Cyrus, Christ Jesus, Jehovah's elect servant; and then these loosened ones became of The Servant. The Mordecai and Naomi class are not all the prisoners; there are others, since it is written that the entire world lies under the domination of the wicked one. Next there must be brought forth a class pictured by Ruth and Esther, and then these also must be used by the Greater Cyrus in bringing others out of the prison house of Babylon. All of this work must be done before Armageddon, and all of those who do not flee Babylon and deliver

every man his soul will be cut off and destroyed with Babylon. (Jer. 51:6) Jehovah's elect servant, Christ Jesus, the Greater Cyrus, being sent forth to rule, did first cast Satan and his organization (Babylon) out of heaven, and then he releases the prisoner class on earth, and concerning this it is written: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut. I have raised him up in righteousness, and I will direct all his ways; he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."— Isa. 45:1, 13.

57 The physical facts show beyond all doubt that the faithful were first released and made members of the servant class, and now the work is in progress to the opening of the eyes of the "great multitude" and their deliverance out of the prison house. These truths' now being revealed to God's people must mean that the complete destruction of Babylon is near, and that now the prisoners must flee for their lives. It is incumbent upon the witnesses of Jehovah to bring these truths to the attention of the prisoners, and this obligation they cannot escape. The Lord has commanded it, and they must obey.

(To be continued)

QUESTIONS FOR STUDY

¶ 1. What do the Scriptures show concerning the origin of prophecy, and as to interpretation thereof? Have the efforts put forth to interpret prophecy been proper and helpful?

¶ 2. What are the conditions necessary to constitute one a prisoner? Account for the present condition of bondage of the human race.

¶ 3. Identify the 'elect servant'.

¶ 4. Who are the "prisoners" referred to in Isaiah 42:7?

¶ 5-9. With scriptures and facts corroborative, explain whether the righteous may be bound in fetters.

¶ 10-12. What do the facts show as to when and under what conditions "the Lord despiseth not his prisoners"?

¶ 13-18. Whose are the words recorded at Psalm 79:11? Explain their being "appointed to die". What was their purpose in this prayer? When and how was this prayer answered?

¶ 19-23. For whom were the words of Psalm 102:16, 17 prophetically provided? Why are they referred to as "the destitute"? What, then, is the evidence that the remnant were for a time imprisoned before the Jonadab class became manifest?

¶ 24-37. With supporting scriptures and facts, show (a) that the words of Psalm 107:8, 9 apply to the faithful servant class. (b) That the words of verse 10 clearly describe a former condition of God's faithful people. (c) That even those of the faithful servant class had "rebelled against the words of God, and contemned the counsel of the Most High". How did God 'bring down their heart with labor'? Describe the situation in which "they fell down, and there was none to help".

¶ 38-42. Account for the fact that two distinct classes developed from the conditions above referred to. When and how did the Lord 'break their bands in sunder, bring them out of darkness, and save them out of their distresses'?

¶ 43, 44. What was then the song of the faithful? To whom and for what did they thus sing praise and make petition?

¶ 45-48. When, how and why did the Lord 'break the gates of brass, and cut the bars of iron in sunder'? Apply verse 17. Did those of the faithful servant class take a clear stand against Satan's organization? Explain, then, why these were purged, whereas the other class "draw near unto the gates of death".

¶ 49-51. Point out fulfillment of verse 20. What is the privilege and duty of those who have been thus recovered?

¶ 52-55. When and to whom does Isaiah 42:1 apply? Referring to Isaiah 42:6, 7: Who gives whom "for a light unto the nations"? When and how have the blind eyes been opened and the prisoners and they that sat in darkness been brought out of prison? Account for their having been robbed and spoiled, ensnared and imprisoned. Explain the purpose of their being redeemed from that condition.

¶ 56, 57. Show that the enlightening and delivering of the prisoners is a progressive work, to be accomplished before Armageddon. What does this mean as to responsibility of those delivered?

RIGHTEOUS JUDGMENT FOR THE PEOPLE

HOW eagerly the suffering peoples of all nations would welcome complete deliverance from the affliction, perplexity and anxiety through a righteous government which they could be certain would permanently straighten out the tangled affairs of the entire world!

It is just such a happy solution that now awaits the complete overthrow of the oppressors of the people. How will it be done?

One reason assigned for God's wrath at Armageddon upon the nations is that he might get himself a name in the minds of the people. This should not be misunderstood. God does not desire a name for his own benefit. The enemy and his agents have pushed the name of Jehovah into a corner to the great detriment of the people. When God overthrew the Egyptians, it is written, he did so "to redeem [Israel] for a people to himself, and to make him a name". (2 Sam. 7:23) In the overthrow of Satan's entire organization, which Egypt foreshadowed, he does so to deliver the people and turn their minds to him that they may know his name. The reason is that God is the source of life and he will teach the people that he has promised life and he alone can grant life and blessings to mankind, and that his name is involved, and that the life and blessings of the people must come from him; and that to know him and his Christ, earth's rightful King, means life.—John 17:3.

The final battle between the forces of Satan on one side and those of the Lord on the other will be a time of great stress to the peoples of the earth. In that trouble all peoples and nations will discern that the Lord has taken charge of the affairs of men. God through his prophet describes the condition of the people while in that trouble. So terrible he declares it will be that the people will not know which way to turn. With the fall of the evil and oppressive ruler Satan and his organization He pictures the storm

ceasing and the condition of quietness settling down upon the people: "They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven."—Ps. 107:27-30.

God's prophet then pictures Jesus Christ, the great Prince and King, coming unto the people in meekness and for the purpose of doing them good. He is shown as taking possession of the entire earth and administering its affairs for the general welfare of mankind. "Behold, thy King cometh unto thee; he is just, and having salvation; . . . and he shall [by whipping the nations at Armageddon] speak peace unto the [nations]; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."—Zech. 9:9, 10.

The constructive work will be the next in order of his administration. It should be noted that every one of the faithful men mentioned in the Scriptures (Hebrews 11:1-39) and called "the ancients" (*Roth.*) were builders or constructors. Being raised from the dead as perfect men on earth and made "princes" as the visible representatives of the earth's new government, they will be in their element in carrying on the constructive work under the supervision of the righteous King. (Ps. 45:16) This work they will do for the aid, comfort and benefit of the people: "Behold, a king shall reign in righteousness, and princes shall rule in judgment." (Isa. 32:1) Those faithful men or princes in the earth will constitute the arm or strength of the Lord visible to the peoples of earth. "With the strength of a king justice he loveth."—Ps. 99:4, *Roth.*

Christ is the antitype of David and as such will be the Leader and Teacher of the people and will lead them in the right way by his visible agents, the faithful princes in the earth.—Isa. 55:4.

Satan, through his visible agents on earth, has long oppressed the people. Under the righteous administration of the Lord's government all oppression must cease. Then not even the wicked who now rule the nations of "Christendom", nor any of their like, shall be permitted there to oppress the people again. Then will be true the prophecy: "The Lord is King for ever and ever: the heathen [oppressive nations] are perished out of his land. Lord, . . . thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress."—Ps. 10:16-18.

Small property owners have long been oppressed by those who have power and riches. The wage earners have been oppressed concerning their wages. The widows and the orphans have been oppressed, and the hand of the oppressor has been upon all the weaker ones in every nation. Such oppression has been aided and abetted by those who have called themselves by the name of Christ. (Jas. 2:6, 7) In the administration of God's righteous government all oppression must cease, because the Ruler will "break in pieces the oppressor" at Armageddon. (Ps. 72:4) No oppressor shall be permitted any more among the people. (Zech. 9:8) Concerning those who have oppressed, the Lord says: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."—Mal. 3:5.

The administration of the Lord's government will be favorable to the poor. "With righteousness shall he judge the poor." (Isa. 11:4) Every one will be compelled to deal fairly with his neighbor. "Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: 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."—Zech. 7:9, 10.

In the present evil governments men who produce nothing lie upon their beds and work out schemes to rob their fellow man. Such will cease under the righteous government of the Lord. None of their schemes will be permitted to mature. Then there will be no more Teapot Dome oil thefts (as in Wyoming, U.S.A.) or like crimes committed. There will be no more cruel corporations called "trust companies" to unjustly burden the people. "Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage."—Mic. 2:1, 2.

The founders of the American government said that all men are created equal and that all men should stand equal before the law. They said well, but their sayings have not been put into action. On the contrary, the common people have not stood equal and have not had an equal show. They have been exploited and the fruits of their labor spoiled. It shall not be so under the righteous government of the Lord; for then it will be said: "For the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established; and he [the Greater David] shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness."—Isa. 16:4, 5.

The power of the righteous King shall be exercised in behalf of the weak as well as the strong. "He shall judge the poor of the people, . . . and shall break in pieces the oppressor."—Ps. 72:4.

Under the righteous reign of the great King the administration shall be in the interest of all; and all men shall have a fair trial, and to this end all shall be brought to a knowledge of the truth. (Isa. 11:9) Everywhere the truth will be spoken, and the truth

shall fill the whole earth. (Hab. 2:14) There will be no conflicting stories told the people to deceive them. Today the people cannot decide just what is truth, because of the many deceptions practiced upon them by their false teachers. In the evil governments on earth at the present time men of wealth, influence and power bring into the courts false witnesses whom they have hired to bear false testimony. The ends of justice are defeated. The wicked escape and the innocent suffer. Such condition will not obtain in the administration of the righteous government of the Lord. "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 unto all men, in that he hath raised him from the dead."—Acts 17:31.

Doubtless in every government of every nation on earth there are men with good intentions and who desire to see the government administered for the general welfare. In all ages there have been such men; but all must agree that the administration of human affairs by fallen man has always been unequal. The many sorrowful experiences covering centuries and recorded in human history should serve to teach lasting lessons to all men who desire better conditions. One of those lessons is, that no matter how hard imperfect men strive to have an honest and righteous government in the land, such cannot be had. God has promised to establish righteousness that the people may enjoy a righteous government. The time has come when God's righteous government is beginning. Why give further heed to the feeble and fruitless theories and efforts of men? God's appointed time to judge the world is here, and that judgment will be just and right. "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.

The promise that Jehovah made long centuries ago was that his Anointed King should be the means of bringing blessings to all the nations and families of the earth. (Gen. 22:18) That promise is sure of fulfillment, and the time for the beginning of its fulfillment is here. The administration of that righteous government will bring the desire of the people. "Yea, all kings shall fall down before him; all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. 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." (Ps. 72:11, 12, 17) "O let the nations be glad, and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth."— Ps. 67:4.

In the Scriptures "the holy city" is used as a symbol of God's righteous government. In vision John upon the isle of Patmos beheld that pure and righteous government extending its authority from heaven to earth that the will of God might be done on earth as in heaven. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 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."—Rev. 21:2, 3.

Jehovah God will be with men, through his representatives the faithful "princes in all the earth", who shall be carrying out God's will as expressed through his Anointed King. (Ps. 45:16) The administration of that government is certain to be a constructive one that will result in blessings upon mankind. That the people might hear and be assured in this day of stress, the Lord caused John to write concerning the King upon his throne: "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful."—Rev. 21:5.

The administration and construction of the new world will progress. The people will learn that their invisible Ruler is just, righteous, and true; and this they will learn through his dealings with them through the "princes", his visible representatives, as well as by direct blessings from him. The people must be made right and must learn to do right, and the Lord has provided a means for this to be accomplished. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) For the encouragement and comfort of those who earnestly desire righteousness God has made it possible at this time, through the study of his Word, to show some of the marvelous benefits that will come to the people under his gracious administration.

LETTERS

PREACHERS LOSING OUT

DEAR BROTHER RUTHERFORD:

Just a few lines to send greetings from the field. We want to express our deepest gratitude for all the help that has been provided for us pioneers by the Lord through you and your coworkers at the Bethel, especially the strengthening food coming to us with the *Watchtower* articles.

When *Preparation* came out, we thought we knew all about Armageddon then; but now, with the unfolding of Habakkuk's prophecy and its minute details, we are astounded with wonder and admiration.

Surely the fact that we are getting this understanding about Armageddon now is proof in itself that the battle is near.

We are observing a decided change in the work, too. Out here in the country we are working twice as fast as in former years because the people have taken their stand. The preachers have been preaching against us; and that too has helped us a lot. Many honest persons are asking us why the preachers are telling them not to read the books.

After explaining the matter, these people are always obtaining the literature readily, and express their disgust with the preachers.

Their days of influence are gone. The "great multitude" is leaving them; and before long they will be alone with their fellow worshipers of Baal, ready for Jehu's destructive sword.

May Jehovah give us the privilege to look on when it takes place, to see the vindication of his great and holy name.

We pray that Jehovah may continue to bless and keep you while we are faithfully and in unity shouting for Jehovah and for Gideon.

BRO. AND SR. MAX LEWY AND BRO. WILHELM SCHNELL, *Pioneers.*

PRAISE JEHOVAH'S NAME

OUR BELOVED BROTHER RUTHERFORD:

I have finished reading the marvelous and complete book *Jehovah.* Please accept my sincere thanks for my copy of it. I have been "anointed with fresh oil". "My cup runneth over."

How I do praise Jehovah and magnify his holy name, that he has used you, his humble child, to his honor and glory and for the edification of his people!

May his blessing rest upon you continually.

By his favor, J.w.

MRS. C. W. STIVER, *Pioneer.*

BLESSINGS OF JEHOVAH OVERWHELM

DEAR BROTHER RUTHERFORD:

The copiousness of the blessings of Jehovah truly overwhelm his people. Having been privileged to attend the Washington (D. C.) convention of Jehovah's witnesses, my heart overflows and I must encroach long enough to thank you for being the instrumentality used by Him.

Surely that convocation, with its mighty witness poured upon the seat of the 'two-horned beast', is epoch marking, as time will reveal.

Upon being provided with the means to make the twelve-hundred-mile trip to the convention, I prayerfully asked the Lord to assist in my being of service to the brethren in any capacity. Oh, how marvelously the Lord answered! Primarily, the price of transportation was utilized to the end that *three* made the trip, instead of one. Upon arrival, to be one of those selected to assist in your personal safety and proper decorum of the public audience while the Lord's vital truths flowed from your lips, was indeed a privileged service.

How tremendously thrilled were the hearts of the brethren with the Lord's explanation of Revelation 7; so clearly logical, Scriptural and irrefutable. While basking in the light of that revelation and feeding thereupon, imagine my astonishment when asked to assist in the immersing of those dear ones declaring themselves on Jehovah's side.

Standing, for about three hours, in the cold water of that pool and seeing the vanguard of the Lord's "great multitude" come trekking down those steps, publicly confessing their stand by that fitting symbol, immersion, words fail to express my heart emotions and gratitude to Jehovah and his King. With the lowering of each one (of the nearly two hundred personally immersed by myself) I breathed a prayer in their behalf, even as I pray Jehovah's continued blessing upon you to the vindication and honor of his name.

The objective, as stated by you, was certainly obtained, thanks to Jehovah, as brethren's hearts now glow with illumination to "more intelligently serve Jehovah". Thanks be to God for the privilege of having a share therein.

With fervent love, your brother servant,

D. W. ALDEN, *Kansas.*

(Continued from page 272)

NEW YORK

Albany	WABY	Sa	4:45pm
Auburn	WMBO	Su	6:30pm
		Sa	2:15pm
Bing'mton	WNBF	Su	7:00pm
Brooklyn	WBBR	Su	10:15am
Su	6:30pm	Mo	10:30am
Tu	10:30am	Tu	6:30pm
We	10:30am	We	6:30pm
Th	10:30am	Th	6:30pm
Fr	10:30am	Fr	6:30pm
Buffalo	WGR	Su	10:00am
Freeport	WGBB	Su	9:00am
Tu	7:00pm	Th	7:00pm
Jamestown	WOCL	Su	9:30am
New York	WBNX	Su	2:30pm
New York	WMCA	Su	10:15am
New York	WOV	Su	4:30pm
Saranac L.	WNBZ	Su	10:15am
Tu	4:15pm	Th	4:15pm
Wh. Pl'ns	WFAS	Su	6:00pm
Mo	1:00pm	Sa	9:00am

NORTH CAROLINA

Asheville	WWNC	Th	1:30pm
Charlotte	WSOC	Su	9:45am
Greensboro	WBIG	Su	9:45am

NORTH DAKOTA

G'd Forks	KFJM	Su	2:30pm

OHIO

Akron	WADC	Su	1:45pm
		We	11:15am
Akron	WJW	Su	5:30pm
		We	2:00pm
Cleveland	WHK	Su	10:30pm
Tu	11:30am	Th	2:30pm
		Fr	7:30pm
Cleveland	WJAY	Su	9:45am
Columbus	WAIU	Su	7:00pm
Columbus	WBNS	Su	7:45am
We	12:15pm	Fr	12:15pm
Columbus	WOCL	Su	10:00am
Tu	1:45pm	Th	1:45pm
Dayton	WSMK	Su	1:30pm
Toledo	WSPD	Su	9:30am
		Sa	8:30am
Youngst'n	WKBN	Su	10:00am
		We	4:30pm
Zanesville	WALR	Su	10:00am
		We	4:15pm

OKLAHOMA

Elk City	KASA	Su	1:15pm
Okl'a City	KOMA	Su	2:00pm
Ponca City	WBBZ	Su	10:00am
		We	9:00pm
Shawnee	KGFF	Mo	8:45pm
We	8:45pm	Fr	8:45pm
Tulsa	KVOO	Su	10:15am

OREGON

Klamath F.	KFJI	Mo	8:15pm
Marshfield	KOOS	Mo	1:30pm
Medford	KMED	Tu	1:30pm
Portland	KWJJ	Su	4:15pm

PENNSYLVANIA

Johnstown	WJAC	Su	4:30pm
Philadelphia	WIP	Su	7:00pm
Pittsb'gh	KQV	Su	10:15am
Tu	1:45pm	Th	1:45pm
Reading	WEEU	Su	3:45pm
		We	3:45pm
W'msport	WRAK	Su	5:30pm
York	WORK	Su	3:00pm

PHILIPPINE ISLANDS

Manila	KZEG	Su	7:00pm
		Th	7:00pm

SOUTH CAROLINA

Anderson	WAIM	Su	11:15am
Greenville	WFBC	Su	2:15pm
Spart'b'g	WSPA	Su	6:30pm

SOUTH DAKOTA

Pierre	KGFX	Su	1:00pm
Tu	4:00pm	Th	4:00pm
Watertown	KWTN	Su	9:15am
We	8:45pm	Fr	8:45pm

TENNESSEE

Cha'nooga	WDOD	Su	1:15pm
		Th	8:00am
Jackson	WTJS	Su	1:30pm
We	5:30pm	Fr	5:30pm
Knoxville	WROL	Su	7:00pm
Memphis	WMC	Su	3:45pm
Memphis	WREC	Su	9:45am

TEXAS

Amarillo	KGNC	Su	9:00am
Austin	KNOW	Su	10:00am
Corpus Chr.	KGFI	Su	9:00am
We	6:45pm	Fr	6:45pm
Dallas	KRLD	Su	10:30am
Dublin	KFPL	Th	8:00pm
		Fr	8:45am
El Paso	KTSM	Su	1:15pm
Ft. Worth	KTAT	Mo	5:15pm
We	5:15pm	Fr	5:15pm
Galveston	KLUF	Mo	8:00pm
		We	8:00pm
Houston	KXYZ	Su	10:00am
S. Angelo	KGKL	Su	1:45pm
		Th	9:00am
S. Antonio	KTSA	Su	10:45am
Tyler	KGKB	Su	9:15am
We	9:30am	Fr	9:30am
Wichita F.	KGKO	Su	1:15pm
		Th	5:15pm

UTAH

Ogden	KLO	Su	3:15pm
		We	5:00pm
Salt L. City	KSL	Su	10:45am

VERMONT

Rutland	WSYB	Su	10:00am
		Th	5:30pm
St. Albans	WODM	Su	1:00pm
Springf'd	WNBX	We	9:00am

VIRGINIA

Ch'lottesv.	WEHC	Su	10:45am
Danville	WBTM	Su	10:15pm
Harrisb'g	WSVA	Su	12:45pm
Norfolk	WTAR	Su	10:00am
Petersb'g	WPHR	Su	2:00pm
		Th	10:00am
Richmond	WRVA	Su	12:15pm
Roanoke	WDBJ	Su	12:30pm
		We	5:00pm

WASHINGTON

Aberdeen	KXRO	Su	1:15pm
Bell'ham	KVOS	Su	10:00am
		Th	5:15pm
Seattle	KJR	Su	10:30am
Seattle	KVL	Mo	4:15pm
Tu	4:15pm	We	4:15pm
Spokane	KFIO	Su	9:30am
Spokane	KGA	Su	5:45pm
Tacoma	KVI	Su	2:45pm
Walla Walla	KUJ	Su	7:45am
		Su	1:30pm
Wenatchee	KPQ	Su	1:00pm
Yakima	KIT	Su	10:00am
		Th	7:00am

WEST VIRGINIA

Bluefield	WHIS	Su	9:00am
		Fr	8:00am
Cha'ston	WCHS	Su	4:00pm
Fairmont	WMMN	Su	12:45pm
Hunt'ton	WSAZ	Th	4:00pm
Wheeling	WWVA	Su	10:00am

WISCONSIN

La Crosse	WKBH	Su	12:00 nn
Madison	WIBA	Su	10:00am
Mani'woc	WOMT	Mo	7:00pm
		Th	1:00pm

WYOMING

Casper	KDFN	Su	10:30am
		Th	8:45pm

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

ARGENTINA

BahiaBlanca	LU2	Th 10:00pm
Chaco	LT5	Su 10:45am
Cordoba	LV2	Th 7:15pm
Los Andes, San Juan	LV5	Su 10:45am
Mendoza	LV10	Fr 8:45pm
Rosario	LT1	Su 10:15am

AUSTRALASIA

NEW SOUTH WALES

Albury	2-AY	Tu 8:45pm
Goulburn	2-GN	Su 7:30pm
Grafton	2-GF	Tu 7:30pm
Gunnedah	2-MO	Su 7:00pm
Lismore	2-XN	We 7:15pm
New Castle	2-HD	Su 10:30am
Su 9:30pm		Su 11:40pm
		We 6:30pm
Sydney	2-UE	Su 9:00am
W'ga W'ga	2-WG	Su 9:30am
		We 8:30pm

QUEENSLAND

Brisbane	4-BC	Su 10:15am
Mackay	4-MK	Su 10:15am
Marybor'gh	4-MB	We 9:45pm
Rockh'pton	4-RO	We 10:00pm
Townsville	4-TO	We 8:00pm

TASMANIA

Launceston	7-LA	Su 4:45pm
Ulverstone	7-UV	Su 5:30pm

VICTORIA

Ballarat	3-BA	Su 12:45pm
Bendigo	3-BO	Su 8:45pm
Hamilton	3-HA	Su 6:45pm
Horsham	3-HS	Su 9:00pm
Melbourne	3-AK	Su 2:15pm
Sale	3-TR	Su 6:30pm
Swan Hill	3-SH	Su 7:15pm

WEST AUSTRALIA

Kalgoorlie	6-KG	Su 7:00pm
Perth	6-ML	Su 7:00pm

BELGIUM

WALLONIA-BONNE
(201.7m) ESPERANCE
We 8:45pm

CANADA

ALBERTA

Calgary	CFCN	Su 5:45pm

BRITISH COLUMBIA

Kelowna	CKEV	Su 11:45am

NOVA SCOTIA

Sydney	CJCB	Su 9:00pm

ONTARIO

Cobalt	CKMC	Su 3:30pm
Hamilton	CKOC	Su 10:30am
Su 1:30pm		Su 8:00pm

CHILE

SanAntonio	CE135	Su 11:40am
Santiago	CE131	Tu 9:15pm
Valparaiso	CE Radio Wallace	Su 12:15pm

CHINA

Shanghai	XMHA	Su 7:30pm

CUBA

Caibarien	CMHD	
	Spanish	Su 9:00pm
Santa Cl'a	CMHI	Su 11:15am
	(1st and 3d Sundays)	
	Spanish	Su 11:00am
	Spanish	Th 11:00am
	(1st and 3d Thursdays)	

FRANCE

Paris	RADIO L L PARIS	
		We 8:15pm
Paris	RADIO NATAN-	
	VITUS	Su 12:00 nn
Tu 7:45pm		Th 7:45pm
		Sa 7:45pm
Toulouse	RADIO	
	TOULOUSE	We 7:50pm
		Sa 7:50pm

PARAGUAY

Asuncion	ZP4	Su 11:45am

URUGUAY

Montevideo	CX32	Mo 8:45pm

UNITED STATES

ALABAMA

Birm'ham	WAPI	Su 11:45pm
Birm'ham	WBRC	Su 10:00am
Dothan	WAGF	Su 1:30pm
M'tgomery	WSFA	Su 3:45pm
Muscle S.	WNRA	Su 6:00pm
We 8:00pm		Fr 8:00pm

ALASKA

Anchorage	KFQD	We 9:30pm
Ketchikan	KGBU	Mo 7:15pm
Th 7:15pm		Sa 7:15pm

ARIZONA

Bisbee	KSUN	Su 4:00pm
We 4:00pm		Fr 4:00pm
Jerome	KCRJ	Mo 5:15pm
We 5:15pm		Fr 5:15pm
	Spanish	Th 4:30pm
Prescott	KPJM	Su 5:45pm
We 5:45pm		Fr 5:45pm
Tucson	KGAR	Su 5:45pm
We 7:00pm		Fr 7:00pm
Yuma	KUMA	Su 6:15pm
	Spanish	Su 6:00pm

ARKANSAS

Hot Sp'gs	KTHS	Su 2:15pm
Little R'k	KARK	Su 9:00am
Little R'k	KLRA	Su 10:30am
Paragould	KBTM	Su 10:00am
		We 11:30am
Texarkana	KCMC	Su 6:45pm

CALIFORNIA

El Centro	KXO	Su 10:00am
Eureka	KIEM	Su 10:30am
Hollywood	KNX	Su 7:45pm
LosAngeles	KEHE	Su 9:30am
Su 8:00pm		Th 8:00pm
Oakland	KLS	Su 11:15am
We 2:45pm		Fr 2:45pm
Oakland	KROW	Su 10:45am
Su 7:15pm		We 8:15pm
Fr 9:30pm		Sa 10:45pm
Sa'mento	KFBK	Su 9:30am
S. F'cisco	KSFO	Su 2:15pm
Stockton	KGDM	Su 9:30am
We 7:15am		Fr 1:15pm

COLORADO

Col'o Spr.	KVOR	Su 10:30am
		We 5:30pm
Denver	KFEL	Su 6:45pm
Grand J'n	KFXJ	Su 1:15pm
Greeley	KFKA	Su 6:15pm
Lamar	KIDW	Su 3:00pm
Tu 1:00pm		Fr 3:00pm
Sterling	KGEK	Fr 11:00am

CONNECTICUT

Bridgeport	WICC	Su 10:30am
Waterb'y	WATR	Su 10:15am

DELAWARE

Wilm'ton	WDEL	Su 6:15pm

DISTRICT OF COLUMBIA

Washington	WOL	Su 1:00pm

FLORIDA

Jacksonv.	WMBR	Su 10:00am
Miami	WQAM	Su 5:15pm
Orlando	WDBO	Su 12:15pm

GEORGIA

Albany	WGPC	Su 10:30am
Athens	WTFI	Su 9:15am
Atlanta	WGST	Su 5:45pm
Augusta	WRDW	Su 3:00pm
		Th 8:30pm
Columbus	WRBL	Su 9:30am
LaGrange	WKEU	Su 3:00pm
We 3:00pm		Fr 10:00am
Rome	WRGA	Su 12:30pm
We 8:45pm		Fr 8:45pm
Savannah	WTOC	Su 1:00pm
Tho'sville	WPAX	Mo 5:00pm
		Th 5:00pm

HAWAII

Honolulu	KGMB	We 11:15am
		Fr 7:15pm

IDAHO

Boise	KIDO	Su 10:45am
Idaho Falls	KID	Su 10:00am
Nampa	KFXD	Su 11:00am
		Mo 7:45pm
Twin Falls	KTFI	Su 10:45am
		Su 4:15pm

ILLINOIS

Bloom'ton	WJBC	Su 9:45am
Chicago	WCFL	Su 8:00am
Decatur	WJBL	Su 10:00am
		Fr 6:30am
Harrisb'g	WEBQ	Su 6:00pm
Quincy	WTAD	Su 12:30pm
		We 1:00pm
Rock Is.	WHBF	Su 1:00pm
Tuscola	WDZ	Su 12:45pm

INDIANA

Elkhart	WTRC	Su 6:45pm
Ind'apolis	WIRE	Su 10:00am
		Th 1:00pm
Muncie	WLBC	Su 4:15pm
		Fr 4:30pm

KANSAS

Coffeyville	KGGF	Su 1:45pm
		Th 8:45pm
Dodge City	KGNO	Su 1:30pm

LOUISIANA

Shrevep't	KWKH	Su 10:15am

MAINE

Bangor	WLBZ	Su 10:15am

MARYLAND

Baltimore	WFBR	Su 12:45pm
Cumberl'd	WTBO	Mo 1:15pm
We 1:15pm		Fr 1:15pm
Hagerst'n	WJEJ	Su 10:15am

MASSACHUSETTS

Babson P.	WBSO	Su 12:30pm
Boston	WHDH	Su 10:00am
Boston	WNAC	Su 10:00am
Springf'd	WMAS	Su 10:30am
Worcester	WORC	Su 10:30am

MICHIGAN

Calumet	WHDF	Tu 5:45pm
Detroit	WJR	Su 10:00am
Jackson	WIBM	Su 6:30pm
Kalamazoo	WKZO	Su 9:45am
		We 1:15pm

MINNESOTA

F'gusFalls	KGDE	Su 10:00am
Min'apolis	WDGY	Su 2:00pm
Moorhead	KGFK	Su 7:30pm
We 4:30pm		Fr 4:30pm

MISSISSIPPI

Gulfport	WGCM	Su 12:45pm
		We 8:45pm
Hattiesb'g	WPFB	Su 1:30pm
		We 7:30pm
Meridian	WCOC	Su 10:00am
		We 6:45pm

MISSOURI

Columbia	KFRU	Su 12:00 nn
		We 7:15am
Kans. C'y	KWKC	Su 2:00pm
		Tu 7:00am

MONTANA

Kalispell	KGEZ	Su 9:00am

NEBRASKA

Kearney	KGFW	Su 10:00am
Lincoln	KFAB	Su 9:30am
Lincoln	KFOR	Su 10:15am
Scottsbl'f	KGKY	Su 10:15am
We 5:45pm		Fr 5:45pm

NEVADA

Reno	KOH	Su 10:30am

NEW HAMPSHIRE

Laconia	WLNH	Su 10:30am

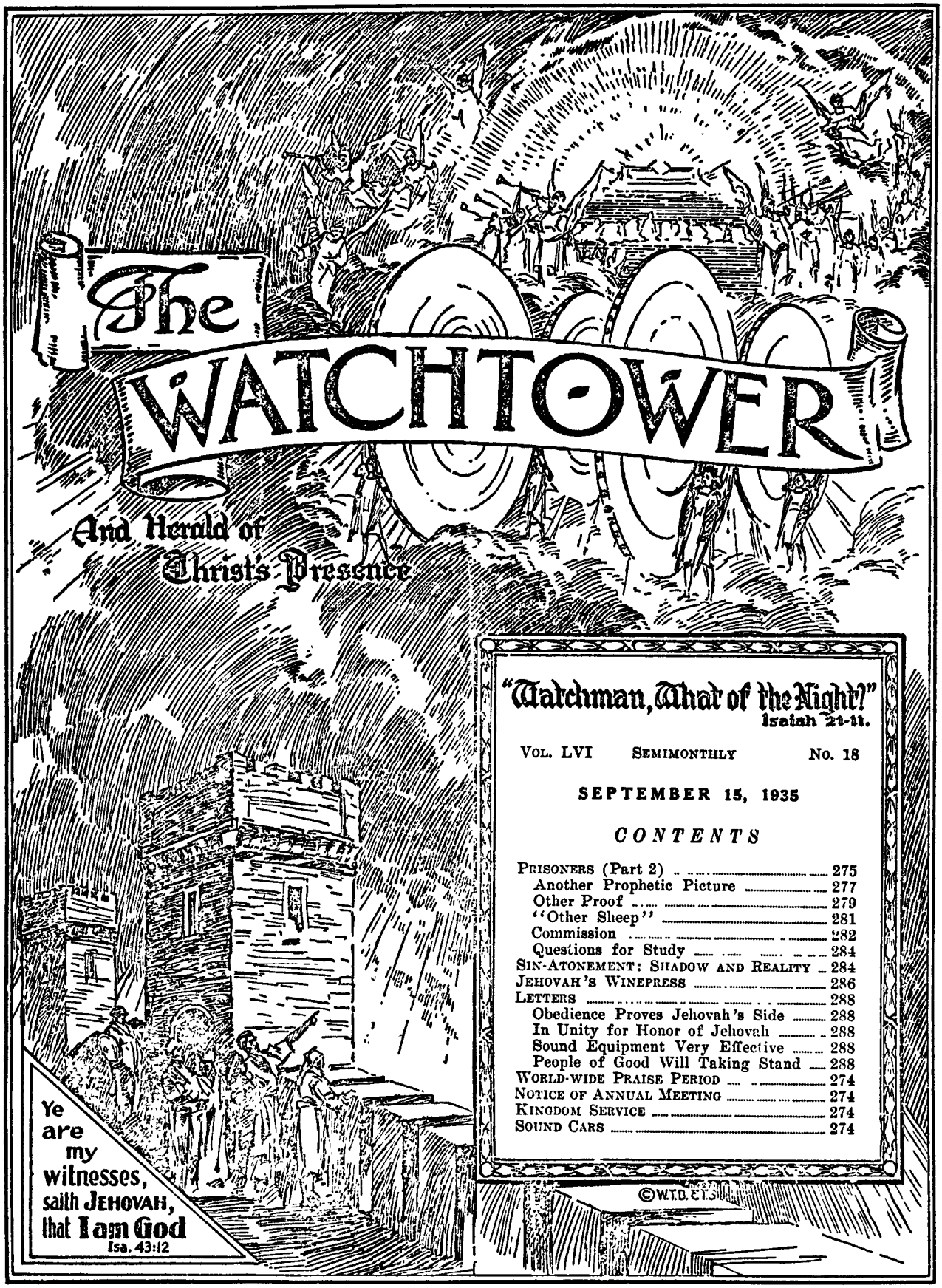
NEW JERSEY

Atlantic C'y	WPG	Su 10:00am
Newark	WHBI	Su 9:00pm
Newark	WNEW	Su 10:00am
Trenton	WTNJ	Su 6:45pm

NEW MEXICO

Albuq'que	KOB	We 5:45pm
Roswell	KGFL	Su 5:15pm
We 4:30pm		Fr 4:30pm

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

VOL. LVI SEMIMONTHLY No. 18

SEPTEMBER 15, 1935

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The WATCHTOWER

PUBLISHED SEMI-MONTHLY 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 wilfully 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. It arranges systematic Bible study for its readers and 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 Express or Postal 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.

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
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 Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

WORLD-WIDE PRAISE PERIOD

Another nine-day period, October 5 to 13 inclusive, when Jehovah's anointed remnant, with one voice and one message, and simultaneously on all fronts throughout the world, will compass the modern Midianites and shout the praises of Jehovah and his anointed King, and also warn the people of good will to flee to the mountains of His government. At Jehovah's own invitation the Jonadab brethren will participate in this period as active companions of the anointed. The message recently sent out from Washington, D.C., "to the ends of the earth" will then issue forth in print earth-wide by distribution of the new booklet *Government* by all kingdom publishers, in 49 tongues. This will be offered in combination with any two other booklets on a contribution of 10c. Faithful, zealous ones on Jehovah's side need only this notice to begin making all due provision for a full part, arranging time, getting territory assignment and literature, etc. At close of period report immediately, to the Brooklyn office if you are not working under one of its branches.

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 10 o'clock a.m., Thursday, October 31, 1935, at which the usual annual business will be transacted.

KINGDOM SERVICE

Jehovah's witnesses and Jonadabs now have the privilege of co-operating together in doing the kingdom work on the earth. The kingdom is here! There is much practical work to be done. All persons who are free to go anywhere to engage in the service, who desire to engage in the service and are willing to work unlimited hours, and who are in good health, and, above all, fully devoted to the Lord, write this office. In your letter state whether you are a stenographer, carpenter, farmer, or whatever your business profession is. Do not be looking out for a soft place to light, but a place for real hard service. This is an opportunity for constructive work, and not merely finding a place to eat and sleep. The only hope of the world is the kingdom of God under Christ Jesus. Those devoted to the Lord must now put forth their endeavors to show others how they may obtain the blessings that the Lord has in store for those who love and serve him.

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.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

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PRISONERS

"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: 7.

PART 2

JEHOVAH has definitely informed his people that the things which he caused to come to pass upon natural Israel were ensamples or types of more extensive things that will come to pass upon spiritual Israel, particularly at the end of the world. The end of Satan's world without hindrance came in 1914, and there began the "day of Jehovah"; and it is since then that Jehovah has brought to pass events in fulfillment of his prophecy written long ago, much of which prophecy was fulfilled in miniature upon natural Israel, but is now fulfilled in completeness in connection with spiritual Israel. Jehovah does not provide prisons in which to incarcerate violators of his law. Satan has prisons in connection with his organization, and God does not prevent Satan and his organization from putting in prison some of God's faithful people at certain times. The imprisonment of God's chosen people, natural Israel, by Satan's organization, foreshadows things to come to pass later relative to his chosen people, that is, spiritual Israel. Joseph was a man of God, and he was caused to be imprisoned in a dungeon. (Gen. 40: 3, 15) Concerning the imprisonment of Joseph it is written: "He sent a man before them, even Joseph, who was sold for a servant; whose feet they hurt with fetters: he was laid in iron; until the time that his word came; the word of the Lord tried him."—Ps. 105: 17-19.

2 Joseph was a type of Christ Jesus, and 'the binding of his feet in fetters of iron' would indicate that the 'feet members of Christ' would be restrained or bound or imprisoned. In the previous issue of *The Watchtower* the Scriptural proof has been submitted showing that the faithful followers of Christ Jesus were in prison, bound and restrained of their liberty when Christ Jesus appeared at the temple in 1918.

3 Now returning to the consideration of the 107th Psalm, it will be observed that the twenty-third verse thereof marks a change in the classes to whom the prophecy applies: "They that go down to the sea in [on or through] ships, that do business in great waters." (Ps. 107: 23) The Israelites were not a maritime people, but engaged other people who were seamen to do their shipping. Jehovah caused to be written the following prophecy: "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon." (Gen. 49: 13) "Gilead abode beyond Jordan; and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches [*margin*, creeks]." (Judg. 5: 17) "And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon." (1 Ki. 9: 26-28) "Jehoshaphat made ships of Tharshish to go to Ophir for gold; but they went not; for the ships were broken at Ezion-geber. Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships; but Jehoshaphat would not." (1 Ki. 22: 48, 49) That seems to be the end of Israel's shipping business.

4 When Jonah went down to Joppa the vessel in which he shipped was not manned by Israelites, but by Gentiles, who learned of Jonah about Jehovah. (Jonah 1: 5, 6) This part of the prophecy of Psalm 107 concerning them "that go down to the sea in ships" appears to refer to others than to spiritual Israelites and which others do the "shipping" for spiritual Israelites. The present-day great multitude or Jonadab class appear to be here represented as doing the shipping. Such are not Jehovah's anointed witnesses, 'taken out as a people for his name,' but rather those who have been engaged in the sea business, associated with the people alienated from God and doing their own business, along with others of the commercial element of Satan's organization. (Ezek. 27: 9, 25) They [the great multitude or Jonadab class] "do business in [or through] great waters", meaning with the many peoples of this world. It is upon these waters that Satan's organization operates. These "many waters" (Jer. 51: 13) are the people alienated from God.—Rev. 17: 15.

5 The time arrives when persons of good will learn something about Jehovah's purposes and his mighty

works. This information comes to them by the witnesses whom Jehovah sends out to proclaim the message of the kingdom. "These see the works of the Lord, and his wonders in the deep." (Ps. 107:24) Those who have a desire to learn see the works of Jehovah performed through his faithful witnesses in preaching the gospel of the kingdom of God and that they are doing so under very adverse conditions. Their heart sympathies are with Jehovah's witnesses, and hence with Jehovah. Later these see God's wonderful works performed at the battle of Armageddon, and which will be great tribulation upon all "the sea", that is, upon all the peoples of earth alienated from God. "His wonders in the deep" are his judgments executed by Christ Jesus upon the great "leviathan" that goes about through the people that have been estranged from God. "In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."—Isa. 27:1.

6 Into deep destruction Jehovah at Armageddon hurls those who persecute his people that have been faithful in testifying to his name, but at the same time he shields and protects his own faithful ones, and also those who have diligently sought meekness and righteousness. Such are some of his wonders in the deep.—Neh. 9:11; Ps. 69:15.

7 The peoples who are alienated from God will be greatly agitated when Jehovah directs the great battle to begin: "For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof." (Ps. 107:25) It is Jehovah who gives the command to start the fight, just as he sent the storm against the ship in which Jonah traveled. "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) Satan's entire organizaton will realize then that Jehovah has started the great hurricane. "Thus saith the Lord, Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind." (Jer. 51:1) Satan's organization on earth, now mighty in the eyes of men and particularly men of big business, will find that his ships have been rowed into destructive waters: "And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty. Thy rowers have brought thee into great waters; the east wind hath broken thee in the midst of the seas."—Ezek. 27:3, 26.

8 The waves of the sea are the peoples whom Satan has alienated from God, and will be greatly disturbed when the Lord starts the great fight. There will be such an agitation as never was known before amongst the people: "They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble." (Ps. 107:26) All the trouble ever on the earth caused by men or devils will be insignificant as compared with Armageddon. Then the peoples of the earth will be at the mercy of Jehovah's mighty storm. It was even so with Jonah, who was at the mercy of the storm. (Jonah 1:11) But how about those who "go down to the sea in ships", that is, the Jonadabs? "Their soul is melted because of trouble." Seeing the great havoc wrought at Armageddon the survivors will be made weak because of the fearfulness of that destruction. "They reel to and fro, and stagger like a drunken man, and are at their wits' end." (Ps. 107:27) The Jonadabs will appreciate then how empty and useless is all the wisdom of this world. The marginal reading of this text is: "All their wisdom is swallowed up." They will learn that they never began to have wisdom until they took their stand on the side of Jehovah, and that the wisdom then received came from above. They will fully realize that man is entirely helpless and can do nothing without the Lord. They see all the wisdom and all the schemes of men swept away and completely swallowed up for ever in that terrible storm that lashes the whole earth.

9 Even today the great multitude is coming to know of the truth that Jehovah is their only strength; and this will be more fully seen and completely appreciated at Armageddon. "Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses." Now they cry unto Jehovah, and they will continue to cry unto him as the great storm approaches near and during the storm. They have received their information through the efforts of Jehovah's witnesses, which would indicate that they know these as the anointed witnesses of Jehovah.—Ps. 107:28.

10 When they see that their only means of salvation is at the hand of Jehovah God through Christ Jesus, then they will cry in great eagerness unto Jehovah. At Armageddon and into the midst of the great storm these will hang on to the GREAT ROCK, Jehovah God, and to his mighty Stone, Christ Jesus the King, and will cry out that they may be spared and saved. Jonah appears to picture Jehovah's witnesses, and the seamen, who were rowing his ship, to picture the great multitude or Jonadabs: "Nevertheless, the men rowed hard to bring it to the land; but they could not; for the sea wrought, and was tempestuous against them. 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 1:13, 14.

11 Jehovah has given his word that those Jonadabs who now seek meekness and righteousness may be hid, protected and shielded during that great storm and preserved unto life. According to the words of the prophet: "He [Jehovah] bringeth them out of their distresses." The Jonadabs are sincere in their devotion to Jehovah; otherwise he would not hear them and deliver them from the great storm. The

hypocritical crowd of "Christendom" are also a great multitude, but their cries God will not hear. Those hypocritical ones now refuse to hear the testimony which Jehovah's witnesses bring to them and God will not give heed to the cries of such at Armageddon. "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; they would none of my counsel; they despised all my reproof."—Prov. 1:28-30.

12 When the great storm has completely wrecked Satan's organization it will then cease: "He maketh the storm a calm, so that the waves thereof are still." (Ps. 107:29) Jehovah will bid his Field Marshal to cease the fight; then the storm ceases: "And silent are their rolling waves." (*Rotherham*) That will mark the end of Jehovah's wrath, and also will mark the complete destruction of Satan's visible organization. The "ships of Tarshish" serving the cruel commercial element, and like selfish interests, will all then have been completely wrecked. "Howl, ye ships of Tarshish; for it [your strength] is laid waste."—Isa. 23:1, 14.

13 Armageddon will be terrible beyond the description of all human words, and now it is shown all survivors will be glad: "Then are they glad because they be quiet; so he bringeth them unto their desired haven." (Ps. 107:30) The Jonadabs, who once were prisoners to Satan's organization, but who have escaped therefrom and have witnessed the destruction of that wicked organization and the vindication of Jehovah's name, will then be glad and rejoice, and all will then sing: "Glory to God in the highest, and on earth peace among men, in whom he is well pleased."—Luke 2:14, *R.V.*

14 These have desired a haven of rest, and Jehovah will guide them to that haven. Before the Armageddon storm breaks forth in all of his fury the Jonadab multitude must set out on the way to the haven God has for them, and this they must do by taking their stand unequivocally on the side of Jehovah. Their journey begins on a troubled sea of ungodly people, and in the face of opposition they push forward that they might be found in a place of safety. Only Jehovah, by the hand of Christ Jesus, can guide them and bring them alive through the storm to their desired haven. For the "elect's sake" Jehovah shortens the trouble, which began in 1914, to enable the witness to be given to the nations that the people of good will who form the great multitude may be gathered and brought into "their desired haven". Having been brought to their desired haven, the Jonadabs and all of God's organization sing: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:31) The mariners in the boat with Jonah at the time of the storm offered sacrifices of praise unto Jehovah. This seems to say that after Armageddon the survivors of that great trouble will proclaim to all those who will be resurrected the wonders of Jehovah and of his works.

15 The Jonadabs, the great multitude, must praise and serve Jehovah now and continue to do so during and after Armageddon: "Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders."—Ps. 107:32.

16 They praise him now because by faith they see the coming wonderful and strange work of Jehovah and that this will vindicate his holy name. After Armageddon they must come over the highway to Zion, and as they come they must sing the praises of Jehovah to those of mankind who will then be awakened out of death. In the latter part of this verse thirty-two, according to *Rotherham* the reading is: "In the seated company of elders let them praise him"; that is to say, the company of Jehovah's witnesses. Other scriptures show that some of Jehovah's witnesses will be on earth after Armageddon, and these are included among the elders described in Revelation 4:4. After Armageddon the great multitude or Jonadab company will continue the song of praises of Jehovah, together with those of Jehovah's witnesses on the earth, and after Jehovah's witnesses are removed from the earth the great multitude will continue to praise Jehovah with songs of deliverance. His praises shall be heard for ever throughout the earth.

ANOTHER PROPHETIC PICTURE

17 The prophecy of Psalm 107 now turns back to the time of the coming of the Lord Jesus to the temple for judgment: "He turneth rivers into a wilderness, and the watersprings into dry ground." (Ps. 107:33) Judgment began at the house of God when Christ Jesus appeared at the temple in glory and in power. (1 Pet. 4:17) For a long time "Christendom" had professed to be the house of God and claimed to be the watersprings of truth for the benefit of the people. At the beginning of the judgment "Christendom" becomes a dry and parched place. "Christendom" started out to be fruitful, but fell away from God and to the Devil, and she became entirely barren: "A fruitful land into barrenness [(*R.V.*) salt desert], for the wickedness of them that dwell therein."—Ps. 107:34.

18 This language is very forceful, describing how "Christendom" becomes so barren that it produces not one thing to the glory of the Lord. The judgment of the Lord is pronounced against "Christendom" now, which has become barren, and also against the "wicked servant" or "man of sin" class, and these are as a salt or wholly unproductive desert land. Jehovah sends a famine into their land for the hearing of the Word of God. To such God does not reveal his purpose, and concerning his prophecy they have no understanding. The facts today fully support this conclusion. Neither "Christendom" nor the "evil servant" class have any understanding of the prophecy, and they refuse to make an honest effort to learn. The "evil servant" class deny that the Lord Jesus has come to his temple and speak with contempt with regard to

the same, and they have no understanding of the other prophecies now being unfolded by the Lord. It is even so with all the clergy of "Christendom".

[19] The remnant now are permitted to see and appreciate Jehovah's purpose. During the World War period the condition of the remnant of Jehovah's witnesses was as a wilderness because of the wicked persecution heaped upon them by Satan's organization. God brought them out of this wilderness condition and changed that condition into a happy and productive one. "He turneth the wilderness into a standing water, and dry ground into watersprings."—Ps. 107:35.

[20] Jehovah's faithful and true witnesses on earth became the water springs of the Lord to carry the life-giving waters to the people who are thirsty for the same. Today the earthly condition of the faithful remnant is as "a pool", or delightful springs of water. In this refreshing condition the remnant now dwell. "And there he maketh the hungry to dwell, that they may prepare a city for habitation."—Ps. 107:36.

[21] There abiding these faithful ones of the remnant as God's instruments are permitted by him to have to do with the laying the foundations of the earth. (Isa. 51:16) These faithful witnesses of Jehovah now have their habitation in the kingdom gospel service in the organization in Zion, and from this they shall never be ousted by the Devil or any of his wicked servants. God has put his hand over them, and they have made Jehovah their sanctuary and their fear.

[22] The faithful remnant are not idle, but continue with diligence in their work. "And sow the fields, and plant vineyards, which may yield fruits of increase." (Ps. 107:37) These fruits of the kingdom, with which God through Christ Jesus has so graciously blessed them, the faithful remnant joyfully bear to others, that the name of Jehovah may be known amongst the people. (Matt. 21:43) Those found faithful at the coming of the Lord Jesus to the temple, and who therefore form the original ones of the "faithful servant" class, continuing actively in obedience to the Lord's commandments are blessed with the privilege of bearing the fruit of the kingdom to others who are brought into the fold, and the number of the servant class is increased: "He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease."—Ps. 107:38.

[23] That means that they have carried the fruits of the kingdom and continued to do so to the ones pictured by Ruth and Esther, who hear the message of truth and by God's grace are made a part of Zion. The Ruth and Esther class were also prisoners to some part of Satan's organization, whether in the church systems or outside, because they were dominated and kept in restraint by Satan. Hearing the truth, however, they responded thereto, and they are brought to Zion and into God's great organization. The faithful remnant continue to bear the fruits of the kingdom to others, and in this work God "suffereth not their cattle to decrease". "Cattle" is a symbol of the means of carrying on the work of the Lord's organization and represents both inanimate as well as animate vessels or instruments. The inanimate are such as transportation facilities, transcription machines, sound cars, phonographs, and like means, to bear the message of truth to the people; while the animate things pictured are the Jonadab class, who lend their assistance in carrying forward the message. They hear the message themselves and join in its proclamation. (Rev. 22:17) There is now no decrease, but, on the contrary, there is an increase in the number that join in the praise of Jehovah.

[24] The time of great affliction upon God's people was during the World War period, and the prophetic Psalm now turns back to that period. "Again they are minished, and brought low through oppression, affliction, and sorrow." (Ps. 107:39) According to the *Authorized Version* it might be said that here is recorded another period of affliction coming upon the remnant. But other scriptures show that this could not be true, because the promise is that 'no more shall the rod of the wicked rest upon the lot of the righteous'. (Ps. 125:3) On the contrary, the promise of God is that the remnant shall prosper under their Teachers, Jehovah and Christ Jesus, and shall be at great peace and continue to rejoice. According to other translators the word "again" does not appear and the rendering of the text is: "So have they become few and been brought low, by oppression, misfortune and sorrow." (*Roth.*) "They were also diminished and bowed low through oppression, misfortune, and sorrow." (*Leeser*) The events that came to pass during the World War period exactly fit this prophetic description, and therefore the text must refer to that time. When God's people were oppressed many fell away, and therefore the number was diminished. About the same time there were those in line for the kingdom, including the "elective elders", who became lawless and formed the "evil servant" class, and these, together with the austere and arrogant clergy, and all would-be leaders of "Christendom", came in for judgment. All of such self-important ones are styled in the Scriptures as "nobles" or "princes", the terms being used identically; and concerning this the prophecy says: "He poureth contempt upon princes [nobles (*Roth.*)], and causeth them to wander in the wilderness, where there is no way."—Ps. 107:40.

[25] Such became like the scapegoat, which is led away into the wilderness. (Lev. 16:8, 20-22) These are mentioned in direct contrast with the faithful remnant: "Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever; but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold, the days come that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house."

(1 Sam. 2:30, 31) In the final tribulation such will find no way of escape.—Jer. 25:33-36.

[26] The words of Jesus apply to the remnant: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." (Matt. 5:3) They are poor in spirit and poor in their own estimation, relying wholly upon the Lord. Such humble themselves under the mighty hand of God, and concerning them it is written: "Yet setteth he the poor on high from affliction, and maketh him families like a flock."(Ps. 107:41) This text applies after these faithful ones are brought out of restraint and affliction of the World War period. It was after that that God multiplied "him", that is, the "faithful servant" class as a whole, by increasing the numbers of that servant class. At the time of the coming of Christ to the temple for judgment the "faithful and wise servant" class constituted only those foreshadowed by Mordecai and Naomi, and these faithful ones were privileged to carry the message of the kingdom to the Ruth and Esther class, who also were brought into the family of God on earth and were made a part of God's flock under Christ Jesus. Now in this later day the great multitude, the "other sheep" mentioned by Jesus, that is, the Jonadabs, are invited and taken up into the "chariot" and are brought into the organization or the flock of the Lord.

[27] Comparatively few people see and appreciate God's dealings with his own people at the present time, and those who do see it are the ones who love righteousness and hate iniquity. "The righteous shall see it, and rejoice; and all iniquity shall stop her mouth." (Ps. 107:42) These included, first, the ones who have been brought under the "robe of righteousness", that is, the faithful remnant, and, later, those who believe on the Lord Jesus Christ and consecrate themselves to God and his service, and do so with joy and thanksgiving. A wise man is one who humbly seeks to know Jehovah and to obey implicitly Jehovah's commandments and to do so quickly. "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."—Ps. 107:43.

[28] Such a wise one watches for the leadings of the Lord and gladly responds to his commandments as soon as he hears and understands them. Jehovah's witnesses take that course; and likewise the great multitude or Jonadabs must see and appreciate the Lord's dealings with them, and they rejoice and are diligent in serving Jehovah, "day and night," that is to say, all the time. The 107th Psalm, therefore, discloses that the prisoners therein mentioned include, first, the faithful remnant, then the Esther and Ruth company, and later those who are brought into the great multitude. These being formed into God's organization, all join in the praise and service of Jehovah because they understand and appreciate the loving-kindness of the Most High.

OTHER PROOF

[29] Jehovah causes his prophecies to be recorded at different places in the Bible, and when these are examined, together, it is clearly to be seen that each one corroborates or sustains the other. In the 142d Psalm the record is that David cried unto Jehovah, and in his prayer he said: "Bring my soul out of prison [dungeon (*Roth. Pss.*)], that I may praise thy name; the righteous shall compass me about; for thou shalt deal bountifully with me."—Ps. 142:7.

[30] The librarian's mark of this Psalm reads: "Maschil [an instructive Psalm] of David, a prayer when he was in the cave." Evidently this Psalm refers to the time when Saul was seeking David's destruction and David hid himself in the cave. (1 Sam. 23:24-29; 24:1-3) God did bring David out of that cave, which was a prison or dungeon. There David pictured Christ Jesus, including the members of his body, and particularly the "feet" members who formed the remnant of God's people of the earth. Jesus speaks of his body members as though they were part of himself. Saul pictured the unfaithful "Christendom" crowd, including the "man of sin" class, "the son of perdition", all of whom are unfaithful to their opportunities to serve Jehovah and his kingdom. The Lord foretold that "Christendom", as agents of Satan, would cast his faithful remnant into prison. (Rev. 2:10) These scriptures prove beyond any question of doubt that God's faithful people, when in prison, do cry unto the Lord for deliverance. It was during the World War period that the faithful were in this prison condition, and it was then that the prophecy of the 142d Psalm applies to the faithful remnant. "I cried unto the Lord with my voice: with my voice unto the Lord did I make my supplication. I poured out my complaint before him: I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge, and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I." (Ps. 142:1-6) Jeremiah the prophet was a faithful servant of God, and he was imprisoned; and in this he foreshadowed God's faithful people on earth during the dark period of the World War.—Jer. 32:2, 8, 12; 33:1; 37:4, 21.

[31] David's prayer unto God as set forth in this Psalm was, "Bring my soul out of prison, that I may praise thy name." God heard his prayer and brought David out of restraint or prison, and he was anointed king of Israel. The great antitypical David, Christ Jesus, was anointed King and afterwards enthroned, and in 1918 appeared at the temple for judgment. Thereafter God's people were brought into the temple, and they do there praise the name of Jehovah and his King, and their praise and activity began particularly in the year 1919. Those who gave their allegiance to David and made him king showed their faith in God's

promise made to Israel. (Gen. 49:10) Because of their faith they were counted righteous. In the case of the "faithful and wise servant" class these survived the crucial test at the temple, were made a part of God's organization, and were sent forth by the Lord to praise Jehovah, and there were fulfilled toward them the words of the prophet as uttered in the 142d Psalm, verse seven: "The righteous shall compass me about." Giving diligence from that time forward to obey the Lord in bearing his message, the gospel of the kingdom, to others, those faithful ones of the servant class were compassed about by those foreshadowed by Ruth and Esther. These heard and were brought under the "robe of righteousness", being gathered to the Greater David, and they hailed and praised him, the great King: "And they that are far off shall come and build in the temple of the Lord; and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God." (Zech. 6:15; see *Preparation,* pages 105, 106) Then later come the Jonadabs, forming the "great multitude", and these take hold of the skirt of Him that is THE JEW, Christ Jesus, and join the true Judeans. (Zech. 8:20-23) Thus the righteous do compass about the faithful original remnant, made the original "faithful and wise servant" class.

[32] Following the dark World War period God's people have greatly prospered, by his grace. "For thou shalt deal bountifully with me," said David. Evidently this means the deliverance of the faithful ones out of the prison condition, and their preservation and their increased opportunities of serving Jehovah. The facts show that since 1919 God has fulfilled this part of the prophecy toward his faithful witnesses on the earth. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living." (Ps. 116:7-9) "Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death; lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved. But I have trusted in thy mercy; my heart shall rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me." (Ps. 13:3-6) "Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. I am a stranger in the earth; hide not thy commandments from me." (Ps. 119:17-19) "He brought me forth also into a large place [out of restraint or out of prison]; he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me." —Ps. 18:19, 20.

[33] Since Psalm 146 speaks of prisoners, it is well to here consider the same. That Psalm is a hallelujah song and is properly sung by the remnant of Jehovah. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." (Ps. 146:5) Those who thus sing have put their trust in no political rulers of this world, nor in any organization of this world, as the "higher powers", nor in any man. (See verse 3.) Their praise is unto Jehovah, and not to any earthly leader. Joyfully the song proceeds: "How happy." (Verse 5, *Roth.*) "Which made heaven, and earth, the sea, and all that therein is; which keepeth truth for ever." (Verse 6) The experiences of the remnant following 1919 exactly fit the prophetic song, to wit: "Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners."—Ps. 146:7.

[34] During the World War period God's people were in prison or in restraint and they hungered for spiritual food and nourishment and enlightenment, and God furnished them such enlightenment. It was then that they were hungry and thirsty and their soul fainted within them. (See Psalm 107: 5-9.) Hearing the cry of the faithful ones who later became the "faithful and wise servant" class, Jehovah speaks of them and to the evil servant: "Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed." (Isa. 65:13) After 1922 the class foreshadowed by Esther and Ruth were delivered from Babylon, that is, the state of prison, and were made a part of the "faithful and wise servant" class, and they too were brought into the vineyard of the Lord. (Matt. 20:1-8; see *The Watchtower* 1926, pages 339-345) Concerning those who are in line for the kingdom and who were under the restraint of Satan's organization, God says: "God setteth the solitary in families; he bringeth out those which are bound [*R.V.,* the prisoners] with chains; but the rebellious dwell in a dry land." (Ps. 68:6) Here is shown the consideration between the faithful and the wicked. (Isa. 24: 21, 22) Then the Jonadabs are released, that they might join the Jehu chariot. The "Hallelujah Psalm" is sung by those of Zion and all who attach themselves to God's organization.

[35] Satan the Devil is the one that causes God's people to be put in prison. Jehovah has mercy on those who gladly devote themselves to him. "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob." (Isa. 14:1) In this text "Jacob" stands for the remnant, and the Jonadabs join themselves to God's organization, walking on with the remnant. In Isaiah 14:4 Satan is referred to as "the king of Babylon", "the oppressor," and then says the prophet concerning the Devil: "That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners."—Isa. 14:17.

[36] Satan and his organization on earth, by reason of

wars and depredations, have made most of the earth's surface literally a wilderness or deserted place, and have literally destroyed cities, including Jerusalem, and symbolic cities, meaning God's consecrated organization on earth, pictured by Jerusalem; and during the World War period most of this was done. (See Zechariah 14:2.) Satan does not open the prison houses to release any of the prisoners. No part of Satan's organization is to be thanked for the release of God's people in 1919. Jehovah delivered them from prison, and all praise and thanks shall be given to him. The released ones are permitted to serve and praise Jehovah, and the Jonadabs hear the testimony of the anointed witness class and they join themselves to the organization of Jehovah and participate in the songs of his praise. Then it clearly appears that Jehovah, by his elect servant, brings the prisoners out of the prison house. (Isa. 42:6, 7) This work of releasing prisoners is done in a time of controversy or a fight, when the Devil is resisting with all his power, and therefore Jehovah supports his "faithful servant" class, shielding, protecting them, and he safely keeps these faithful ones in the hollow of his hand that they may proceed with the work he has commissioned them to do.

"OTHER SHEEP"

[37] For his holy name's sake Jehovah saves those who honestly, earnestly and diligently seek him. Salvation he brings to such by and through his elect servant, Christ Jesus. When the faithful followers of Christ are brought into the temple and made a part of God's royal organizaton, then these also become a part of the 'elect servant' and they participate to some degree in the work of bringing salvation to others. The part performed by them is the bearing of the life-sustaining fruits of God's kingdom to those who have an ear to hear, that such hearing ones may avail themselves of the opportunity of salvation. To his elect servant Jehovah says: "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. 49:9) Who are the prisoners mentioned in this text? The word "prisoners" here, being in the plural, manifestly refers to more than one class.

[38] The prophecy here represents Christ Jesus as the speaker. "Listen, O isles [coastlands (*Roth.*)] unto me; and hearken, ye people, from far." (Isa. 49:1) Isles are sometimes used to picture the smaller commercial maritime dealers, in contrast with the giant commercial maritime powers. (Isa. 23:2, 6; Ezek. 26:15, 18; 27:3, 6, 7) To such Jehovah renders a just recompense, and they shall flee away. (Isa. 59:18; Rev. 16:20) But there are other isles, picturing those who seek the Lord and who desire a righteous government. There are legitimate business men in the world who have unwittingly been supporters of the Devil's organization but who are out of heart harmony with the wickedness of that organization. These are pictured as isles, and such "isles" watch for God's law. (Isa. 42:4) They have some knowledge of and a degree of faith in Christ Jesus, and of them it is written that 'they wait for Jehovah and trust in his arm'. (Isa. 51:5; 60:9) To them Jehovah sends his witnesses, that is, those that escaped from Satan's organization. Such are the "isles afar off". (Isa. 66:19) "The multitude of isles," the "great multitude", rejoice when those forming it learn of Jehovah and his kingdom.—Ps. 97:1.

[39] The "isles" here last described shall, the prophet declares, in due time worship Jehovah and contribute toward his service. (Zeph. 2:11; Ps. 72:10) They shall pay tribute to him, glorify and praise Jehovah. (Esther 10: 1; Isa. 24:15; 42:10) The isles that seek the Lord profit by the message of the kingdom, and of them the prophet of God wrote: "Let them give glory unto the Lord, and declare his praise in the islands." (Isa. 42:12) These islands or isles have a desire for righteousness and, coming in contact with Jehovah's witnesses and recognizing them as God's servants, they gladly minister unto them and are the ones that go to make up the "sheep" class whom the Lord puts on his right hand and approves. (Matt. 25:33) The fact that the prophecy (Isa. 49:1) says: "Hearken, ye peoples, from far" (*R.V.*), shows that the kingdom message must be carried to far-away peoples, that the witness may be world-wide; and this agrees with the commandment of the Lord at Matthew 24:14.

[40] Continuing to speak, the prophet for Jesus says: "The Lord [Jehovah] hath called me from the womb"; which has application to the Lord Jesus, and later to the members of his body and who are made part of the servant. "The womb" here mentioned is not that of Mary, but that of Zion, Jehovah's "woman" or universal organization. This prophecy was fulfilled in miniature in A.D. 29, at the anointing of Christ Jesus, and in completion upon Jesus in 1914, at the birth of the kingdom, when he was enthroned. (Rev. 12:1-5) The words of the prophet, "from the bowels of my mother," mean 'from God's woman or organization', showing that Jehovah prepared his King and his kingdom before the birth and therefore the King must wait until God's due time for him to go forth and rule. (Ps. 110:1, 2) Note again that the prophecy says: "From the bowels of my mother hath he made mention of my name." (Isa. 49:1) Isaac was a type of the King Jesus, and Isaac was named before his birth. (Gen. 17:19) Likewise the Greater Isaac, Christ Jesus the King, was named before his birth. (Isa. 7:14; Matt. 1:20-23) Before the birth of the kingdom, in 1914, so "my name" was mentioned, to wit, THE SERVANT. For forty years before 1918, and even for some time thereafter, the identity of "The Servant" was in doubt, some thinking it to mean a man on the earth. The purpose of The Servant is to give witness to the name of Jehovah and to vindicate Jehovah's name, and this has been seen and understood only in recent years. Continuing, the prophet speaks as it were for Jesus

and says: "And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob [the remnant] again to him [from captivity or prison or restraint in Satan's organization called 'Babylon'], Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved [remnant] of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isa. 49:5, 6.

41 The gospel message of the kingdom must be carried to the nations as a witness, and this the elect servant performs. The nation or kingdom is first born, and then the other children are born of God's woman and have become members of the royal house and therefore a part of the elect servant.—Isa. 54:13.

42 The selection of the servant began with the anointing of the man Christ Jesus: "Thus saith the Lord, In an acceptable time have I heard [answered (*R.V.*)] thee, 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."—Isa. 49:8.

43 The "day of salvation", as applied to Christ Jesus, was from A.D. 29 to A.D. 33. (Ps. 116:13) As to those of the early church taken out for the name of Jehovah in the days of his apostles: "Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2) In the case of the remnant salvation is in the "day of Jehovah". The word "salvation" conveys the thought of something saved, such as the remnant: "But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters." (Ps. 69:13, 14) "The Lord is my strength and song, and is become my salvation. 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."—Ps. 118:14, 21, 22.

44 The ones here described are "the feet of him . . . that publisheth salvation". (Isa. 52:7) These are clothed with the "garments of salvation". (Isa. 61:10) These are the ones that "cried unto the Lord in their trouble, and he saved them out of their distresses". (Ps. 107:13, 14) These say unto the Lord: "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity." (Ps. 118:25) "The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." (Zech. 12:7) It is in the day of Jehovah that the following text is fulfilled: "But thus saith the Lord, Even the captives of the mighty [Babylon] shall be taken away, and the prey [the remnant] of the terrible [Satan's organization] shall be delivered: for I will contend with him that contendeth with thee [Zion], and I will save thy children [the remnant]." Then concerning the wicked oppressors the Lord says: "And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob."—Isa. 49:25, 26.

COMMISSION

45 The commission of The Servant is now made known, to wit: "And I will preserve thee, and give thee for a covenant [guarantee of salvation] of the people [a people (*Rotherham*)], to establish the earth, to cause to inherit the desolate heritages." (Isa. 49:8) The application is first to spiritual Israel, Christ Jesus being the guarantee unto the remnant, and now later a guarantee "of the people" that go up with the remnant to God's organization, that is to say, the people of good will, who constitute the "other sheep" mentioned by Jesus; and for these the elect servant is a guarantee. (See Zechariah 8:20-23; John 10:16.) The time is come to make God's name known in the earth and when his faithful ones must bear witness to his name. Therefore says the commission: "To establish the earth [(*R.V.*) to raise up the land]." The earthly condition of the remnant was trodden down of the Gentiles during the World War period. (Rev. 11:2) When released and established, the remnant "arise" and "shine" to the honor of Jehovah's name.—Isa. 60:1; 51:17; 52:2.

46 At Isaiah 49:6 it is written: "That thou shouldest . . . raise up the tribes of Jacob [the faithful remnant]." In another part of the prophecy Jehovah declares "to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof. . . . Cyrus [meaning Christ], he is my shepherd, and shall perform all my pleasure." (Isa. 44:24-28) Referring to the same thing God through his prophet says: "In that day will I raise up [by my servant, Christ Jesus] the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old." (Amos 9:11) As to the people of good will, that is, "other sheep," the 'foundation of the earth' must be and now is laid by Jehovah, as stated at Isaiah 51:16.

47 The elect servant not only 'establishes the earth', but also is commissioned "to cause to inherit [to bring into possession (*Roth.*)] the desolate heritages". (Isa. 49:8) This prophecy of Isaiah 49:19 shows that it first applies to spiritual Israel, which had been dispossessed during the World War period: "As for thy waste and thy desolate places and thy land that hath been destroyed." (*R.V.*) Such then become "trees of righteousness, the planting of Jehovah, that [his name] may be glorified". Then says the prophet: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste

cities." (Isa. 61:3, 4) This waste had been committed during the World War period. The building up of God's people, the elect, came first; then follows the work in behalf of the "other sheep", the great multitude, to whom the Lord Jesus says: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34.

48 Furthermore, the official commission given by Jehovah to his servant says: "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. 49:9.

49 Who are the "prisoners" here mentioned; according to *Rotherham*, "them who are bound"? The prisoners here are, first, the original ones made into the "faithful and wise servant" class, foreshadowed by Mordecai and Naomi; and, second, those of the Ruth and Esther class, who are brought out of prison and made a part of the remnant; and, third, the people of good will, that is to say, the "other sheep", the great multitude. All of these were prisoners in Babylon, that is to say, Satan's organization, and each class in their turn are addressed by the elect servant, who says to them, "Go forth," not merely out of literal prison houses, but out from Satan's organization called "Babylon"; and this is done shortly preceding the time of Armageddon. "Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks." (Jer. 50:8) "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." (Jer. 51:45) (See also Jeremiah 51:6; Revelation 18:4; 2 Corinthians 6:17, 18.) These three classes were in darkness; therefore says the commission concerning them: "To them that are in darkness, Shew yourselves." This does not mean that they are naked captives led by Satan's gang and that they should show themselves as such, but that they must 'show themselves' by making a public appearance and public declaration or confession that they are out of harmony with Satan's organization, that they are out of Satan's prisoner organization and are on the side of Jehovah, and that they are living testimonials to the name of Jehovah; and thus they must let their light shine. (Eph. 5:8) Concerning all who so do, and who continue faithfully to serve him, Jehovah says: "They shall feed in the ways, and their pastures shall be in all high places"; the "high places" here meaning the kingdom heights. They no longer sit in darkness, neither are they hungry, but they are led and fed by Jehovah and his good Shepherd. During the World War period their pastures were made bare, but now says the Lord God: "I will open rivers on the bare heights."—Isa. 41:18, *R.V.*

50 Those of God's organization shall be led, comforted and blessed by him and his elect servant: "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. 49:10) These words of the prophecy appear also at Revelation 7:16, and are there applied to the great multitude; and this proves that the "great multitude" class is included in the prophecy of Isaiah; and apply it does, not only to them, but to all those once in the prisons of Babylon, and who are brought forth and made a part of God's organization; and this is shown in the words of Isaiah 49:12-25. Jehovah shows his mercy toward those in Babylon who seek to find God's provided way for their escape. Now, since the Lord has built up Zion and those who are on Jehovah's side recognize and appreciate the truth that Jehovah and Christ Jesus are their Teachers and Shepherds, no more are the "elective elders" or the clergy class permitted to act in the capacity of leaders and teachers. "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. 7:17) "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:10, 14.

51 That the prophecy of Isaiah relates to the three classes above named once in bondage to Babylon, note the words of that prophecy, to wit: "And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north, and from the west; and these from the land of Sinim [the Orient]. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me."—Isa. 49:11-14.

52 But the Lord hath not forgotten Zion! Then says the prophet: "The children [the Ruth and Esther class] which thou shalt have, after thou hast lost the other [the 'evil servant' class], shall say again in thine ears, The place is too strait for me; give place to me that I may dwell." (Verse 20) This clearly indicates that there shall be a great multitude of "children" that come out from Babylon. Many people will come to the Lord, and blessed is the remnant, Jehovah's witnesses, who are commissioned to bear the fruits of the kingdom before them that they might be sustained. There is yet much work to be done to the name of Jehovah, and blessed are they who joyfully participate therein. As the prisoners are released they must join with others in making proclamation to the name of Jehovah, advertising his King and his kingdom.

(To be continued)

QUESTIONS FOR STUDY

¶ 1, 2. What does Jehovah's Word say concerning "these things [that] happened unto [Israel]", and of the purpose of the record thereof? When and how is that purpose accomplished? Give illustration.

¶ 3, 4. With scriptures, explain whether "they that go down to the sea in ships" were the Israelites. How do facts, then and now, serve to identify the class thus designated?

¶ 5, 6. Apply Psalm 107: 24.

¶ 7-11. In verses 25-27: Who "commandeth"? and raiseth what "stormy wind"? Which lifteth up what "waves"? How do they "reel to and fro, and stagger", and come to their wits' end? Account for their crying unto the Lord in their trouble. How and why does he bring them out of their distresses? Show the harmony therewith of other prophetic scriptures directly related thereto.

¶ 12-14. Who "maketh the storm a calm", and how? What will have been accomplished? What is foreshown in his 'bringing them unto their desired haven'? Why are they glad? and how will that gladness find expression?

¶ 15, 16. Account for the expression of verse 32 as that of command. How does it apply?

¶ 17, 18. When and how are the "rivers" turned into a "wilderness", and the "watersprings" into "dry ground"? How, and for what "wickedness", does he 'turn a fruitful land into barrenness'?

¶ 19-23. How and why does he 'turn the wilderness into standing water, and dry ground into waterspringS'? Who are the "hungry" that are made to dwell there? and what is meant by their 'preparing a city for habitation'? How is verse 37 fulfilled? Verse 38?

¶ 24-26. Explain who are "minished, and brought low", and the "oppression, affliction, and sorrow" through which this was effected. With scriptures, show that this clearly does not refer to the remnant.

¶ 27, 28. Identify the "righteous" mentioned in verse 42. What shall they see, as a cause for their rejoicing here mentioned? How does verse 43 serve to further confirm the identification herein of the prisoners mentioned in Psalm 107?

¶ 29, 30. Describe the situation foreshown in the circumstance of David as indicated by his prayer recorded at Psalm 142: 1-7 and of Jeremiah as a prisoner.

¶ 31, 32. Show that the Scriptures emphasize the importance of proper motive in asking God for deliverance or other favor. Point out facts in fulfillment of Psalm 142: 7.

¶ 33-36. What is the prophetic purpose of Psalm 146? Explain the situation which accounts for the declaration at verse 7, and show the harmony therewith of other scriptures foretelling release of the prisoners.

¶ 37-39. With related scriptures and facts in fulfillment, point out the identity of the prisoners referred to in Isaiah 49: 9 and the symbolic "isles" referred to by Isaiah and in the Psalms.

¶ 40-44. With scriptures, show (a) that the King and the kingdom and the identity and work of the 'elect servant' were definitely foretold. (b) That "in the day of salvation", as declared, the foretold selection and preservation of that servant have taken place.

¶ 45-47. To whom and when does Isaiah 49: 8 apply, and how? Explain the commission given by Jehovah to The Servant, and the purpose of that commission.

¶ 48-50. How will the prisoners mentioned in Isaiah 49: 9 "go forth", and 'they that are in darkness' "show themselves"? How will these "feed in the ways", and "their pastures" be "in all high places"? Apply Isaiah 49: 10.

¶ 51, 52. What is shown in Isaiah 49: 11-14 as to the classes to which the prophecy of Isaiah relates? Apply Isaiah 49: 20. What is the privilege, and the responsibility, attendant upon deliverance of these "prisoners"?

SIN-ATONEMENT: SHADOW AND REALITY

THOUSANDS of years ago, when Jehovah God gave to the prophet Moses his law for the children of Israel, or the Jews, he commanded them to build a tabernacle having two compartments, namely, the holy and the most holy, these being divided from each other by a veil; and the tabernacle as a whole being surrounded by a court enclosed by a screen of linen curtains. The door of the tabernacle and also the gate of the court faced to the east. In the court and before the tabernacle stood the brazen (or "copper") altar of sacrifice. God ordained Aaron, the brother of Moses, to be the first high priest of the Jews, and commanded that once every year a day of atonement with special sacrifices for sin-offerings should be observed by that nation of Israel. Picture to yourself now the annual atonement day as having come.

In obedience to Jehovah's command the high priest now begins to make a wonderful picture foreshadowing coming events. Mark him standing in the court when there is brought to him a young bullock for a sin-offering, and a ram for a burnt offering, and two goats and a ram for offerings. The priest then kills the bullock of the sin-offering, which is for himself. The blood of the bullock is taken in a vessel provided for that purpose. The priest takes a censer full of burning coals from the brazen altar and his hands full of sweet incense. He is now in the court. With the blood and the censer of fire and the incense he starts to the holiest of all.

In this picture there is no occasion for him to halt in the holy, and there is no evidence that he does so. It is true that incense was daily burned on the incense altar in the holy, but the incense that is burned in the holy was burned only at the morning and evening sacrifices, and not at the time of the atonement day sacrifice. He passes through the veil, which is the entranceway into the holiest of all. He puts the incense upon the fire in the censer; and as it burns a cloud of incense rises up and stands above the mercy seat of the ark of the covenant there. Failing to do this the priest would die. Then he takes the blood of the bullock and sprinkles it with his finger upon the mercy seat eastward, and before the mercy seat seven times. Then the high priest returns to the court.

The foregoing picture, being made in obedience to the command of God, foreshadows good things to come. So says the apostle Paul. (Heb. 10: 1) In God's due time the reality must appear.

The camp surrounding at a distance the tabernacle and its court was made up of Israelites. They had entered into a covenant with Jehovah, were under the law thereof, and were seeking the way to life. Because of sin they had broken the covenant; and on the atonement day the offering was being made because of sin, that they might be re-established in their covenant. When assembled before the door of the taber-

nacle of the congregation the people foreshadowed all the peoples of earth seeking the way of returning to God and to life, which way must be opened by a sacrifice made for sin. Outside of the camp were those who were opposed to God, foreshadowing the world, which is the Devil's organization.

The atonement day of Israel was a twenty-four-hour period of time, observed once each year, on which occasion an offering for sin was prepared and presented in the holiest of all. It foreshadowed a greater period of time, to wit, the Christian era, or the period of sacrifice, during which time a greater sin-offering would be provided and presented in heaven itself.

The court was holy ground and therefore represented the condition of peace with God. On the atonement day only the priests were there. It foreshadowed a condition of peace with God, to be enjoyed by certain favored ones during the period of sacrifice. It shows a condition of justification, which means being right with God. It was there that the animals were sacrificed, which sacrifice foreshadowed a greater sacrifice that would be made on the earth.

The tabernacle pictured things spiritual or heavenly. What took place therein was invisible to those outside, since only the high priest was permitted in the tabernacle during the atonement day. What occurred there on the atonement day foreshadowed what would come to pass in heaven itself in opening the way to life for mankind.

The priest, being the official servant of God, foreshadowed a greater Priest, an official Servant of God, to wit, Christ, the Anointed One of God. The work of service which Aaron the high priest did on the atonement day foreshadowed a better and greater work, which the greater Priest would do within the period of the Christian era.

The bullock which was sacrificed, being without blemish, foreshadowed a greater sacrifice, which must be perfect. The bullock's lifeblood poured out in the court foreshadowed the lifeblood of a greater and better sacrifice, to wit, the perfect human life poured out on the earth to provide the ransom price. The blood of the bullock poured out in the court therefore foreshadowed the ransom sacrifice made by the perfect One of God on earth. The blood of the bullock carried by the high priest into the holiest of all foreshadowed the greater Priest presenting in heaven itself the value of the perfect human sacrifice or ransom price as an offering for sin and on behalf of man.—Heb. 9:24.

The law required a life for a life; therefore a perfect human life to be sacrificed to provide the purchase price for the perfect life which Adam forfeited by disobedience. When Jesus was thirty years of age, being perfect as a man and at his legal majority, he presented himself in full consecration unto God; which meant that he entered into a covenant or agreement to do God's will. (Ps. 40:8; Heb. 10:7) His consecration was accepted and he was there begotten by the spirit of Jehovah and a voice from heaven acknowledged him as the beloved Son of God. After his forty-day temptation in the wilderness he was anointed by the holy spirit of God. He there became the great High Priest of the Melchizedek order, installed in office to do service for Jehovah God.—Heb. 7:1-17.

Aaron, the first Jewish high priest, was not a type of Christ, because Christ Jesus was a priest of a higher order than Aaron; but Aaron foreshadowed Christ and the work he would do during the Christian era. Being always in harmony with and at peace with God, Jesus was, during his earthly ministry, in the condition represented by the court about the tabernacle. As a perfect man, foreshadowed by the bullock, Christ Jesus, as the Priest foreshadowed by Aaron, offered himself unto God as a sacrifice. This work he did as Priest after the order of Melchizedek, and this work he did on the earth. On the atonement day the only place the ransom price was foreshadowed was in the killing of the bullock in the court. In reality Jesus fulfilled this picture when he died on the tree on Calvary.

That ransom price, being provided while in earth, must be presented in heaven. When Jesus was raised from the dead a divine creature and ascended into heaven, he there presented unto Jehovah the value of the ransom price as an offering for sin. This was in reality that which was foreshadowed by Aaron's sprinkling the blood upon the mercy seat in the holiest of all. The work which Aaron the priest did in sacrificing the bullock and carrying its blood into the holiest of all was in reality performed by Jesus from the time of his baptism in the Jordan river until he ascended into heaven and presented the value of the ransom, appearing in the presence of God.

In the consideration of the ransom and sin-offering as foreshadowed on the atonement day, the holy, the first compartment of the tabernacle, is purposely ignored, for the reason that it had nothing to do with the atonement-day sacrifice. On that occasion the incense was burned in the most holy by being sprinkled on the fire which was carried in the censer by the high priest. On the other hand, the incense burned in the holy on the golden altar therein was burned there during the morning and evening sacrifice.—Ex. 30:1-8.

After sprinkling the blood of the bullock in the holiest of all, Aaron the priest then returned to the court; and there another picture began. God's instructions at this point read: "And [Aaron] shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and

sprinkle it upon the mercy seat, and before the mercy seat." (Lev. 16:7-9, 15) In this picture only the Lord's goat is seen, and therefore the scapegoat is left for consideration in another article. The purpose of the atonement day is to foreshadow the ransom and sin-offering.

The Lord's goat in this picture represented the spirit-begotten children of God who receive the anointing of his spirit to serve and preach as the witnesses of Jehovah God, these anointed ones being a class counted in as members of the body of Christ, during the Christian era. The same class was foreshadowed by Aaron's sons, the underpriests. No anointing oil was put upon these underpriests; but the anointing oil was poured upon Aaron's head and ran down upon his garments, foreshadowing that the class of underpriests would receive the anointing of the spirit through their Head, Christ Jesus.—Ps. 133.

The slaying of the Lord's goat and the carrying of its blood into the holiest of all to be sprinkled on the mercy seat there foreshadowed the sacrificial death of that class who would constitute members of the body of Christ, and therefore constitute a part of Christ; it foreshadowed that the Lord Jesus would again present his blood as an offering for sin at the end of the period of sacrifice foreshadowed by the atonement day. In this presentation of blood the church will participate by reason of being a part of The Christ.

JEHOVAH'S WINEPRESS

PUBLIC officials who are members of earth's present governments freely declare that the controlling power of these governments is desperately wicked. Public denunciations of the United States government made recently by members of the United States senate, and as set forth in the public press, are but some of the evidences of the present-day conditions of sorrow and distress. Let the representatives of the present governments be witnesses against themselves. Out of the mouths of their own they shall be condemned. When these public declarations are freely made and go unchallenged, further proof is unnecessary. If further proof should be required, the people know by observation and experience that the statements made by the learned senators are true. Many of the nations, including the United States, claim to be Christian nations. The ruling power in these nations is an exact counterpart of the ruling power of the Jews, to whom Jesus said: "By thy words thou shalt be condemned." (Matt. 12:37) The visible ruling power of the world now is made up of the ultrarich, who have no consideration for suffering humanity, aided and abetted by the professional politicians, and endorsed and supported by an apostate clergy, who are endured in the organization that a sanctimonious air may be given to that organization. God caused his inspired witness to utter a prophecy against them which is now about to be fulfilled: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."—Jas. 5:1-6.

The public charge made by officers of the government goes without challenge or denial that the most ideal government of the world, to wit, the United States, is now in the hands of boodlers, grafters, and lobbyists, who certainly are not agents of the righteous government of God and his Christ, but are the agents of Satan the evil one. Before the righteous government can freely operate for the benefit of the people on earth the "vine of the earth", which is the official part of Satan's organization, must be crushed by the righteous King. Of course, Jehovah foreknew such conditions and he caused his prophet to write down a true representation of the evil systems. He sets forth also that the overthrow of such evil systems is a part of the administration of God's righteous government. (Isa. 63:1-6) Otherwise stated, the Lord will clear the field of that which hinders the progress of man before he begins his constructive work amongst men.

The prophet propounds the question: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" (Isa. 63:1) The response to the question is given by God's King, to whom he has given the nations of the earth as an inheritance. He says: "I that speak in righteousness, mighty to save." Again a question is propounded: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" To this earth's Rightful King replies: "I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." Some of the words in this prophecy are symbolic. A definition of them in harmony with the Scriptures will enable the reader to more keenly appreciate the meaning of the prophecy which is now beginning to be fulfilled.

Edom, as a name, represents that which is opposed to the Lord. It refers to the same as "Esau", and therefore refers to the organization of Satan, the most reprehensible element of which is ecclesiasticism, including the "man of sin".—Gen. 36:1-8; Ps. 137:7, 8; 2 Thess. 2:2, 3.

Idumea has the same meaning as "Edom", and really is Edom. (Isa. 34:5) The wrath of God is especially against Idumea. (Ezek. 35:15) It refers to the same wicked system that is described in Revelation 19:19, 20.

Bozrah was the chief city of Edom. Therefore Bozrah would represent that which is the center or most important part of the Devil's organization; to wit, the ruling factors. The ruling factors of the Devil's organization visible consist of the commercial, political and ecclesiastical powers, the last of which is the most reprehensible because claiming to represent God. Satan's organization has many supporters, but the ruling factors form the chief part thereof.

Winefat is a word used in the Scriptures. It means a vat to hold the grapes while pressing them, or a receptacle in which the pomace is held when pressed.

A *winepress* is an instrument or arrangement employed to crush or break up the fruit.

The vine bears the fruit, the grapes. "The true vine" is Christ, and his faithful body members are branches thereof. (John 15:1-3) These bear 'the fruits of the kingdom', which fruit is that life-sustaining substance provided by Jehovah God for the benefit of his creatures; to wit, the truth concerning Jehovah and his purposes and kingdom. The true vine, therefore, is the official part of God's organization.

Vine of the earth, as used in Revelation 14, verses 18 and 19, is that which bears the grapes or fruit of the earth. The earth represents the Devil's organization visible to man. The vine of the earth is the very antithesis of the true vine, and is therefore the official part of the Devil's visible organization. The vine of the earth bears the fruit of wickedness by which the Devil has held the people in subjection to himself. This false vine of the earth and its fruit must be destroyed.

In addition to the prophecy here considered, the winepress is mentioned in Revelation, chapters 14 and 19. It seems clear that the same winepress is referred to in each instance. Since the winepress is the instrument employed by the husbandman to crush the grapes, and since Jehovah is the husbandman (John 15:1), it follows that the winepress is the means or instrument employed by Jehovah to destroy the Devil's organization. This is both reasonable and Scriptural. Having its proper definition we should therefore have no difficulty in locating the winepress.

Clearly, therefore, the winepress is Zion, which is God's organization, and of which Jesus Christ is the Chief and Head. It is the organization which Jehovah employs to overthrow Satan's organization in the early days of the administration of God's righteous government. The fact that the Lord says, "I have trodden the winepress alone; and of the people there was none with me," is proof that none of the mere professed followers of Christ will be with him and on his side, but only those who are entirely devoted to the Lord will he count in as part of himself.—Ps. 110:3; Rev. 19:14.

In the overthrow of Satan's organization, represented by the treading of the winepress, what part is performed therein by the faithful followers of Christ Jesus on the earth? Do they take any part in it? The Scriptures make it clear that the part of such devoted Christians is merely as servers of notice. They are merely to be witnesses for God and to declare to the people God's purposes. (Isa. 61:2; 43:10-12) Real Christians on earth could not resort to violence against the power that rules the people. They are forbidden by the Scriptures to so do. Vengeance belongs to God, and he will perform it in his own good way. "Vengeance belongeth unto me, I will recompense, saith the Lord."—Heb. 10:30.

All true Christians now seeing the beginning of God's righteous government will delight to sing forth his praises and announce to the people the good news that his kingdom is at hand and that he will save them and give them their hearts' desire. They will take no part in using physical force against the worldly powers that rule. God does not need physical help, and any such exercise by Christians would be entirely contrary to his will.

A vivid illustration of this is given in 2 Chronicles, the twentieth chapter. There the peoples of Moab, Ammon, and Mount Seir, the descendants of Esau, all fitly representing the Devil's organization composed of the profiteers, politicians and preachers as it now appears, entered into a conspiracy to destroy the Israelites. To the Israelites God said: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them; for the Lord will be with you." (2 Chron. 20:15, 17) Then the Lord commanded that as they went to battle they should put the singers in the van of the marching hosts of Israel and that these should sing the praises of Jehovah and extol the beauty of his holiness. This is what they did; and the Lord destroyed the enemy's army.

In harmony with this the prophet, in describing the part to be performed by the saints on earth, 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 [of the spirit] in their hand." (Ps. 149:5, 6) These are the instruments they use in participating in the great battle. They are the witnesses of the Lord, proclaiming his message, announcing his kingdom, and testifying what he is about to do.

LETTERS

OBEDIENCE PROVES JEHOVAH'S SIDE

DEAR BROTHER RUTHERFORD:

In this manner we wish, humbly, to make known to His servant our thankfulness for the many rich blessings Jehovah has bestowed upon his people; for the understanding he has given of his Word as he has promised; and for the blessed privilege of service. How comforting to be possessed of the thought that one is doing the will of his God as concerns him in this time of stress!

Words fail to express our heartfelt joy in hearing his message in your address "Government". How appropriate the time and place! Being heard, as it were, to the 'ends of the earth', his holy spirit was manifestly in evidence.

Our earnest desire is that we may continue to humbly seek him in his appointed way, and in love for the Giver of every good and perfect gift, be wholly obedient to his mandates; for they are all for both our temporal and everlasting benefit, and our obedience proves his side of the question at issue to the honor of his holy name.

May the God of all peace and comfort be with you now and alway.

Your fellow witnesses,
MASSILLON (Ohio) COMPANY OF JEHOVAH'S WITNESSES.

IN UNITY FOR HONOR OF JEHOVAH

DEAR BROTHER RUTHERFORD:

We, Jehovah's witnesses in the Philippines, wish to express to you our sincerest thanks and love for the comfort and encouragement the wonderful lecture of June 3* has given us. This is the first privilege we have had on this part of the earth to hear our dear Brother Rutherford's grand voice delivering this important message of God's truth to "Christendom". We all joined the "Aye". Praise Jehovah!

The Washington lecture was widely advertised in the entire Philippine archipelago. Reliable information received shows that it was clearly heard throughout the Philippine Islands.

Happy to inform you, dear brother, that the small group of brethren here are all in unity pressing on in the battle with the Sword of Greater Gideon for the honor of our heavenly Father, Jehovah.

With prayers for richer blessings from him upon you and to all the brethren that honor and love him.

Best wishes and love to you and all the brethren in the Bethel home.

[*Time of reception west of International Date Line, to wit, 4 a.m., Monday, June 3, corresponding to Washington time 3 p.m., Sunday, June 2]

SOUND EQUIPMENT VERY EFFECTIVE

DEAR BRETHREN:

It is a great pleasure to me to tell you that we have our sound car equipment in operation now. Our first lecture was given on Sunday in front of a Roman Catholic church. Just now there is a lecture on at two miles from here and we can hear the lecture just as plain as if it were a hundred feet away. It is a wonderful machine. We thank the Lord for giving us this splendid way to work at the vindication of his holy name.

In our territory the people are mostly French Roman Catholic and it is very hard to approach them with the books, but they seem to like to hear Judge Rutherford's voice.

Last night we gave a lecture in a little town and all the people were very interested. Shortly after we opened the lecture cars began to come in from a distance of two and a half miles. They didn't know what it was, so they came straight for the judge's voice. And they told me that they could hear every word from their own place. That is two and a half miles away.

Pardon me for taking a few minutes of your busy time, but I can't help telling you the joy we all have here to have a share in the kingdom service.

Praying the Lord to bless our effort to serve him,

Your brother by his grace,
ARCHIE OUELLETTE, *Ontario.*

PEOPLE OF GOOD WILL TAKING STAND

DEAR BROTHER RUTHERFORD:

About two years ago I had the opportunity to be led in the way of the truth, and it thrills me to confess to others the opening of the eyes of my understanding.

Today, by the Lord's grace, feeding upon the truth that is convenient I am enabled by holding the torch of the truth in my hands and as a sincere and faithful Gideonite to go on fearlessly through the darkness of this great wilderness and to cry out with my weak voice, "FOR JEHOVAH AND FOR GIDEON!"

Notwithstanding the great and adverse conditions and the stubborn opposition of Satan and his instruments, the testimony work here goes on encouragingly and the people of good will are separated and taking their part by the side of Jehovah and his King.

By the love of Christ we overcome patiently all obstacles, having as a guide the words of Paul in 2 Corinthians 6.

Wishing that our Father Jehovah may keep you always in the way of the truth, I beg you to accept my love and devotion.

Your coworker in the Lord,
A. KIFIDES, *Turkey.*

SERVICE APPOINTMENTS

T. E. BANKS

Auburn, N. Y.	Oct.	3, 4	Newark, N. J.	Oct.	19, 20
Albany, N. Y.	"	5, 6	Montclair, N. J.	"	22, 23
Boston, Mass.	"	8, 9	Cliffwood, N. J.	"	24, 25
Hartford, Conn.	"	10, 11	Atlantic City, N. J.	"	26, 27
New Haven, Conn.	"	12, 13	Philadelphia, Pa.	"	29, 30
Brooklyn, N. Y.	"	15, 16	Baltimore, Md.	Oct.	31, Nov. 1
New York, N. Y.	"	17, 18	Washington, D. C.	Nov.	2, 3

M. L. HERR

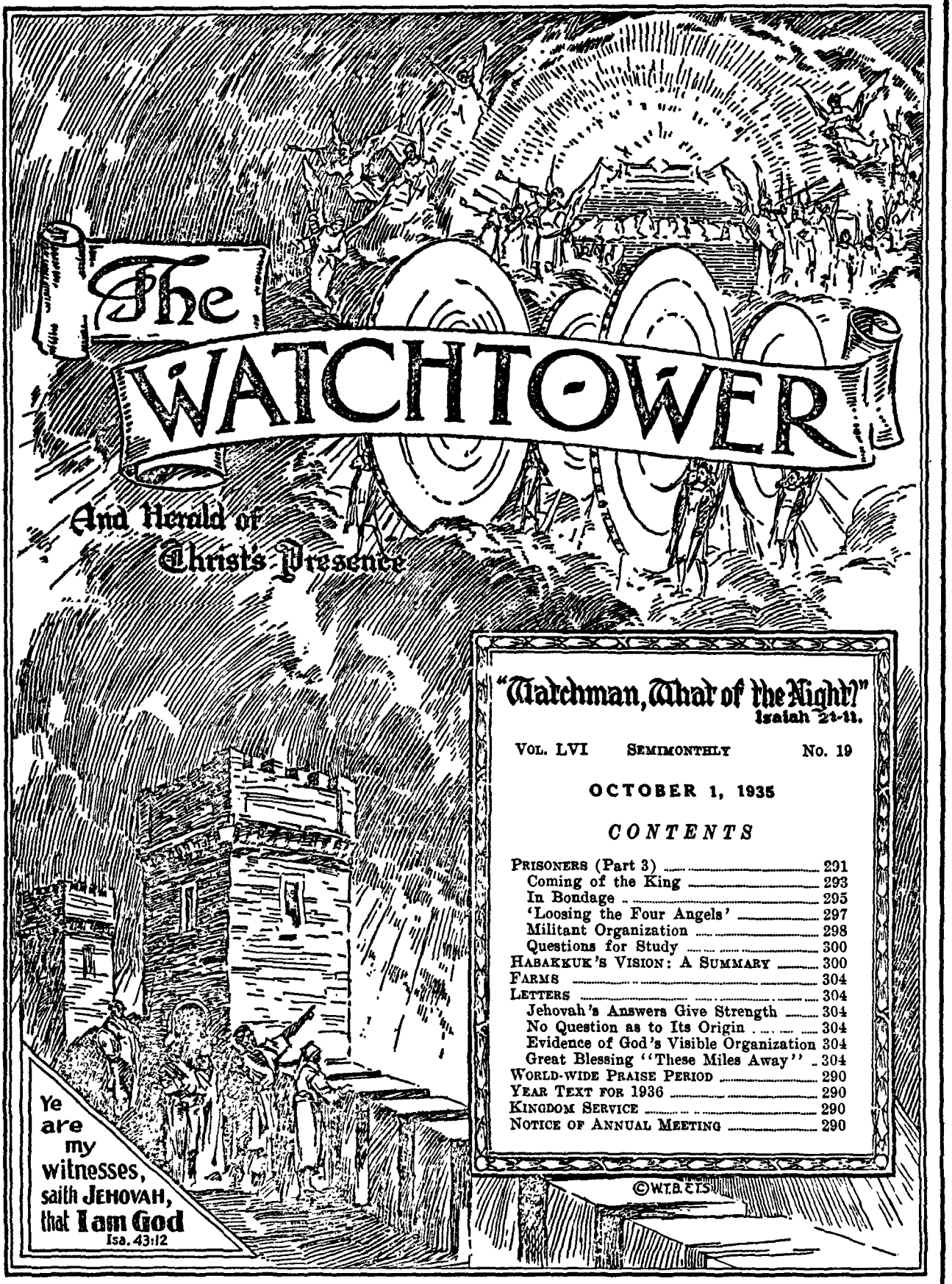
Hannibal, Mo.	Oct.	3	Warrensburg, Mo.	Oct.	18
Louisiana, Mo.	"	4	Knobnoster, Mo.	"	19
Moberly, Mo.	"	5	Sedalia, Mo.	"	20
Bucklin, Mo.	"	6	Blackwater, Mo.	"	22
Marceline, Mo.	"	8	Jefferson City, Mo.	"	23, 24
Lawson, Mo.	"	9	Owensville, Mo.	"	25
St. Joseph, Mo.	"	10, 11	Rolla, Mo.	"	26
Kansas City, Mo.	"	12, 13	Crocker, Mo.	"	27
Levasy, Mo.	"	15	Brumley, Mo.	"	29
Belton, Mo.	"	16	Macks Creek, Mo.	"	30
Pleasant Hill, Mo.	"	17	Cross Timber, Mo.	"	31

A. H. MACMILLAN

Springer, N. Mex.	Oct.	1	Big Spring, Tex.	Oct.	18
Mills, N. Mex.	"	2	Colorado, Tex.	"	19
Albuquerque, N. Mex.	"	4-6	Sweetwater, Tex.	"	20, 21
Alamogordo, N. Mex.	"	8	Snyder, Tex.	"	23
Rincon, N. Mex.	"	9	Lamesa, Tex.	"	24
Silver City, N. Mex.	"	10	Lubbock, Tex.	"	25
Deming, N Mex.	"	11	Levelland, Tex.	"	26
El Paso, Tex.	"	12, 13	Littlefield, Tex.	"	27
Mertzon, Tex.	"	15	Abernathy, Tex.	"	29
San Angelo, Tex.	"	16	Plainview, Tex.	"	30
Robert Lee, Tex.	"	17	Lockney, Tex.	"	31

J. C. RAINBOW

Columbia City, Ind.	Oct.	3	Knox, Ind.	Oct.	18
Fort Wayne, Ind.	"	4-6	Francesville, Ind.	"	19
Decatur, Ind.	"	8	Buck Creek, Ind.	"	20
Hartford City, Ind.	"	9	La Fayette, Ind.	"	22
Marion, Ind.	"	10, 11	Crawfordsville, Ind.	"	23
Kokomo, Ind.	"	12, 13	Frankfort, Ind.	"	24
Wabash, Ind.	"	14	Kirklin, Ind.	"	25
Peru, Ind.	"	15	Elwood, Ind.	"	26, 27
Logansport, Ind.	"	16	Anderson, Ind.	"	29, 30
Culver, Ind.	"	17	Muncie, Ind.	Oct.	31, Nov. 1



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

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OCTOBER 1, 1935

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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 wilfully 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. It arranges systematic Bible study for its readers and 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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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 Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

WORLD-WIDE PRAISE PERIOD

Another nine-day period, October 5 to 13 inclusive, when Jehovah's anointed remnant, with one voice and one message, and simultaneously on all fronts throughout the world, will compass the modern Midianites and shout the praises of Jehovah and his anointed King, and also warn the people of good will to flee to the mountains of His government. The message recently sent out from Washington, D.C., "to the ends of the earth" will then issue forth in print earth-wide by distribution of the new booklet *Government* by all kingdom publishers, in 49 tongues. This will be offered in combination with any two other booklets on a contribution of 10c. Still time to make due provision for a full part, arranging time, getting territory and literature, etc. At close of period report immediately, to the Brooklyn office if you are not working under one of its branches.

YEAR TEXT FOR 1936

The text "For Jehovah and for Gideon" (Judges 7:18, *A.E.V.*) is appropriate for Jehovah's publishers, and therefore it will be used for 1936 the same as for 1935. Calendars are being prepared for those who desire them. The same illustration will be used; however, the general design and appearance will be different, the calendar pad, of course, for the year 1936. The companies and individuals will please send in orders as soon as possible, for the number required for 1936, as we wish to print only what are required. The price will be, for single calendar, 25c; for lots of five or more, 20c each.

KINGDOM SERVICE

Jehovah's witnesses and Jonadabs now have the privilege of co-operating together in doing the kingdom work on the earth. The kingdom is here! There is much practical work to be done. All persons who are free to go anywhere to engage in the service, who desire to engage in the service and are willing to work unlimited hours, and who are in good health, and, above all, fully devoted to the Lord, write this office. In your letter state whether you are a stenographer, carpenter, farmer, or whatever your business profession is. Do not be looking out for a soft place to light, but a place for real hard service. This is an opportunity for constructive work, and not merely finding a place to eat and sleep. The only hope of the world is the kingdom of God under Christ Jesus. Those devoted to the Lord must now put forth their endeavors to show others how they may obtain the blessings that the Lord has in store for those who love and serve him.

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 10 o'clock a.m., Thursday, October 31, 1935, at which the usual annual business will be transacted.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI OCTOBER 1, 1935 No. 19

PRISONERS

PART 3

"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound . . . "—Isa. 61: 1-3.

JEHOVAH proceeds to the accomplishment of his purpose to bring the prisoners out from bondage, where they are held by Satan. He began this work by selecting Christ Jesus and commissioning him as his elect servant to carry out the divine purpose. This is made certain by the words of Jesus uttered in the synagogue at Nazareth at the beginning of his earthly ministry. There Jesus quoted the words from the prophecy of Isaiah above set forth, and applied them to himself as the One thus selected and commissioned. (Luke 4: 17-21) This application would later be to those who are brought into the royal house, because these are counted as a part of Christ. Quickly following the test which Satan put upon Jesus in the mountain, Jesus began to preach the message of the kingdom and to thus carry forward the commission Jehovah had given him. Even at that time there were those who had agreed to do the will of God and who were bound and restrained by Satan, and to whom Jesus preached and brought them out of darkness into the light. It was the duty of the priesthood of Israel, the covenant people of God, to instruct the people in the law of God, but, instead, they had fallen under the influence of Satan and had become blind, and those blind guides led others into darkness. The people were led to believe that they must obey man instead of obeying God, and hence they looked to their earthly leaders, the priests, Pharisees and Sadducees. Not many were ready to receive Jesus as the one sent of God; but there were a few, and from these Jesus selected his disciples, one of whom later returned to the Devil and his organization, while the others remained faithful to God and to his anointed King. Jesus began his ministry by preaching the good news, to wit: "The kingdom of heaven is at hand"; and it was to the meek and teachable ones that this message proved as a blessing, they giving heed to the words of Christ Jesus.

[2] At Pentecost the spirit of the Lord came upon the disciples and they understood as never before God's purpose. Thereafter they boldly preached "the good tidings" of the kingdom, giving their allegiance to God and to Christ and not to any worldly creature. Having been brought out of bondage and appreciating their liberty in Christ, the disciples said to those who sat in Moses' seat, and who no doubt falsely claimed to be the "higher powers": "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. . . . We ought to obey God rather than men."—Acts 4: 19; 5: 29.

[3] Jehovah used the one who was foreshadowed by Cyrus, and who is now the Greater Cyrus, to "bind up the broken-hearted", and to "proclaim liberty to the captives". This was foretold in the prophecy: "I will break in pieces the gates of brass, and cut in sunder the bars of iron. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." (Isa. 45: 2, 13) The Hebrew word rendered "captives" at Isaiah 61: 1, 2 is also rendered "prisoners" at Isaiah 20: 4 and at Numbers 21: 1. The word "captives" has the meaning of 'transported ones', who are held in the power of the enemy and in a foreign land. In Isaiah fourteen is recorded the prophecy relating to the taking of the people of Jehovah captives by Satan and then of the release of God's people, pictured by Jacob; and this prophecy was fulfilled in miniature by natural Israel when delivered from Babylon, and is fulfilled in completeness upon spiritual Israel in the "day of Jehovah". "For the Lord [Jehovah] will have mercy on Jacob [those faithful to Jehovah], and will yet choose [spiritual] Israel, and set them in their own land, . . . and they shall take them captives whose captives they were." They were the captives of Satan and his organization, which organization is called "Babylon" and over which Satan is king, and which wicked ruler "made the world as a wilderness, and destroyed the cities thereof; [and] opened not the house of his prisoners".—Isa. 14: 1, 2, 17.

[4] At the beginning of "the day of Jehovah", to wit, in 1914, spiritual Israel was in captivity to Satan's organization, and particularly so during the World War period from 1917 to 1919. These followers of

Christ Jesus were denied their liberties, their rights and privileges to engage in God's service; and later Jehovah sent the Greater Cyrus, Christ Jesus, and brought them out of prison or restraint. Jehovah said to his people: "Loose thyself from the bands of thy neck, O captive daughter of Zion." (Isa. 52: 2) This prophecy applied to the faithful upon the coming of the Lord to the temple. These faithful ones, being loosed from prison or condition of restraint, were brought into the temple and anointed, and the commission was given to them as members of Jehovah's organization under Christ to "proclaim liberty to the captives", that is, to others still in captivity. These others would include those later brought into the temple, as well as the "great multitude". Beginning with 1919, and particularly in 1922, Jehovah, by the Greater Cyrus, Christ Jesus, and through his anointed ones on the earth, caused the proclamation of "liberty to the captives" to be made. The original faithful remnant were held as captives, but, being released and anointed, they share in proclaiming liberty to others, and this they do by reason of being a part of "the Servant", Christ Jesus being the chief one to do this work.

5 "To them that are bound" the Lord Jesus has opened the doors of restraint and let them go free. Natural Israel had been carried away captive to Babylon, "bound in chains," among whom was God's prophet Jeremiah (40: 1). Samson was taken prisoner by the Philistines and "bound" "with fetters of brass". (Judg. 16: 5, 21, 22) The statement of Elihu shows that the righteous at times are "bound in fetters". (Job 36: 7-11) Those who have obligated themselves to Satan's organization by oaths and who have formed alliances with others in Satan's organization, and which hinders them from freedom in the Lord and his service, are properly said to be "bound". That is especially true concerning those who consciously feel that they must faithfully keep their agreement, whether direct or implied, with Satan's organization and men who are of that organization. Until the Lord's people came to the understanding of what constitutes the "higher powers" (Rom. 13: 1) they were restrained and were bound in fetters. During the World War even some of God's people devoted to him and his service strenuously insisted that the "higher powers", that is to say, the political rulers of the world, must be obeyed, therefore God's people could not properly refuse military service when called to war. Undoubtedly such were "bound in fetters", as above described. "Them that are bound" certainly included the Ruth and Esther class, which have been brought into Jehovah's organization from and after 1922. Christ Jesus, the great Judge and Vindicator, has been using the anointed servant class foreshadowed in Mordecai and Naomi to proclaim to others the 'opening of the prison doors', and particularly to the Ruth and Esther class. Those bound were logically included in "them that mourn in Zion", meaning those who were consecrated to do the will of God and who were in line for the kingdom and hence in line for a place in Jehovah's capital organization, but who, because of ignorance or other influence of Satan, were restrained or bound. They were on Jehovah's side, therefore of Zion or "in Zion". These were described as mourning and as sitting in sackcloth and ashes; and the bringing to them of the message of good tidings and 'the opening to them of the prison doors' that they might go free would "give unto them beauty for ashes, [and] the oil of joy for mourning". Being restrained in prison, they had the "spirit of heaviness"; but now, they being released and made free to serve Jehovah, and being identified with others serving God who had brought them the message of deliverance, those who thus brought them the message would be thereby giving them "the garment of praise for the spirit of heaviness". (Isa. 61: 3) Being brought into the light in the temple and anointed of Jehovah, they are also commissioned and empowered to "bind their [the nations of earth] kings with chains, and their nobles with fetters of iron". (Ps. 149: 8) This is the very work the Lord has been using Jehovah's witnesses to do, and the work which they have been doing in the years immediately passed.

6 During the period of time elapsing from the coming of the Lord to the temple up to the present date a wide proclamation of the kingdom message has been given, and in that time many people of good will, who sympathize with Jehovah's witnesses, but who are at the same time bound by and in restraint to Satan's organization, have heard the truth. These people of good will have understood that the higher powers are the political rulers and the religious leaders of this world, to which every soul must be subject. Seeing many wicked things committed in the organization called falsely "the Christian nations", these people of good will have sighed and cried because of the wickedness manifested by those who have them in bondage. They have desired to serve God and do right, but their fear of offending men and losing something themselves has held them in bondage. Such people of good will may be in the political-religious systems called "churches", and they may be outside of the same, but they are in bondage to Satan's organization, and there they remain until the Lord, by his witnesses, sends them the message of truth; and when they learn that Jehovah is the only true God, and Christ Jesus is his King, and that these are the "higher powers" to which every soul must be subject, they see that the prison doors have been opened to them and they arise to the opportunity to escape, and they do escape and devote themselves to God and his organization. Then they cease to sigh and to cry because of the abominations that are practiced in Satan's organization, and, on the contrary, they rejoice that they have found the way out and are free. Jehovah has

commissioned his anointed witnesses to bear the message of truth to others, and has therefore laid upon them the obligation of informing all who desire to be free how their freedom may be obtained. "And the Lord said unto him, Go through the midst of the city, 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: 4) This work must be done and completed before the smiting of Satan's organization takes place at Armageddon. Thus it is seen that, beginning with Jesus Christ, all who come into the anointed company of Jehovah must first be released from prison and then they must carry the message to others who are in prison.

7 Let the anointed ones of the Lord fully recognize that they cannot side-step or treat lightly the commission and obligation laid upon them by Jehovah. The clear, positive and emphatic commandment of the Lord is that they must go and 'preach this gospel of the kingdom to the nations as a witness'. This commandment is not at all discretionary, but is absolutely mandatory. "And it shall come to pass, that every soul, which will not hear [obey] that prophet [the Greater Moses, Christ Jesus, the Lord and Judge] shall be destroyed from among the people." (Acts 3: 23) It is written that those who were once bound and who have been set at liberty and anointed "shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vinedressers. But ye shall be named the priests of the Lord; men [of good will desiring to know and serve Jehovah] shall call you the ministers of our God: ye shall eat the riches of the Gentiles [nations (*R.V.*)], and in their glory shall ye boast yourselves." (Isa. 61: 4-6) This clearly shows that the anointed must carry the message of truth to the Jonadabs, the great multitude. Furthermore, says the prophet of Jehovah: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."–Isa. 58: 12.

8 The obligation is laid upon the anointed remnant, who are Jehovah's witnesses, to participate in presenting to the honest people of earth the truth concerning the kingdom of God, and this work they must do before Armageddon. Jesus makes this emphatic in his statement in Matthew 24: 14, 21, 22. It is the truth that serves to the opening of the doors to them that are bound, that they may willingly and intelligently go free, and this freedom granted to them is granted by Jehovah's great Vindicator, who makes them entirely free by reason of devoting themselves wholly to God and to Christ Jesus.—John 8: 32-36.

COMING OF THE KING

9 That Jehovah's covenant people were in prison at the time of the coming of the King for judgment is further shown by the prophecy uttered by Zechariah. This matter is considered in the book *Preparation*, at pages 162 and following, and there the "other sheep", the "great multitude", are improperly spoken of as the "tribulation class". This improper statement comes from the habit of following a mistake long ago committed. The prophecy of Zechariah is addressed to the creatures who have taken their stand on the side of Jehovah and are of his organization, born of his woman, and there the prophet says: "Rejoice greatly, O daughter of Zion; . . . behold, thy King cometh unto thee." It is to Zion that Jehovah, by his prophet, says: "As for thee also, by [because of] the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." (Zech. 9: 9-11) This prophecy of Zechariah, at verses eleven and twelve, positively states that the covenant people of God were prisoners at the coming of the Lord Jesus to the temple. Jehovah sent forth the Lord Jesus, his elect servant, and delivered the faithful from prison where they were held in restraint to Satan's organization, which is called "Babylon". "The Lord looseth the prisoners." (Ps. 146: 7) Because of the blood of the new covenant, shed by Jehovah's Son, that covenant was inaugurated toward the company of the Lord's people who were found faithful at the coming of the Lord Jesus to the temple in 1918. There he is presented as King and Head of Zion. It is by or because of the blood of the King himself that the new covenant is inaugurated and that the "prisoners" are sent out of the pit, as is described by the prophet Zechariah (9: 11). This was foreshadowed in natural Israel, who were in Egypt in bondage or prison, there restrained by Satan and his organization; and before they could be released there must be shed the blood of the lamb foretelling the shed blood of Christ Jesus the Lamb of God, which takes away the sin of the world. That first law covenant was inaugurated with blood; and so it must be that the new covenant is inaugurated with blood. (Heb. 9: 18, 20) It follows that if the covenanters are to fulfill the commission to be 'a people taken out for his name', and be witnesses to his name, they must be released and set free from prison or the restraint of Satan's organization, and hence in harmony therewith the prophet writes: "The Lord looseth the prisoners." (Ps. 146: 7) For what purpose are these prisoners loosed? The answer is given by God's prophet: "To declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord." (Ps. 102: 21, 22) Surely this means when the Lord Jesus appears at the temple, and before him are gathered the nations.—Matt. 25: 31, 32.

10 Upon the coming of Christ Jesus the King to the temple, who were those prisoners described in the

prophecy? The prophet states that they were in 'the pit where there was no water', and they were put there by Satan's official organization on the earth. Jeremiah the prophet of Jehovah was likewise imprisoned, and he pictured Jehovah's faithful people, and concerning whom it was written: "Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; so Jeremiah sunk in the mire."—Jer. 38: 6.

[11] In Jeremiah's case the dungeon manifestly was an abandoned wellhole or cistern, which had been prepared and used for water but which, in fact, at that time contained no water, but contained only mud or mire. During the World War Satan's organization cast God's people into prison; that is to say, the entire number of God's faithful ones were either directly or indirectly restrained of their liberty and held in subjection to Satan's official organization. That wicked organization, and particularly the clergy part thereof, would have their prisoners believe that their cisterns contained living waters, but, in fact, they contained nothing but mud and slime and no living water was used in them. Some of the Lord's children who were in actual prison were compelled at least once a week to appear before the clergy of the Devil's organization and listen to the representative of that organization 'fill his belly with the east wind' and make others stand around 'in the mud'. Satan's organization was then and is now entirely void of the life-giving waters of the truth. This is supported by the Lamentations of the prophet, which foreshadowed the condition of spiritual Israel during the World War period. "Mine enemies chased me sore, like a bird, without cause. They have cut off my life in the dungeon, and cast a stone upon me. Waters flowed over mine head [but did not get into the dungeon]; then I said, I am cut off. I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice; hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou saidst, Fear not. O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life."—Lam. 3: 52-58.

[12] During the dark period of the World War God's people were in prison or restraint, yet having hope of deliverance to the end that they might serve Jehovah and praise him. To them Jehovah through his prophet said: "Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee." (Zech. 9: 12) In that dark period of the World War Jehovah's people did not realize that their King had come to the temple, and not for some years thereafter did they learn and appreciate it, and then they did turn to Zion, the stronghold of which is Jehovah and his King and Vindicator. Those prisoners of hope and of Zion, which is God's organization, being loosed in 1919 and brought into full accord with Zion at the inauguration of the new covenant, were united with the Lord in the temple. Throughout the temple they began to be enlightened and later came to an appreciation of the foregoing and other prophecies. Since being brought into the temple they appreciate that the Lord has rendered unto Zion, including themselves, a double portion. The word "double" used in the prophecy of Zechariah means twice as much, and it was at the early part of the Elisha work, when Jehovah anointed his "faithful servant" class, that a 'double portion of the Elijah spirit' was given to the anointed ones who are commissioned and commanded to engage in and perform the work foreshadowed by Elisha. The important point here is that the faithful servant class were in the pit as prisoners, there hoping for the coming of the King; and the King having brought them out of prison and into the temple and anointed them, they are given a double portion of the spirit of Elijah and these faithful anointed ones become a part of the stronghold, that is to say, Zion, of which Christ Jesus is the Head and over all of which is Jehovah. These are the ones who then say: "This land that was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities, are become fenced, and are inhabited."—Ezek. 36: 35.

[13] The released prisoners now become Jehovah's witnesses and the object of assault by "Christendom", the agent of Satan. They being released, then the nations round about, meaning the people of good will round about them, begin to know the Lord. "Then the heathen, that are left round about you, shall know that I the Lord build the ruined places, and plant that that was desolate; I the Lord have spoken it, and I will do it." (Ezek. 36: 36) These faithful ones are also pictured by the prophet Jeremiah; and to those whom Jeremiah pictured Jehovah says: "And I will make thee [the remnant, pictured by the prophet Jeremiah] unto this people ['Christendom,' which is of Satan's organization] a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee, and to deliver thee, saith the Lord."—Jer. 15: 20.

[14] In harmony with the foregoing prophecy of Jeremiah Jesus spoke a parable (Matt. 25: 36), which applies at the beginning of judgment at the temple. Since then Satan's organization has continued to assault Jehovah's witnesses, and constantly some of these are thrown into prison, as foretold by Jesus; but these are not "prisoners of hope", such as described by the prophet Zechariah. Like the apostle Paul, who was imprisoned by Satan's organization because of his faithfulness, so now Jehovah's witnesses are at times imprisoned and these are 'prisoners of Jesus Christ'. That means that they belong to Christ and are imprisoned by the enemy because of their faithfulness. Like the apostle Paul, even though imprisoned these faithful ones continue to boldly

preach the gospel of the kingdom while in the prison, and as quickly as they get out they keep on preaching.—Acts 28: 20; Eph. 4: 1; 2 Tim. 1: 8; Philem. 1, 9; Heb. 13: 3.

15 Formerly these were prisoners held by Satan's organization because of their lack of knowledge and appreciation of the truth, and, being in darkness and restrained, they ceased their preaching of the gospel; but now being brought into full light and liberty in Christ Jesus, they boldly proclaim the truth regardless of whether they are in literal prison or outside of the same. They are determined to prove their integrity to Jehovah under all conditions. Satan and his agents may put restraint upon the organization made up of Jehovah's witnesses, but no longer can Satan and his wicked agents at all hold their minds and heart devotion to the Lord in any wise in restraint. Even though thrown into literal prisons by reason of their faithfulness in preaching the gospel, they will continue to take advantage of every opportunity to preach the gospel of the kingdom and, when released, they will not slack their hand but go on regardless of what Satan's organization may do.

IN BONDAGE

16 When a creature is a slave to another, he is properly said to be in bondage or in prison. If, because of fear of another creature or an organization having dominion over him, a person refuses to perform his real duty, which he is commissioned too to perform, then it is properly said of him that he is in bondage. The apostle Paul, addressing those who have agreed to do the will of God, wrote the epistle to the Hebrews under inspiration by the Lord. In the second chapter he centers his argument upon Christ Jesus, upon his brethren, and upon their adversary the Devil, who seeks their destruction. Then he says: "And might deliver [liberate (*Diaglott*)] all them who through fear of death were all their lifetime subject to bondage." (Heb. 2: 15, *R.V.*) Who are those here mentioned as "all their lifetime subject to bondage"? When it pleases the Lord to make clear to his people the meaning of his prophecy, the proper understanding of one prophecy makes clearer other portions of God's Word. For this reason it is found necessary from time to time to make some change in what has been said about the Word of the Lord, which change in expression is due to clearer light that has been given to the people of God since the coming of Christ Jesus to the temple. The promise is that the light shall continue to shine with increased brilliancy.

17 Now as to the question in the preceding paragraph: In finding the answer to that question the context must be taken into consideration. The apostle is writing about the sons of God called to glory, and of which Christ Jesus is the Captain, Head and Lord. Neither the Jews nor the great multitude are considered in this text. There would be no reason to consider either class. The question at issue between the Devil and Jehovah relates to human creatures, and not to angels, and hence angels cannot be included in the foregoing question and the answer. Can Jehovah put men on earth who will remain true and faithful to him? is the question for determination. God declares his purpose, not only to decide that matter in his own favor, but that he would take from amongst the human creatures those whom he would exalt to rulership of the world. The royal class or house is "the seed of Abraham", that is to say, the seed of promise, the seed or sons of Jehovah God, whom Abraham pictured. Jesus speaks of himself and his brethren and says: "Behold, I, and the children which God hath given me." (Isa. 8: 18; Heb. 2: 13) This prophecy was written by Isaiah and without a question of doubt applies to Jesus; and Paul so applies it. The children whom God gave Jesus to be associated with him are human creatures, that is, flesh and blood; and in order to settle the question at issue and defeat Satan, who challenged Jehovah, Jesus must be made flesh and blood. In Hebrews 2: 14 it is so stated, that he was made flesh and blood. He must as a man be subjected to the most severe test, which test would entail upon him great suffering, and he must come through that test victorious; therefore say the Scriptures: "It became him . . . to make the captain of [our] salvation perfect through sufferings." (Heb. 2: 10) Such suffering of Jesus was necessary in order to prove his integrity unto God and to qualify him to become Jehovah's Vindicator. "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.

18 The Devil has power of death, and the one who would become Jehovah's Vindicator must defeat and destroy the Devil. Jesus proved his integrity even unto an ignominious death as a sinner and in the place of sinners, and thereby Jesus proved himself qualified to be the Vindicator of Jehovah and the Author of eternal salvation. All this Jesus did that he "might destroy him that had the power of death, that is, the devil", and that he 'might deliver all them who through fear of death were all their lifetime subject to bondage'. It could not be said that the nation of Israel or the great multitude were the ones here mentioned as being in bondage because of fear of death, for several reasons: The nation of Israel as a whole had not been "called to glory", even though a remnant of that people were called to that high calling. It must be kept in mind that it is stated in Hebrews 2: 10 that 'in bringing many sons unto glory Jesus was perfected through sufferings'; furthermore the nation of Israel did not have life, and therefore they could not "all their lifetime" be subject to bondage. In fact, no one had life until the coming of Christ Jesus. He said: "I am come that they might have

life." 'Life is the gift of God through Jesus Christ our Lord.'—John 10: 10; Rom. 6: 23.

[19] The great multitude was not then in existence, and the great multitude has not life, and could not have until that multitude is brought forth and receives life as God has provided. Neither the nation of natural Israel nor the great multitude are then considered in the Scriptures above written by the apostle Paul. Neither are they the ones to whom help is given. Nor is it the angels that are helped. Verse sixteen of that chapter reads: "For verily not to angels doth he give help, but he giveth help to the seed of Abraham."—Heb. 2: 16, *A.R.V.*

[20] The ones, and the only ones, considered here are the "holy brethren, partakers of the heavenly calling", of whom Christ Jesus is the Head and Prince. (Heb. 3: 1) Such are the ones that are begotten to life as the sons of God, and therefore are in Christ, and their life is hid in him. (1 Pet. 1: 3; Col. 3: 3) The life of such began when they were brought forth as the spirit sons of God. (Rom. 8: 16, 17; 1 John 3: 1) These are the ones, and only ones, called to glory and "whose names are [written] in the book of life". (Phil. 4: 3) The condition precedent to their receiving life everlasting is full and complete faithfulness unto God, they maintaining their integrity toward God unto the end of their earthly journey. —Rev. 2: 10.

[21] From the very moment one is brought forth as a son of God through Christ Jesus, the Head and author of eternal salvation, that one is the object of Satan's assault and must suffer at the hands of Satan the Devil, 'who has power of death.' It was Jesus whom Satan sought to kill, and he has sought to kill all His faithful followers. The apostle's argument settles it beyond all question that it is Christ Jesus and his body members that are being considered in the second chapter of Hebrews. Every one of these Satan would kill unless they had help from Jehovah. From the beginning of the life of each one of the followers of Christ Jesus they have been objects of assault and have therefore been 'through fear of death subjected to bondage by Satan'. What death is feared by them? Not natural death due to the Adamic sin, but death by 'him that hath power of death, that is the Devil'. Such punishment by death is inflicted by Satan and his organization and through his agents. That fear of death at the hand of Satan's organization has held back all of the begotten sons of God at some time from full devotion to Jehovah and his service. Such must have been true with those who early came to the knowledge of the truth, because to them the apostle wrote: "For as many as are led by the spirit of God, they are the sons of God. For ye 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: 14, 15.

[22] The apostle was encouraging them to depart from fear. The followers of Christ Jesus in the day of the apostles must have been ashamed and fearful to give testimony concerning the kingdom; otherwise the apostle would not have written these words: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God."–2 Tim. 1: 7, 8.

[23] Have not all of God's people had more or less fear that they might suffer death at the hands of the Devil's organization if they persisted in telling the truth? Such fear must be put away at some time; and how? By the help and strength that comes to them through the Lord Jesus Christ; by learning of him and confidently trusting in his power; by a complete devotion to him, thus showing perfect love for God and Christ Jesus. "Perfect love casteth out fear." —1 John 4: 18.

[24] Have the Lord's people come to that point when they have perfect love and when fear has departed? Since the coming of the Lord Jesus to the temple, and the gathering unto himself of the faithful, and they there in the temple receiving instruction from the Lord, they have been purged of all fear. "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe." (Prov. 29: 25) Prior to that time all of the Lord's people have looked to some man or men and have feared other men; but coming to realize that Jehovah God and Christ Jesus are their teachers, and that they are the special recipients of God's favor, they cast away fear. The Lord Jesus removed from them the bondage of fear and says to them: "Fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—Matt. 10: 26-28.

[25] When did the remnant get a clear understanding of these scriptures? Not until after the coming of the Lord Jesus to the temple, and then they received help from the Lord. It was then that these words of Jesus applied. It was then that the words of the apostle particularly applied, that the Lord Jesus delivered them who during the times since they were begotten of the spirit had been in fear of death at the hands of the Devil. (*The Watchtower* 1933, page 323) It is particularly after the Lord Jesus comes to the temple that he as the author of salvation and Jehovah's Vindicator giveth help to the "seed of Abraham", who have been in bondage by reason of fear of the Devil. (Heb. 2: 15, 16, *R.V.*) To participate with Christ Jesus in the vindication of Jehovah's name the remnant must be delivered and purged of all fear of the Devil or any of his agents. Now the Devil and his crowd as-

sault Jehovah's people more vigorously than at any time, probably, and yet, regardless thereof, and without fear of man or devil, but trusting wholly in the Lord, they press on fulfilling the commandments that God has given them. They are not under Satan's organization and have no fear. They know that Satan may actually kill their organism, but only God can destroy their right to life, and for this reason Jesus warns them to fear not him that can kill the body, but fear only Him who can destroy the right to life in Gehenna. Trusting implicitly in Jehovah and his great Vindicator, the faithful remnant have been delivered by the great Vindicator and no more fear the Devil and his agents.

'LOOSING THE FOUR ANGELS'

[26] The word "angels" does not always apply to creatures having a spirit organism, but often means a commissioned messenger with a message from Jehovah God. Spirit creatures with spirit bodies accompany Christ Jesus as his servants and serve at the temple. (Matt. 25: 31) At Revelation 9: 13 Christ Jesus at the temple, and who is the great High Priest of Jehovah, is shown giving direction to the sixth angel that had the trumpet saying: "Loose the four angels [commissioned messengers] that are bound [who have been bound (*Diaglott*)] at the great river Euphrates." (Rev. 9: 14, *A.R.V.*) The number four here used signifies the organization of Jehovah's witnesses in the four quarters of the earth, in a strong working body, doing the service of Jesus Christ under commandment from Christ Jesus and Jehovah. The fact that the command is given to loose them shows that up to a time certain they have been bound. Heretofore this scripture has been applied to the "great multitude"; but that could not be the correct application. The "four angels" or commissioned messengers are all of Jehovah's witnesses anointed and commissioned and commanded by him to bear the testimony of Jesus Christ to the nations of the earth. The language used clearly implies that these witnesses must first be loosed from restraint and then be prepared and equipped for the work assigned to them. Now, by the grace of the Lord, we have clearer light as to who constitutes the great multitude, and applying the well-known facts to the prophecy it seems clear that the application to the anointed remnant who constitute the commissioned witnesses of Jehovah in the earth at the present time is the correct application. These are the ones referred to when the great prophet said: "Loose the four angels."

[27] During the World War period the faithful servant class were in prison or restraint by Satan's organization. Their release took place in March, 1919, and on the 27th day of March, 1919, efforts were begun to organize and carry forward the witness work. At that time there was no organization prepared for the work. It was then that God 'took his woman into the wilderness', that is to say, the people of his organization into the condition which he had prepared for them. (Rev. 12: 14) This preparatory work progressed and reached a climax in July, 1927, at the Toronto convention, when the proclamation was sent forth "To the Peoples of Christendom", and supported by a public address, both of which shortly thereafter were issued in a publication under the title "Freedom for the People", and millions of copies of which were distributed throughout "Christendom".

[28] Responding to the commandment given it is written: "And the four angels were loosed, that had been prepared for the hour and day and month and year, that they should kill the third part of men." (Rev. 9: 15, *A.R.V.*) That loosing, which began in 1919 and which reached a climax in the forward movement in 1927, was done by the Greater Cyrus. Christ Jesus commanded that his angel, who held the sixth trumpet, should give the signal to go. Everything was prepared, and the onward march began with great zeal. (Ps. 146: 7; Isa. 45: 1, 13) It was then that Jehovah's witnesses were turned loose upon "Christendom" to do the work which God had provided for them to do. That convention at Toronto was announced in *The Watchtower* as "a service convention", which indeed it was. It was there that God's people introduced themselves to the people of "Christendom" as "witnesses to the name of Jehovah God", marking them as the people whom God has taken out for his name. (See *The Watchtower* 1927, page 307.) "The four angels," that is to say, Jehovah's anointed witnesses, scattered to the four corners of the earth, were now better prepared than they had previously been to carry the message of God and his kingdom to the people. That marked the beginning of a campaign calling upon the people to break away from the bondage of Satan's organization and declare themselves for Jehovah and his kingdom. The following quotation from the booklet *Freedom for the Peoples,* and from *The Watchtower,* and which message began to be delivered July 24, 1927, seems here appropriate:

"The people desire peace, freedom, prosperity, life and happiness. All thinking persons must now see these can come only from God's kingdom through Christ. They can never be realized by or through the false system called 'organized Christianity'. The hypocritical and evil course of 'Christendom' is an insult to God and to Christ. It is the deceiver and oppressor of the people. It is completely under the control of Satan the Devil. It depends for its support and maintenance upon the multitudes of peoples, while at the same time it continues to defraud and oppress the people. Let the multitudes of peoples completely and entirely withdraw all support morally, financially, and otherwise from 'Christendom', or 'organized Christianity' so called. Let them give their hearts' devotion and allegiance entirely to God and to Christ, the Prince of Peace, who is now earth's rightful King.

Let them dwell together in peace, and do good to each other, and be ready to receive the blessings which God has in reservation for those who love and obey him. The day of complete freedom is at hand!

"The peoples should therefore for ever abandon and forsake 'organized Christianity' called 'Christendom' and turn their hearts and minds and their allegiance wholly to God and his Christ for the following reasons, to wit:

"(1) Because 'Christendom' is the Devil's organization operated by him to keep the people in subjection.

"(2) Because it is an instrument of oppression which has been used to make the burdens of men grievous to be borne.

"(3) Because it is false, hypocritical, and wicked, and against the interests of the multitudes of the peoples.

"(4) Because it holds out absolutely no hope for the betterment of the peoples.

"(5) Because God's time has come when that evil and hypocritical system shall be destroyed in the greatest time of trouble the world has ever known.

"(6) Because God commands all the peoples who love him to flee from that unrighteous system of so-called 'organized Christianity' and thereby escape the dire calamities that shortly shall befall her.

"(7) Because God has set his anointed King, Christ Jesus the Messiah, upon his throne, and bids all the peoples of earth to hear and obey him; and those who so do shall receive and for ever enjoy the blessings of complete freedom, everlasting peace, prosperity, life, liberty and happiness."

29 The ancient city of Babylon was located on the river Euphrates and controlled the traffic and commerce of that river. It was the main part of the 'waters of Babylon'. (Ps. 137:1, 3) God's prophet foretold how spiritual Israel would be carried away captive to the river Euphrates. (Jer. 13: 1-11) The "great river" was where the prisoners were bound, therefore picturing the multitudes of people under the control and dominion of Satan's organization. "And he saith unto me, The waters which thou sawest, where the whore [Babylon, Satan's woman or organization] sitteth, are peoples, and multitudes, and nations, and tongues."—Rev. 17: 15.

30 "The four angels were loosed . . . that they should kill the third part of men." (Rev. 9: 15, *A.R.V.*) Satan's organization is "divided into three parts" (Rev. 16: 19), to wit: commercial, political and religious; therefore the expression "the third part of men" would not mean one third of Satan's organization, but would symbolize the three-divisioned official element of Babylon. It is therefore seen now that the Lord through his angel directed the preparation of the contents of the booklet *Freedom for the Peoples*, which dealt with all three of the elements of Satan's organization, to wit, high finance, statesmen and the clergy. God's message of truth, like fire and brimstone, "shocked the religious susceptibilities" of the chief moguls of "Christendom", and their mouthpieces, the public press and magazines, re-echoed their many howls. So badly was the National Broadcasting Company burned and scorched by the turning loose of that message of truth that thereafter its radio facilities cannot be used to broadcast the message of God's kingdom. Then the 'waters of the great Euphrates' began to dry up, because the Greater Cyrus had turned them away to prepare "the way of the kings of the east". (Rev. 16: 12-16) This drying up of the river Euphrates follows the loosening of the four angels, which were bound, and it seems clearly to signify that other bound ones aside from Jehovah's witnesses would be released and march joyfully to Jehovah's organization.

31 Prior to the time of the Toronto convention many of the consecrated were still bound in fear, and thus their service to the Lord was hindered. Thereafter Jehovah's witnesses became bolder and fearless. The witness work moved forward with greater unity and increased zeal. At that convention an address was delivered on the subject "The Mission of a Christian", and the great importance of house-to-house preaching of the gospel of the kingdom was stressed. (See *The Watchtower* November 1, 1927, paragraphs 31-37.) It was at that convention in 1927 that the "pilgrim service" was superseded by the "service directors". The pioneer service increased from that time onward. These matters were not deliberately arranged in advance by men, but the Lord himself directed them, because he is in charge of the service work of carrying the message to the people. He directs his angels what to do, and through them steers his witnesses on earth in the right direction, and all praise and honor is due to the Most High.

MILITANT ORGANIZATION

32 Jehovah's organization must of necessity be a militant body. While Jesus is the 'elect Servant', and the one to whom the prophecy of Isaiah 61: 1, 2 is specifically applied, yet he could not perform all of that commission at the time of his first presence, in A.D. 33. He quoted a part of that prophecy uttered by Isaiah and applied it to himself, but be it noted that he omitted in the quotation the words "the day of vengeance of our God". After he is enthroned Christ Jesus appears at the temple for judgment, which judgment includes not only the declaration of God's vengeance but the execution thereof. The judgment of the Lord begins at the house of God. Before him are gathered all who have covenanted to do God's will and been called to the kingdom. It is the time of Jehovah's judgment by Christ Jesus. "He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah."—Ps. 50: 4-6.

[33] At the judgment Jehovah says to all who are in the covenant or who claim to be: "Hear, O my people, and I will speak; O [spiritual] Israel, and I will testify against thee [(*R.V.*) unto thee]: I am God, even thy God." (Ps. 50: 7) Thus Jehovah addresses the ones gathered before the Lord. The sanctuary now must be cleansed, and only those who are cleansed and approved may remain in the temple and are the ones commissioned and who must obey every commandment of the Lord, that great Prophet. (Acts 3: 23) These approved ones the Lord has brought out of bondage even as he did natural Israel, and they must have no other God besides him but must be wholly obedient to Jehovah. (Ex. 20: 1, 2) Since the beginning of the day of Jehovah, in 1914, it is true according to the word of the Scriptures that "the earth is the Lord's, and the fulness thereof". (Ps. 24: 1) Now the Lord calls not for sacrifice and formalism and sanctimoniousness, but calls for complete obedience and says: "I will take no bullock out of thy house, nor he goats out of thy folds; for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof."—Ps. 50: 9-13.

[34] No formal worship, nor "character development", nor sanctimoniousness, nor any kind of like "sacrifice", could put Jehovah under obligation to anyone. Only complete and unselfish devotion to Jehovah now pleases him. "Elective elders" and the clergy put their own teachings before God's people, but such is not meat and drink for anyone. That which now is acceptable to God is the joyful performance of his holy will. This is required of those who are gathered unto him.

[35] The remnant must now perform their covenant. "Offer unto God thanksgiving; and pay thy vows unto the Most High." (Ps. 50: 14) There can be no dividing of service and devotion, nor any compromise with the world. If the servant class now give their full devotion to Jehovah God he will not bring down the wrath of Satan's crowd upon them; and therefore he says: "And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." (Ps. 50: 15) Clearly this implies a fight while the faithful servant class continue to declare the vengeance of our God. After this first gathering, then the Ruth and Esther class are released from bondage of Satan's organization and they join the militant ranks of the Lord's organization. All of the servant class now vigorously proclaim the day of the vengeance of our God, whereupon all of those of good will, hearing the message, flee from Satan's organization and take refuge in God's organization. The "other sheep", who escape from prison and find refuge in God's organization, hear the message and they take it up and repeat it to others. It is a war to the end.

[36] Some timid ones to justify their timidity cite the words of Jesus, to wit: "But when they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." (Matt. 10: 23) The instruction of Jesus here given to 'flee to another city' had application in the days of the apostles, because the day of the vengeance of our God was not then due to be declared. Now 'the Son of man is come', and the day of the vengeance of our God must be declared, and now there is no backing down of God's people. Jehovah's organization must be aggressive and militant and never hesitate to go forward, but remain firm always for the Lord, declaring the message of the kingdom, that they may continue to serve notice on the people that Satan's organization will be completely wrecked at Armageddon. No longer are the people of God put in bondage and fear of what the Devil might do against them. Jehovah has sent them forth as his witnesses, and he says to them: 'Obey, and I will deliver thee and thou shalt glorify me.'

[37] Jehovah prepares for himself a people which he specially makes manifest in the vindication of his name. That people must be a militant organization because they are fighting against and must continue to fight against the Devil and his organization. Christ Jesus is now present and in command. He is the Vindicator and Author of Salvation, and all who will live must obey him. The spirit of Jehovah is put upon Christ Jesus, and he delivers from prison the faithful ones who become a part of The Servant. These servants of Jehovah then bring the message to the Ruth and Esther class, who are also in bondage and who must be released and made members of the servant class. It is to this class of anointed ones that Jehovah speaks through his prophet and upon whom he has put his spirit, and to whom he has given the testimony of Jesus Christ, and they must, in obedience to his commandment, deliver that testimony. It is against these that the Dragon, the Devil, comes forth to make war, seeking their destruction. Now every one of the remnant class must resist the Devil and do it vigorously. That means to resist the Devil's agents by truly and faithfully serving the Lord. (1 Pet. 5: 8) That means a fight to the end, and the faithful followers of Christ Jesus will continue fearlessly to follow his leading whithersoever he directs them to go. These faithful ones refuse to have anything in common with the worldly organization of Satan. They hear and obey the words of Jehovah: "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary." (Isa. 8: 13, 14) With full confidence in Jehovah and his executive officer, Christ Jesus, the faithful remnant go forth to the performance of their covenant, and as they go they sing out constantly: "The Sword of Jehovah and of Gideon." These faithful ones are "trees of righteousness", planted by Jehovah

to his glory, and made righteous by his grace. Boldly and zealously they continue to proclaim his name and his kingdom. The "great multitude", or "other sheep", flee out of Babylon and flee to the organization of the Lord, and they too join the militant organization and take up the cry: "The kingdom of heaven is at hand, and the hope of all creation is the kingdom of Jehovah under Christ."

[48] If what has been said concerning the great multitude is Scripturally correct, to wit, that these are not spirit-begotten creatures, but that the great multitude constitute the "other sheep" mentioned by the Lord, and are the same as the Jonadabs, and their hope is everlasting life on the earth, then how about the 'foolish virgins' described by Jesus in the parable? Don't those foolish virgins foreshadow a secondary spiritual class who get life in heaven? This question will be considered in another issue of *The Watchtower*.

(To be continued)

QUESTIONS FOR STUDY

¶ 1-3. To whom do the words of Isaiah 61: 1-3 apply? Explain the necessity for the ministry there foretold. When and how is this prophecy fulfilled?

¶ 4-6. Show that at the beginning of "the day of Jehovah" there was need for 'proclaiming liberty to the captives'. Point out other instances in which the righteous have been "bound", and how they have been set free.

¶ 7, 8. What do the Scriptures indicate of the ministry committed to the anointed, as to its being a definite obligation? Why is this ministry now so important?

¶ 9-11. How do the Scriptures show that God's true people were prisoners at the time of the coming of the King for judgment? What are the facts in fulfillment of these prophetic statements?

¶ 12-15. Point out further prophetic scriptures foretelling the release of those prisoners and expressing Jehovah's purpose in thus liberating them; also facts in which is seen fulfillment of these scriptures.

¶ 16-20. What is meant by one's being "in bondage"? With scriptures and facts, identify those mentioned in Hebrews 2: 15 as "all their lifetime subject to bondage".

¶ 21-23. Describe the condition to which the apostle's words "through fear of death" apply.

¶ 24, 25. Account for the present fearlessness of the Lord's people, in the face of the vigorous assaults by the Devil and his crowd.

¶ 26-28. Identify the "four angels" of Revelation 9: 14. Why are they said to be "bound"? How and by whom have they been 'loosed' from that bondage? Point out the evidence of their having been released.

¶ 29-31. Explain the significance of the four angels' having been bound "at the great river Euphrates". How did they, upon being released, "kill the third part of men"?

¶ 32. Account for Jesus' omitting the words "the day of vengeance of our God", when (as recorded at Luke 4: 17-19) he quoted from Isaiah's prophecy.

¶ 33-35. Show, with scriptures, what is required of those who in the day of Jehovah's judgment by Christ Jesus are gathered together unto him.

¶ 36, 37. What does it mean to God's people that "the day of vengeance of our God" has come, and that they have been delivered from bondage?

¶ 38. If the "great multitude" are not spirit-begotten creatures, but are identical with the "other sheep" and the 'Jonadabs', what about the 'foolish virgins', in the parable by Jesus?

HABAKKUK'S VISION: A SUMMARY

HABAKKUK the prophet stood as a prophetic representation of the faithful remnant of Jehovah's witnesses now on earth. Having made pressing inquiries of Jehovah, and having received the answers from him, Habakkuk was filled with prayer, thanksgiving and joy, and he uttered a song of ecstasy: "A prayer of Habakkuk the prophet upon Shigionoth." (3: 1) According to the Hebrew root of the term "Shigionoth" it implies rapture or being enraptured and means a psalm or song of ecstasy which rises to the heights of rapture, as Jehovah gave Habakkuk a vision of what was to come to pass at the battle of Armageddon. That battle is very near!

"O Lord, I have heard thy speech [report (*A.R.V.*)], and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from mount Paran. Selah." (3: 2, 3) Likewise now the remnant of Jehovah's witnesses have heard the report of Jehovah's past fame and that at Armageddon his fame will be universal. They have heard the speech, the words, of Jehovah telling of that battle that draws very near, and they stand in awe and fear before the Lord. Trusting in Jehovah they are not afraid for themselves or for their own safety, but because of the fearfulness and dreadfulness of the manifestation of his power at Armageddon they fear and tremble. They have in mind that all the nations will be involved; that men composing the armies on earth, who are against Jehovah God and his people, will fall and that this will be a slaughter of multitudes, when "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (Zech. 14: 12), and there will not be a sufficient number surviving to bury the dead. God's remnant realize the import of Jesus' words that it will be a tribulation such as the world has never known and that there will never be another like it. Never anything so great and terrible as what will take place at Armageddon. It will be a fight by Almighty God against entrenched and desperate enemies. The power there exhibited by Jehovah will strike terror in all creation. Even the inanimate objects will tremble. The things Jehovah did to the enemies of his people in times of old were examples of what shall now come to pass at Armageddon. Safety and security are only to those who fully trust in and serve Jehovah.

In Habakkuk 3: 3 appears the word "Selah", which word means "pause", or "suspension" of the music or song, and would indicate a pause in what is done

or said by God's remnant of witnesses. The great spectacular demonstration of Jehovah's power would certainly cause the remnant to pause and remain absolutely dumb for a time. Immediately following the pause the prophecy reads: "His [Jehovah's] glory covered the heavens." That will be a dazzling manifestation of Jehovah's power appearing in the sky and will surpass the sun's brilliancy at high noon. At that time it must be that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (2: 14), and all nations and tribes and peoples of the earth shall see it at that one time. God has repeatedly stated concerning his enemies that 'they shall know that I am Jehovah God'.

Describing the opening of the battle, Habakkuk says: "And the earth was full of his praise." Certain it is that the enemy will not be singing Jehovah's praises. Therefore this part of verse three must mean that God's praises will be sung by the small band of his witnesses on the earth as they behold his glory and the marching of his war hosts on going into battle. This will occur at the time that the fight is beginning.

"And his brightness was as the light [like the sunlight (*Leeser*)]; he had horns coming out of his hand: and there was the hiding of his power." (3: 4) It is truly written that God is light and in him there is no darkness at all. (1 John 1: 5) At Armageddon he will make his glorious light to shine, that all may see his glory. "Rays streamed forth out of his hand." (*Leeser*) Jehovah's rays of light are power; like horns they push back the forces of darkness into destruction. The horns are like prods, prodding the enemy. It is the glorious hand of the Almighty God, and the rays of light from his hand are bolts of lightning hurled forth from his hand and working destruction upon the enemy. The 'open hand' well pictures Christ Jesus, whom Jehovah uses as his executioner to destroy the enemy. "And there was the hiding of his power"; that is, the hiding of his power is in his hand. All power in heaven and in earth God has committed to the hand of Christ Jesus, who will execute that power in God's due time. (Matt. 28: 18; John 5: 27) During the long period of time when Satan has been the unhindered ruler of this dark world, even up until 1914, that great power of Jehovah has been concealed. At Armageddon the "hand" of Jehovah is to be opened to the natural senses of those who then dwell upon the earth.—Ps. 110: 2-6.

The invincible Jehovah of Hosts marches to the war, and everything must perish before him: "Before him went the pestilence, and burning coals went forth at his feet." (3: 5) "Christendom's" sanitary and medical and hospital corps that have fought against diseases will be powerless at the time of Armageddon to stay the pestilence and disease. Jehovah God will smite the enemy therewith, and all who have been and who are against his holy organization shall suffer the pestilence and plagues which he has caused to be described in his Word. (Zech. 14: 12) "And burning coals [(*R.V.*) fiery bolts] went forth at his feet." The basic sense of the Hebrew is that of burning, whether with hot coals, lightning or disease. Warning concerning these burnings has been given to the nations by Jehovah's witnesses in obedience to the Lord's commandments.—Ezek. 10: 1-8.

In A.D. 1914, at the command of Jehovah, Christ Jesus, who is in heaven "Michael the Prince", stood up to reign as King. (Daniel 12:-1) This mighty Prince makes inspection of the earth before beginning Armageddon. Says the prophet Habakkuk (3: 6): "He stood, and measured the earth: he beheld, and drove asunder the nations: and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." While Christ Jesus at Jehovah's command has been taking the measures of the earth, he has also caused his witnesses to go throughout the earth and to declare his judgment. When the time for Armageddon is reached, the Lord will not stand still or halt in his marching against the foe. He will shake the heavens and the earth and move with rapidity of the whirlwind. "He stood forward, and made the earth to tremble." (*Leeser* translation) At Mount Sinai, when Jehovah gave the "ten commandments" to Moses, the earth shook. That was merely a sample of what shall come to pass at Armageddon. Shall Jehovah then permit the nations that have defamed his name to continue their wicked course? Habakkuk's prayer-song answers: "He beheld, and [then] drove asunder the nations."

Men who rule in this world claim that the nations, pictured by the mountains, are everlasting and shall never perish. Those who push schemes for so-called "national recovery" claim the nations must and will endure for ever and that the present world sickness is only temporary and that these earthly schemes will pull the nations out of the hole and they will continue on without end. But Jehovah can and will level them to the ground, and this by the hand of Christ. (Ps. 2: 9) If it be God's will, he can make the literal mountains to melt, as prophesied at Micah 1: 3, 4; but it appears that such text refers to the nations of the earth, which shall be melted down, leveled, and disappear.

The superruling elements of the earth, the men that really dictate the policies of the various nations, are not the men so much in the limelight, but are in fact the ones who stay to the rear. Seldom seen, and little being known of them by the public, they are the ones that tell the men in the saddle what to do. Now, a hill is the highest point in a mountain; therefore the "hills" picture the highest or superpower ruling men of earth's nations. Such men never bow to other men or to God, but at Armageddon they will have to get down and crawl in the dust. "The perpetual hills did bow." (3: 6) They "are sunk" (*Rotherham*); they "were bowed down". (*Douay*) Those interna-

tional superpower men are never subject to local activities, but rise to the very top and above the others and think themselves invulnerable, "perpetual," to all the forces of the nations; but at Armageddon these exalted ones shall be brought low and be abased. On this God's Word is plain and explicit.—Matt. 23: 12; Isa. 2: 11, 12.

Says Habakkuk: Jehovah's "ways are everlasting". (3: 6) "His goings were as of old." (*R.V.*) He does not change. (Mal. 3: 6) His ways of long ago God can and will duplicate at Armageddon on a far grander scale than ever before. In the long ago past God performed certain acts which there in miniature vindicated his name, but at Armageddon his work will be strange and miraculous, beyond anything that has ever been done: when he comes forth to defend his cause and his people he will "be his old self again", and all creation shall know that Jehovah is the almighty, supreme One.—Isa. 28: 21.

"I saw the [war] tents of Cushan [enemy of Jehovah's people] in affliction: and the [tent] curtains of the land of Midian [oppressors of Jehovah's people] did tremble" in fear. (3: 7) In Scripture "rivers" picture the peoples of the nations under Satan's control, some willingly and some unwillingly. "Was the LORD displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea [which gives support to and bears up the oppressive commercial organization of Satan on the earth], that thou didst ride upon thine horses and thy chariots of salvation?" (3: 8) By the time of Armageddon that part of the human "rivers" now known as 'people of good will' and like Jonadab of old (2 Ki. 10: 15-23) will have turned aside from Satan's crowd, that they may escape the trouble and pass over. As to the rest of the people willingly remaining with Satan's organization, they must feel the great tribulation. The ruling factors of that organization, acting by the will and power of Satan, hold the "sea" in control and use it. God's hottest anger or wrath is against such ruling factors, that exploit the people and carry on their merchandise on the "sea". After Armageddon there shall be "no more sea". (Rev. 21: 1) But in that war salvation comes to those people on God's side, and the victory in the great battle is with Jehovah God.

For many centuries Jehovah has kept his war equipment out of sight and has given Satan full opportunity to make good his boastful challenge of Jehovah God, but at Armageddon there will be a complete change and Jehovah's forces will be fully revealed. "Thy bow was made quite naked, according to the oaths of the tribes [of spiritual Israel], even thy word. Selah. Thou didst cleave the earth with rivers." (3: 9) "With rivers thou dost cleave open the land." (*Roth.*) In the past Jehovah has done such a thing literally. (Pss. 78: 15, 16; 105: 41; Isa. 48: 21) At Armageddon he will do such again, even on a far greater scale. Even now Jehovah has opened up channels for his Word of truth and caused it to flow as waters through "Christendom"; and thus notice and warning have been served upon Satan's earthly ruling groups and those under them. The people of good will, or 'Jonadabs', are being reached by these refreshing waters of truth and are thereby being divided or separated from Satan's organization. But at Armageddon the splitting or cleavage of the literal earth will cause the worldly-wise and their cruel allies to go literally blind and frantic with fear and rage, and those that now make war upon Jehovah's witnesses will then fight among themselves as did the Midianites. (Judg. 7: 22) In the mighty, spectacular conflict then the literal earth will be split with rivers flowing out from such cleavages, and the peoples will be divided and split away from one another and will blindly fight one another, and, above all, Jehovah's invisible armies under Christ will smite the enemy to death, both the visible and the invisible hosts thereof.

"The mountains saw thee, and they trembled." The lofty and exalted government rulers of earthly institutions will see it is Jehovah God against whom they have arrayed themselves in battle, and that now their end is come; and, knowing that it is Jehovah's power that is being exercised against them, they shall shake and tremble with great fear. "The overflowing of the water passed by"; that is, "the tempest" (*R.V.*), "a downpour of waters hath passed along." (*Roth.*) The overflowing and victorious armies of Jehovah under Christ's leadership will flow by and overflow and destroy the enemy. "The deep uttered his voice, and lifted up his hands on high." (3: 10) According to the Hebrew for "the deep" the picture is one of roaring and high waves, denoting either very high winds or undersea earthquakes causing a tidal wave. The deepest part of the ocean yet ascertained is the Emden deep, off the coast of Mindinao, Philippine Islands, and that vicinity is noted for tidal waves and great storms. Such a thing on far more tremendous proportions must come to pass at Armageddon, and would cause the deepest part of the sea to be greatly disturbed. This would indicate that the people most completely alienated from God by reason of the Devil's influence will at Armageddon be terribly shaken. But Jehovah's power knows no limitation, and in the midst of all that storm, earthquake, trembling of tumult, God's faithful remnant of witnesses will be safe, and he will preserve them.—Psalm 46.

"The sun and moon stood still in their habitation." The earth existed long before God brought forth the sun to give light by day, and the moon for light at nighttime. (Gen. 1: 16) It is within his power to take away the sun and the moon as he may will, and thus deprive earth of its light in the daytime as well as at the nighttime. That would cause pitch-darkness to envelop the earth, both in the eastern and in the western hemisphere, at the same time; and surely then

would come to pass the prophecy, to wit, "I [Jehovah] . . . create darkness." (Isa. 45: 7) The three days' darkness in all ancient Egypt foretells the greater darkness coming over all the earth at Armageddon. (Ex. 10: 21-23) Jehovah's mighty army will cause the enemy to quake and tremble in the darkness, but will itself not need to depend upon light of the sun, moon or stars. At that time Jehovah can, and, it seems certain, will, produce other lights of such brilliancy as to make even the sun seem dark in comparison. Imagine what will be the effect upon Satan's earthly hosts under such conditions. "At the light of thine arrows they [Jehovah's hosts] went, and at the shining of thy glittering spear." (3: 11) Symbolic of war equipment, arrows and spear, speeding with glittering light, would suggest shooting lights of fire or flames of fire, such as lightning or liquid fire, and every one of them making a center hit against the enemy organization. The forces of Christ Jesus, the great Warrior, will be equipped with missiles that will shed light wheresoever they fly, and thus provide light when it is wanted and leave the enemy in darkness at other times. Thus Jehovah acts, taking the offensive.

"Thou didst march through the land in indignation, thou didst thresh the heathen [the nations (*R.V.*)] in anger." (3: 12) The most terrible beating the Devil's crowd will then receive at the hands of Jehovah's organization, at the hand of the Lord. (Mic. 4: 11-13; Isa. 41: 15) It is his purpose to give terrible punishment to the forces of wickedness and thus make an end of them for ever, and they will never rise up again. (Nah. 1: 9) Jehovah is always consistent. Therefore he could not save and give life to any that would refuse to trust in him and do his best to maintain integrity toward God. The Devil charged that none of the human race would remain faithful and true to Jehovah when put to the test. But some people will be faithful and true to him under the most trying circumstances, and in their behalf he will exercise his power in the great battle. "Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah."—3: 13.

"Salvation" here does not mean to take the one crying to God from earth into heaven. It means the preserving of such alive upon the earth in the face of the murderous attempt of Satan and his agents to stamp out them and their work. Here then is another proof that some of God's anointed remnant will pass alive through Armageddon, when, however, the nations shall be destroyed. Furthermore, God's promise to the 'Jonadabs' is that if they will seek Jehovah and seek righteousness and meekness they too may be saved in like manner. (Zeph. 2: 2, 3) But Satan, the "head" of the lawless house or organization, will be wounded to death; likewise the "neck" next to him as head, to wit, Gog, Satan's chief officer at Armageddon, will be destroyed. (Gen. 3: 15; Ezek. 38, 39) Jehovah will lay bare the entire organization of the enemy, from "foundation unto the neck", bringing it into complete disgrace and thereby removing all doubts from all creation as to what constitutes the wicked organization in the universe. Then he tears it down.

All parts of Satan's organization, and particularly its chieftains, seek the destruction of Jehovah's witnesses now. In due time Jehovah disarms them and uses their own weapons to inflict punishment upon them. "Thou didst strike through with his [own] staves the head of his villages [(*Roth.*) his chiefs]; they came out as a whirlwind to scatter me [Jehovah's witnesses, foreshadowed by Habakkuk]: their rejoicing was as to devour the poor secretly"; "in a secret place" (*Roth.*). (3: 14) 'Secrecy' here seems clearly to mean secrecy on the enemy's part to keep secret from others what they are doing and thus disguise their movement and keep honest people in ignorance of what is really being attempted against God's people. But Jehovah knows every secret movement of the wicked crowd. He knows what the enemy is doing, and bids his faithful ones, the "poor in spirit", to be patient and wait upon him until his due time comes to act.

"Thou didst walk through the sea with thine horses, through the heap [(*margin*) through the mud] of great waters." (3: 15) The seas of the enemy cannot retard the onward march of Jehovah's victorious warriors. (Ps. 93: 4) Satan and his crowd have misused the natural or physical seas. That wicked one, who has alienated the symbolic seas from God, claims them for himself. (Ezek. 29: 3) They do not belong to him nor to Big Business, but to Jehovah. (Ps. 95: 5) At Armageddon God can and will walk through the "seas" according to his will, and nothing can prevent him. Even now Jehovah will have his witness work done to completeness, according to his will, and all opposition thereto shall not succeed. He has given to his people whom he has selected for his name a message, and he will see to it that they deliver it. "I am the LORD [Jehovah] thy God, that divided the sea, whose waves roared: The LORD [Jehovah] of hosts is his name. And I have put my words in thy [the remnant's] 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 [mine organization], Thou art my people."—Isa. 51: 15, 16.

After receiving the vision of the universal war God's prophet says: "When I heard, my belly trembled; my lips quivered at the voice [at the report]: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble"; "because I must wait quietly for the day of trouble" (*A.R.V.*). It requires a heart and mind strong of faith in Jehovah not to shrink back from the terrible and fearful days that are just ahead; but Jehovah, by filling his faith-

ful ones with a knowledge of his will in all wisdom and spiritual understanding, gives them strength to continue boldly declaring his name and his kingdom. (Col. 1:9-11) It is Jehovah's fight, and his remnant know that he is right. So now they rest in faith and "sing aloud upon their beds" of ease. (Ps. 149:5) For "when he [the enemy] cometh up unto the people [of the Lord], he [Jehovah] will invade them with his troops". (Hab. 3:16) Manifestly this means that when Satan's officer Gog begins his assault, Jehovah will invade Gog's visible and invisible forces and will cut the enemy's forces to pieces. (*Margin*) Gog's assault must and will fail completely. That will mark the fulfillment of the prayer-song of Habakkuk. That song God's remnant now sings. They continue to sing, waiting with patience for the coming of the day when Jehovah God will completely wreck the enemy organization in the universal war at Armageddon.

FARMS

MANY are writing the Society concerning farms and the operation of the same. In answer thereto this is to advise that the Society is not taking possession of or operating farms. Certain arrangements have been made to procure farm produce to be used by the Bethel family that it may be fed in the most economical manner, but aside from that the Society is making no arrangements about farms. The Society is organized and commissioned by the Lord God to preach the gospel, and that is its work. Some of the Lord's people have joined together to get possession of lands and establish homes and operate farms for their general good, but that is done aside from the supervision of the Society and is not under the control of the Society. The Society is pleased, however, to co-operate in helping persons to find places on farms or in camps so they can engage in the service and at the same time produce the things necessary for their physical welfare. All will please take notice that no one is authorized to solicit contributions in any manner in the name of the Society or for any purpose aside from placing the literature. Pioneers, auxiliaries and company workers should see to it that they receive their instructions from the Society's office at Brooklyn, and from no one else; and no one outside of the Society's office in Brooklyn is authorized to make any arrangements concerning the Society's work or for the assignment of territory or for reports concerning the same. All who are devoted to the Lord are at unity, and there must be unity of action in order to be pleasing to the Lord, and there cannot be unity of action if directions are given from more than one place.

LETTERS

JEHOVAH'S ANSWERS GIVE STRENGTH

DEAR BROTHER RUTHERFORD:

Greetings in the name of Jehovah. A strong desire has come over me to express my gratitude to you as Jehovah's witness, even while deep down in my heart I daily thank Jehovah God and Jesus Christ for loving-kindness towards his faithful people at this time. My heart is made glad and greatly strengthened in faith and courage through all the means Jehovah has provided in order that we may so effectively sing forth his praises.

Yet *The Watchtower* ranks high above all. I have enjoyed them all as far back as 1903, but words simply fail me to tell you how I enjoyed the articles "Seeking Knowledge", in the May and June issues. More to follow?

How true, "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it." (Hab. 2:2) Jehovah's answers always give satisfaction and strength. "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth." Vindicated be his holy name.

Yours in kingdom service,

R. F. MURCH, *Australia.*

NO QUESTION AS TO ITS ORIGIN

DEAR BROTHER RUTHERFORD:

We have just concluded our study of the Gideon articles and desire to express to you our keen appreciation of the wonderful and strengthening food contained in *The Watchtower*. So mighty is the flow of the stream of truth that there can be no question as to its origin in the temple of God.

Praying the Lord's continued blessing upon you as you daily go forth to serve him,

Your brethren by his grace,

BETHEL FAMILY, *Strathfield, N. S. W.*

EVIDENCE OF GOD'S VISIBLE ORGANIZATION

DEAR BROTHER RUTHERFORD:

I feel so grateful for the provision that you had made for the pioneers to attend the Washington convention that I cannot refrain from writing to you and expressing my appreciation of your love for the Lord and his army. Your boldness and fearlessness in showing up old Jezebel was a great stimulus to all of us to fear the Lord only and let Satan and his cohorts do their worst. Old Jezebel has not been able to reorganize herself since. Only the Lord could have supervised this convention, and that is evidence enough to any honest person that this is the Lord's visible organization in the earth. I want to be found faithful serving and joyfully responding with you for whatever the Lord has for his people to the end. With warmest heartfelt love in the Lord, I remain

Yours in his service,

JOHN BOUCHER, *Pioneer.*

GREAT BLESSING "THESE MILES AWAY"

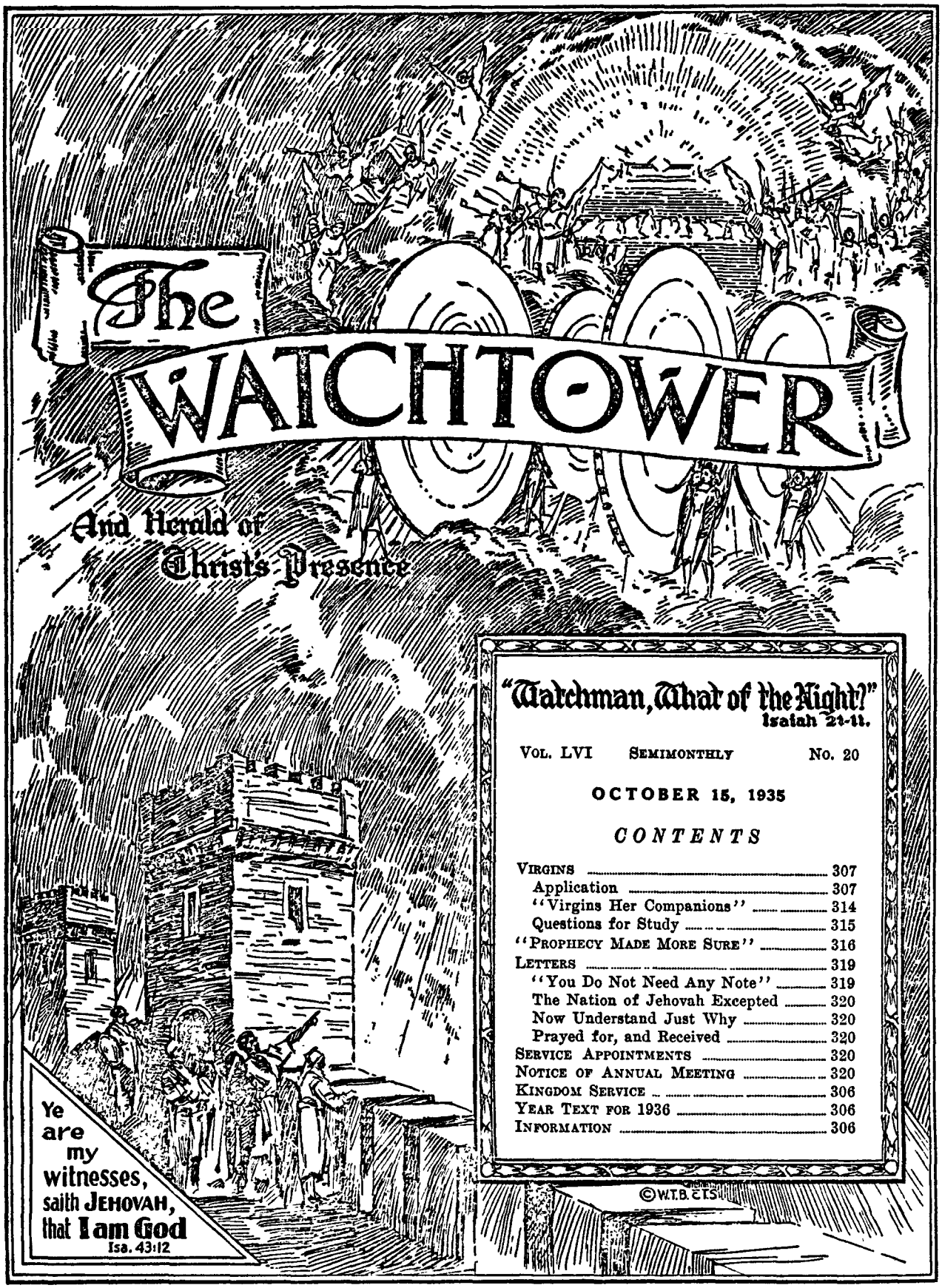
DEAR BROTHER RUTHERFORD:

Although I know that your correspondence must be very great, and your time fully occupied, I feel I must send a few lines to tell you of the great blessing received from hearing your address "Government" from Washington, all these miles away. With the exception of one or two small fade-outs it came through wonderfully; and when the "Aye" came through from that vast audience, I too rose to my feet and joined them.

I thank Jehovah God daily for your fearlessness and boldness in this his day of judgment, and I do ask for grace and strength to follow you, as you follow Christ. With warm love, and asking the Lord's blessing on you and all in responsible positions in the body, I remain

Yours in the vindication of Jehovah's name,

BARBARA GROVES, *Australia.*



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

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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 wilfully 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. It arranges systematic Bible study for its readers and 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 Express or Postal 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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Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
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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.

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KINGDOM SERVICE

Jehovah's witnesses and Jonadabs now have the privilege of co-operating together in doing the kingdom work on the earth. The kingdom is here! There is much practical work to be done. All persons who are free to go anywhere to engage in the service, who desire to engage in the service and are willing to work unlimited hours, and who are in good health, and, above all, fully devoted to the Lord, write this office. In your letter state whether you are a stenographer, carpenter, farmer, or whatever your business profession is. Do not be looking out for a soft place to light, but a place for real hard service. This is an opportunity for constructive work, and not merely finding a place to eat and sleep. The only hope of the world is the kingdom of God under Christ Jesus. Those devoted to the Lord must now put forth their endeavors to show others how they may obtain the blessings that the Lord has in store for those who love and serve him.

YEAR TEXT FOR 1936

The text "For Jehovah and for Gideon" (Judges 7:18, *A.R.V.*) is appropriate for Jehovah's publishers, and therefore it will be used for 1936 the same as for 1935. Calendars are being prepared for those who desire them. The same illustration will be used; however, the general design and appearance will be different, the calendar pad, of course, for the year 1936. The companies and individuals will please send in orders as soon as possible, for the number required for 1936, as we wish to print only what are required. The price will be, for single calendar, 25c; for lots of five or more, 20c each.

INFORMATION

Some person has advised *Watchtower* readers that a corporation, organized in the District of Columbia, is establishing branches throughout the country to operate in connection with the WATCH TOWER BIBLE & TRACT SOCIETY. Such information is not true; and we advise *Watchtower* readers to give no heed to any advice or instruction that affects the Society, unless the same appears in *The Watchtower*. No one has authority to make such announcements for the Society, and when any announcements are to be made they will appear in the columns of *The Watchtower*. No service director or regional service director has any authority to speak for the Society with reference to renting, purchasing or establishing camps or headquarters. Such camps for pioneers as have been established have been by the co-operation of the members of each local company. Our commission is to preach the gospel. Let that be kept in mind.—Isa. 61:1, 2.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI OCTOBER 15, 1935 No. 20

VIRGINS

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."—Matt. 25:1.

JEHOVAH'S capital organization is "the holy city", the "new Jerusalem". "O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." (Isa. 52:1) This prophecy of God manifestly applies after the coming of the Lord Jesus to the temple, after the loosening of the prisoner company, which forms the "faithful and wise servant" class, and after the sanctuary is cleansed. All those who abide in the blessed organization must be "virgins" at the time presented to the Lord Jesus, the Bridegroom and Head of the holy organization. "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. 11:2) The whole organization is symbolically shown as "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband". (Rev. 21:2) Only the overcomers are in that holy city and have their names written there. (Rev. 3:12) There is no secondary class in that capital organization. The builder thereof is Jehovah God. (Heb. 11:10-16) It is "cut out of the mountain" (which is God's universal organization) and comes down from heaven and rules the earth. (Dan. 2:45) These and other scriptures show that the holy city, that is to say, the kingdom of God under Christ, which is the royal house, is the official ruling power and is composed entirely of pure and holy ones.

2 Immediately before speaking the parable concerning the virgins Jesus had spoken to his disciples concerning both the "faithful and wise servant" and "that evil servant". (Matt. 24:45-51) The fulfillment of these scriptures shows the clear distinction between the two classes and that the separation of the two classes must take place after the second coming of the Lord Jesus. His very next recorded words following that concerning the "evil servant" class are concerning the virgins, to wit: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish." —Matt. 25:1, 2.

3 It is therefore certain that the prophetic parable could apply only to those once in line for the kingdom and that, if all had been wise, all would have entered into the kingdom. The parable could not possibly apply to those who had not responded to the call to the kingdom. Ten being a symbolic number of completeness, the ten virgins mentioned therefore refer to all who are called to the kingdom and who responded thereto. All of these who were called and who had responded to the kingdom call now must appear before Christ Jesus for judgment to give an account of their stewardship. All are "virgins" because they are prospective members of the royal house over which Christ Jesus the Bridegroom is Head, Lord and Master. That parable, which Jesus uttered, is a prophecy, and his words show that it could have its fulfillment only after the coming of the Lord Jesus to the temple, and that the understanding of such could not be had until after that time, and not then until it pleased Jehovah God to reveal the understanding thereof to those who love and serve him.

4 Prior to the coming of the Lord Jesus to the temple he as "the Messenger of the covenant" was doing a preparatory work. Then, says the prophet, he 'suddenly comes to the temple' for taking account with those who had responded to the call to the kingdom. These, each one, when responding to the call to the kingdom, "took their lamps," that is to say, their equipment for letting the truth shine, and to shed forth the light which they had, and which was based upon the Word of God. (Ps. 119:105) These lamps were for use to illuminate the way, that others also might see the coming of the Lord and that those in line for the kingdom might discern the Bridegroom when he arrived. These virgins go forth and meet the Bridegroom, the King, to give him a joyful welcome and to sing his praises and the praises of Jehovah God, who sends him. They must be equipped to join him if they would go in with him to the marriage feast.

APPLICATION

5 In the parable of the ten virgins, is the great multitude pictured by the foolish virgins? *The Watchtower*, of 1881, began the publication and for years thereafter continued to answer that question in the affirmative. *The Watchtower* of October 1, 1923, pub-

lished an article entitled "Virgins Fair", but in that article no attempt was made to answer the question specifically as to whether the five foolish virgins pictured the great multitude or not. That article does not make mention of the great multitude. It is well here, however, to eradicate one paragraph: "Later, according to the parable, the foolish virgins see their mistake. They pass through some bitter experiences before getting the oil of joy that awakens them to the fact that the kingdom has been set up; and they are shown then as going to the Lord and saying, 'Lord, Lord, [here we are,] open to us.' But they come late. They failed or refused at the proper time to participate joyfully in the things that the Lord had for his people to do. The Lord does not rebuff them. He does not cast them into outer darkness. The parable does not represent them as being thus punished. But the Lord says to them: 'I know you not.' In other words, the Lord announces that they have not followed his will expressed toward them and have failed to participate in the marriage." (Paragraph 71)

[6] From the language employed in the above-quoted paragraph it might be inferred that the foolish virgins do picture the great multitude. That language leaves the matter in doubt, and because God's people have proceeded upon the theory that the "great multitude" and 'foolish virgins' are one and the same class, which must be finally completed during Armageddon, the identification of the 'foolish virgin' class would still be in doubt. Therefore it seems proper that the matter be here considered and definitely determined in the light of prophecy now unfolded by the Lord to his people. *The Watchtower* as early as 1881 used this language with reference to the foolish virgin class: "They must go through a time of trouble, and, if they will, may be of the great multitude who come out of great tribulation who shall be before the throne and serve God." In the light of prophecy which Jehovah has now made clear to his people we see that the foregoing language quoted from *The Watchtower* of 1881 is wrong, because the great multitude was never begotten of the spirit and was never at any time in line for the kingdom, and, in fact, not in existence at the time of the coming of the Lord and the beginning of his reign. The foolish virgins described in the parable picture the same class as those who go to make up the "evil servant" and, to be sure, the fate thereof is the same as that of the "evil servant". The Scriptural proof, together with the physical facts which the Lord has caused to come to pass in fulfillment of the prophecy, is therefore submitted, that this question may be definitely settled in the minds of those who love the Lord.

[7] Both the *Revised Version* and *Rotherham* mention the foolish virgins in this manner, to wit: "Now five of them were foolish, and five prudent [or, wise]." (*Roth.*) To show the distinction between the wise and foolish the following is quoted from *The Watchtower* of October 1, 1923:

"WISE. A wise person is one who knows God's [purpose] and applies this knowledge according to the divine rule; one who trusts in the Lord with all his heart and leans not to his own understanding; who joyfully humbles himself under the mighty hand of God and delights in whatsoever the Lord provides for him. He joyfully keeps the commandments of the Lord; therefore he is watchful.

"FOOLISH—the very opposite of wise. He does not joyfully conform himself to the expressed will of God. He leans to his own selfish understanding; while claiming to follow the Lord, yet he does not possess a loyal and loving spirit, contentedly and joyfully to abide by whatsoever the Lord provides for him.

"In proof of the definitions of *wise* and *foolish* as above set forth, we cite the following scriptures:

" '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.'—Proverbs 3:5, 6.

" 'The wise shall inherit glory; but shame shall be the promotion of fools.'—Proverbs 3:35.

" 'A wise son heareth his father's instruction: but a scorner heareth not rebuke.'—Proverbs 13:1.

" 'The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness.'—Proverbs 15:2.

" 'My son, if thine heart be wise, my heart shall rejoice, even mine. . . . Hear thou, my son, and be wise, and guide thine heart in the way.'—Proverbs 23:15, 19.

" 'He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered.'—Proverbs 28:26.

" 'So foolish was I, and ignorant; I was as a beast before thee.'—Psalm 73:22.

"The LAMP is a symbol of God's Word of truth, in which is his spirit and which lightens the pathway of the child of God. It is the expressed will of God toward his new creatures.

" 'For thou art my lamp, O Lord: and the Lord will lighten my darkness.'—2 Samuel 22:29.

" 'Thy word is a lamp unto my feet, and a light unto my path.'—Psalm 119:105.

" 'There will I make the horn of David to bud: I have ordained a lamp for mine anointed.'—Psalm 132:17.

" 'For the commandment is a lamp, and the law is light: and reproofs of instruction are the way of life.' —Proverbs 6:23; 23:9; Ezekiel 1:13.

"It must be manifest from the foregoing scriptures that the Bible would be a lamp to no one's feet except those who have the spirit of the Lord. When we understand the lamp to picture the will of God as expressed toward his children, then we can see that it is his will obeyed by his children, through the opera-

tion of his spirit, that brings to them light. All the virgins had *lamps.*"

[8] The number ten is symbolic of all the virgins, that is to say, all who at the time of the coming of the Lord Jesus to the temple were in line for the kingdom. The number five symbolically shows that the virgins were divided into two classes without reference to the number in each class. What Jesus was saying to his disciples, in fact, was in part an answer to their question concerning the end of the world, his coming, and the setting up of his kingdom. In that answer none would be considered except the ones who had agreed to do God's will, and who were once in line for the kingdom. The company that was foolish had marred their virginity by the foolish course taken by them. Their foolishness and its consequences is in harmony with the prophecy of Isaiah concerning the virgins or foolish ones there mentioned. "And the Highroad . . . , there shall not pass over it one who is unclean; . . . and the perverse [(*margin*) foolish] shall not stray thereinto." (Isa. 35:8, *Roth.*) The two classes of virgins also correspond to the two classes mentioned by the prophet Zechariah, to wit: "And half of the city shall go forth into captivity, and the residue of the people [the wise company] shall not be cut off from the city."–Zech. 14:2; see *Preparation*, pages 288, 289.

[9] Confusion has resulted concerning this matter until the Lord was pleased to give to his people the clear and proper understanding of the great multitude, which, thanks be to Him, he has now done. Proceeding upon the theory for many years past that the great multitude is a spirit-begotten class which fails to reach the kingdom because of negligence and indifference, it was concluded that the 'foolish virgin' class was identical with the great multitude. Such conclusion, however, was incorrect. The great multitude was never in line for the royal house of God, because not spirit-begotten. For some time we understood the great multitude and the prisoner class to be one and the same. It is true that the great multitude are prisoners to Satan's organization before coming out and forming the great multitude, and it is also true that those in line for the kingdom were once prisoners, as heretofore stated in *The Watchtower*. The virgins, however, that become foolish are limited to those who were begotten of the spirit, and called to the kingdom, and who accepted the call and who were in that attitude at the time of the appearing of the Lord Jesus at the temple for judgment. (Mal. 3:2, 3) All the virgins were looking for the coming of Christ Jesus and the setting up of his kingdom, otherwise they never would have responded to the call for the kingdom.

[10] All of these consecrated ones had received from the lamp-light, that is, the light of God's will as expressed in his Word, information concerning the kingdom, and those who had believed on the Lord Jesus Christ, and had entered into a covenant to do the will of God, were then brought forth as his sons and called to the kingdom. Oil is a symbol of joy and gladness. (Heb. 3:6; Pss. 23:5; 45:7; 141:5) All the virgins went forth to welcome the Lord at his coming. "They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps."—Matt. 25:3, 4.

[11] All of them had lamps, that is, some knowledge of his Word, and were thus equipped to serve him. Each one begotten and called as a spirit creature to the kingdom is a "vessel", and each one, in order to be pleasing to the Lord, must be a vessel of honor to the Lord. Some appeared to be vessels of honor, and some of dishonor. The Scriptures do not say vessels of honor and *less* honor, but do say 'vessels of honor and dishonor'. (2 Tim. 2:20, 21, *Roth.*) Surely this means that one class honor Jehovah, and the other class, by honoring self or other creatures, dishonor Jehovah God. "That ye should know, each one of you, how of his own vessel to possess himself in sanctification and honour." (1 Thess. 4:4, *Roth.*) Vessels of dishonor are marked by the Lord for destruction: "And if God, wishing to shew his anger and to make known his power, bare in much patience with vessels of anger already fitted for destruction." (Rom. 9:22, *Roth.*) Vessels of mercy are the ones upon whom God makes known the riches of his glory: "In order that he might make known the riches of his glory upon vessels of mercy which he prepared beforehand for glory." (Rom. 9:23, *Roth.*) If a vessel is marked for destruction, surely it could not be classed as one of less honor, and which would receive a secondary reward in heaven. The vessels of honor make many mistakes because of imperfections, but God's mercy is extended toward them because their motive is right and they honestly endeavor to serve Jehovah in an unselfish manner.

[12] The words of Christ Jesus employed in the parable do not say, nor are they to the effect, that the virgins took an extra supply of oil for their lamps, but he does say that the foolish "took no oil with them", which, oil being a symbol of joy and gladness resulting from loving devotion to Jehovah God and Christ Jesus, would mean that these foolish ones were selfish, did not have love for God and Christ Jesus, and were not such as have "the joy of the Lord". They were looking for the coming of Christ Jesus, not that Jehovah's name might be honored and glorified, but that they as creatures might be exalted to a high position. They were extremely selfish. There was no joy in their hearts, as indeed there cannot be in an extremely selfish heart. They were not looking for the King and the kingdom with joy, but that their selfish desires might be gratified. On the contrary, the Lord says concerning the wise virgins that they "took oil in their vessels with their lamps", that is to say, they had the joy of the Lord in them, and the joy of the Lord was their strength. They were unselfishly devoted to God and his kingdom at all times and

were anxious to know and to do the will of God, even though all their previous views might be completely overthrown. The foolish ones had been informed and believed that at the coming of Christ Jesus the Bridegroom to receive those who had been called to the kingdom they would immediately be received into heaven and exalted to positions of joint rulership with the Lord. They considered themselves very important and prided themselves on the conclusion that they were the only fit ones to rule the world. They reasoned that they had received all the light or knowledge that was due or ever would be due to be received by men on earth, and that therefore they were specifically qualified to rule the world. They were void of love and, being extremely selfish, had not the joy of the Lord, which is the honoring and vindicating of Jehovah's name. On the contrary, the wise virgins found their hearts' desire expressed in the words of Jesus: 'I delight to do thy will, O my God; thy law is written in my heart.' Being unselfishly devoted to Jehovah and Christ Jesus, the wise ones said: 'The joy of the Lord is our strength.'

13 All the virgins expected the coming of the Lord in 1914, and the foregoing describes the attitude of the two classes. In 1914 the Lord did come to begin his reign amidst the enemy, but he did not do what the virgins had expected he would do. They found themselves still on earth. What those in line for the kingdom had been told would come to pass did not come to pass, and therefore to them it seemed that the Bridegroom tarried. "While the bridegroom tarried, they all slumbered and slept." (Matt. 25:5) To be sure, Christ Jesus did not delay or tarry one moment. He was enthroned in 1914 and he was occupied first with the war in heaven against Satan and his wicked angels, which resulted in ousting the wicked ones from heaven. (Rev. 12:7-10) That having been accomplished, the next in order, as named by the Scriptures, was the coming of the Lord to the temple and the raising to life those faithful ones who had long slept in death. (Rev. 6:11) Because it appeared that the Lord delayed his coming at the time expected, all the virgins became drowsy, some of them slept soundly, while others nodded, finding it difficult to keep awake. None of them were fully awake and on the alert, and watching. The foolish ones lay down and slept soundly, concluding that all things had been done that could be done, and now they must simply wait until the Lord took them to heaven to rule. Such was exactly their condition, particularly from 1917 onward. They insisted that all the truth that would ever be revealed by the Lord had been previously revealed through one man, whom they recognized as "that servant". The 'wise virgin' company was doing some work, but it was done, not with certainty, boldly and with alertness, but in a dazed manner, as by one almost asleep. They had fear and had respect for what they supposed to be the "higher powers", that is, the political rulers of the world. They did not know just what to do, but were determined to continue watching and doing what appeared to be the right thing. The wise virgins loved the Lord and were anxious to do something to his glory regardless of whether they should ever go to heaven or should live on the earth. They were restrained by Satan's organization from activity, and hence were imprisoned. Then the condition of the slumbering became greater, and even the wise virgin class came near sleeping soundly.

14 Midnight is a dark hour. In 1918 the outlook for Jehovah's people was very dark. In the latter part of 1919 those in line for the kingdom began to awaken and saw it was necessary to arouse themselves and serve Jehovah. "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." (Matt. 25:6) The *Revised Version* reads: "Behold, the bridegroom! Come ye forth to meet him." It was at the Cedar Point convention in 1919 that God's people began to realize that they must do something in serving the Lord. At that convention there were present both the foolish and the wise virgins, as subsequently the facts fully disclose. When the announcement was made that an aggressive work must be started and carried on, many responded with a shout of gladness, and others seemed to be dazed, and yet apparently wanted to get their eyes opened, and get in line; and then all began to search the Scriptures to see what was the real situation. "Then all those virgins arose, and trimmed their lamps."—Matt. 25:7.

15 At that time the lamps of the foolish were burning very dimly and were about to go out because they had no unselfish, heart devotion to the Lord. The lamps of the wise needed trimming, and they needed more oil. The Scriptures were not understood, and, the wise being anxious to understand and see what is the Lord's will, they discerned that they must be wholly and unselfishly devoted to God and serve him. These began to carefully and prayerfully search the Scriptures. *The Watchtower* continued to receive and to convey through its columns the truth to others, and in 1922 the Lord through his channel graciously unfolded to his people that the Lord Jesus Christ, the Bridegroom, was at the temple. The trimming of lamps continued with zeal by the faithful ones, and these, being anxious to know and to do the will of God, became more active and zealous. The joy of the Lord continued to increase with them, and, learning that they must honor God and not man, all such have continued to receive the increasing light from the Lord at the temple.

16 That part of the text which says, "Go ye out to meet him," or, according to the *Revised Version*, "Behold, the bridegroom! Come ye forth," seems to mark the time of the coming out of the faithful prisoners from their condition of restraint where they were held under Satan's organization. They had not understood

the Scriptural meaning of the "higher powers", but believed that they were made up of the political, commercial and religious rulers of the world. Those represented by Ruth and Esther in the prophetic drama thereafter received the truth and were brought out of prison and brought into the temple. In 1922 the faithful ones began to greatly rejoice because they saw the Bridegroom high up in the temple, and on the throne of heaven. They appreciated the fact that they had not been diligent as they should have been in times past, and now they repented and were anxious to go forth to the service doing with their might whatsoever the Lord should show them that they must do. (Isa. 6:1-9) With increasing joy the faithful continued to push forward with the work, shouting the praises of Jehovah and his King. Their joy was in the Lord.

[17] The foolish ones saw the joy of the faithful ones and began to inquire: "Why so much noise in the way of expressing joy?" These foolish ones realized that there was something they lacked, and therefore says the parable: "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." —Matt. 25:8.

[18] According to the *Revised Version* they said: "Give us of your oil; for our lamps are going out." The foolish ones, being moved by selfishness to have a high position in the rulership of the world, had never had the joy of the Lord. They had rejoiced somewhat in the light of truth, which they had received, but when the hard experiences of the World War period came upon them their joy and zeal had grown very low and their lights weak and therefore were about to go out. The announcement that the kingdom and the King were present did not give them much joy and cheer, for the reason that they did not see themselves taken into positions of dignity and power. For fear they might not get a high and exalted position in the rulership of the world they said to the wise ones: "Our lamps are going out; give us of your oil." The foolish were selfishly bent on going into the kingdom, and beginning to realize that they must have more oil, that is, joy, they called upon those who appeared to have an abundance to divide their supply with them. They did not manifest the zeal or enthusiasm for the service of the Lord and his King by those who followed in the footsteps of Christ Jesus. They said to the faithful ones, in substance: "Divide up with us; go fifty-fifty with us; give part of your plaudits to the Lord, that is, do the work you think you must do, and we will let you do the service, but only divide with us the honors," that is, that which brought joy to the foolish ones. These foolish ones would get some joy out of being flattered and being patted on the back and put in positions of honor among men, that they might "strut their stuff" and show themselves as important; and if they could receive that much, such would be encouragement to them that they might continue in the company of the wise. They were not willing, however, to come along and bear the reproaches that were upon the wise and do the menial service. Being more important in their own estimation, they wanted the honors. The foolish ones insisted on having their way, and the following is the language many of them used: "We must have our liberty and do what we consider our duty and privilege, and not at all be bound by the rules and regulations of any organization." The "bellwethers", who led the foolish company, insisted on doing their own way, and the foolish ones that followed their leaders insisted that their "beloved elder leaders" should receive the honor and praise of others and, if they got such "joy", they might go along with the others and enter the kingdom.

[19] Here is clearly shown the "faithful and wise servant" class, pictured by Mordecai and Naomi, in direct contrast with the foolish class, who shortly merged into the "evil servant" class. The facts which have now come to pass and are well known mark these two classes so clearly and distinctly that there can be no doubt about it. The "faithful and wise servant" class replied to the request for oil and said to the foolish ones: 'We cannot divide with you.' The scripture reads: "But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves."—Matt. 25:9.

[20] To paraphrase this verse, the wise, in substance, said: 'We cannot comply with your request. We recognize the Lord Jesus Christ as our Head and Leader, and we don't recognize any man in that position. We will obey the Lord, and the instructions which he sends to his people through his organization. Jehovah and Christ Jesus are our Teachers and our "higher powers", and we are entirely devoted to them and will do with our might what our hands find to do toward the vindication of Jehovah's name. We have no desire or inclination to divide our devotion, honor or service between God and man. The joy of the Lord is our strength, and we take great joy in proclaiming that Jehovah is the only true God, Christ is the King, and that the kingdom is the only hope of the world. We declare his purpose, including the day of his vengeance, and we refuse to compromise in any manner with any creature or any part of Satan's organization.' Had the wise virgins taken any other course they would certainly have been completely set aside by the Lord. Partial activity or partial devotion to the Lord would not be sufficient. The Lord requires of those whom he approves full and complete obedience. (Acts 3:23) The wise refused to divide their oil, and, in doing so, were not acting selfishly, but with wisdom from above, and showing complete devotion to the Bridegroom and his interest.

[21] Further addressing the 'foolish virgin' class, the wise said to them: "Go ye rather to them that sell, and buy for yourselves"; that is to say, 'go to those who, for selfish gain, give you pats on the back, and

oily words, that you might continue to serve; if that is your joy, go and get it. But we cannot give it to you. Buy that oil by the use of your "money", that is, your doctrines and practices of "character development", and the singing of the plaudits of men, and the preaching of what you call "being sweet" and "the developing of love", and by doing all of which you leave out God and the vindication of his name. You may get some "oil", that is, joy, in pursuing that course, but the joy of the Lord you can have only by fully complying with the rules of Jehovah's organization.' The foolish ones were unable to see any gain for themselves by remaining with the "faithful and wise servant" class, and so they separated themselves and went their own way, trying to get some oil in their own way.

22 Many may be in line for the kingdom, but only those prepared, judged and approved by the Lord are permitted to enter the temple and remain there. The foolish were not prepared. "And while they went [(*R.V.*) away] to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut."—Matt. 25:10.

23 The foolish separated themselves from the company of the wise and faithful ones and did not get into the Bridegroom's procession and follow him at the appointed time and at his command. The wise ones were equipped by being unselfishly devoted to Jehovah, and later their light shines more brilliantly in their devotion and obedience to the Lord; and when the Lord came, they "went in", that is, they were permitted by the angels guarding the entrance to pass in. "They . . . went in . . . to the marriage feast." (*R.V.*) That means that they were gathered by the Lord into the temple. The 'wise virgin' company was "caught [away] in the clouds, to meet the Lord in the air". (1 Thess. 4:17) The feast, beginning in 1922, later reached that state of blessedness spoken of by the prophet, to wit, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days [the year 1926]." (Dan. 12:12) "Blessed are they which are called unto the marriage supper of the Lamb." (Rev. 19:9) This text marks the time of the anointing, when the wise ones received from Jehovah the "new name", and when they became the designated witnesses of Jehovah.

24 The text of the parable says that when they went in to the marriage feast, "the door was shut." The shutting of the door does not mean that no more would be admitted to the temple, but does mean that none of the disapproved can enter and therefore to all such the door is shut. No creature on earth is qualified to say that the door to the temple is now shut so completely that none can ever be admitted. After the time of the fulfillment of the parable as stated in verse ten, those pictured by Ruth and Esther were brought in, and certainly they must be approved before they can enter through the gates into the temple. From the time the temple was set up, the door or entrance thereinto has been shut to all lawless or disapproved ones as it is written: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."—Rev. 21:27.

25 The angels of the Lord stand guard at the gates of the temple and prevent the disapproved from entering. (Ezek. 44:1, 2) The Lord's kingdom organization has "twelve gates, and at the gates twelve angels". (Rev. 21:12) The shutting completely of the gate or entrance to the kingdom is a secret of the Lord, revealed to no man, and surely as long as there is any danger of one's being ousted from the temple the way must be open for some other approved one to enter.

26 The judgment at the temple began in 1918. "Afterward came also the other virgins, saying, Lord, Lord, open to us." (Matt. 25:11) The "afterward" would mean any time after the "faithful and wise servant" class entered into the temple and became the custodians of the Lord's "goods" or kingdom interests on the earth, which he graciously committed unto them. The foolish had done nothing to show their appreciation of the Lord and joy in his name, and they had done nothing to his honor during the dark night of the World War period, but, on the contrary, at least some of them had conspired to do injury to the faithful ones, and other foolish ones followed these conspirators. These foolish ones had been "virgins" when the Lord appeared and began his reign, but now they were ravished by the Devil's organization, and thus they lost their virginity, in fact they then became only nominal virgins. (Zech. 14:2) The Devil's crowd went after them, and they fell for the blandishments of Satan's "bunch". Later these nominal virgins came asking the Lord to disregard his fixed rules and let them slip into the kingdom. Their argument is: 'We have been doing work in thy name; especially have we been developing our characters, and surely we have thus served our God, and his service should not be confined to one company. Each one of us should be at liberty to serve in his own way. Open up for us, Lord, and let us in.' "But he answered and said, Verily I say unto you, I know you not."—Matt. 25:12.

27 Those who insisted on separating themselves from the Lord's organization were, on the 5th day of January, 1918, publicly invited to reconsider their rash and foolish course of action in withdrawing from the Lord's organization and to return and take up the service and work harmoniously to the praise and glory of the Lord. (See *The Watchtower* 1918, pages 23, 24.) This invitation the foolish ones rejected, and, instead of accepting, proceeded along their own selfish way. The Lord's angels accompany him at the temple, and there they are used by the Lord Jesus to transmit his message to others. (Dan. 8:14) The foolish class are

pictured as coming to the Lord and asking to be received into the kingdom and in substance saying to the Lord: 'Have we not been burning our lamps in your name, and singing hymns and calling attention to what truths we have heretofore received from thy wise man? And have we not continued our work of developing character as we have done in years past? Have not we been using good words and fair speech and thus getting ready to help you rule the world?' The foolish ones had shown themselves as stubborn and selfish, and the Lord's rule is, "Stubbornness is as iniquity [lawlessness] and idolatry." (1 Sam. 15:23) Worshiping the creature and giving honor to men rather than to God is an abomination in the sight of God. (Luke 16:15) Creature-worship is abominable in God's sight. The Israelites claimed to worship God, and they committed "the sin of Samaria". Likewise the 'foolish virgin' class acted and continue to act. Merely preaching words in the name of the Lord is not complying with the rules that the Lord has laid down. To such foolish ones the Lord by his angels answers and says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:21-23.

[28] Returning now to the parable: Addressing the foolish and stubborn ones, the Lord says: "I know you not." The Lord's dealing with the 'foolish virgin' class speaks louder than words. The Lord has refused to give to the foolish ones the anointing, the "new name", and an understanding of his presence, and of other prophecies, and the privilege of carrying the message to the rulers and to the ruled ones, and the privilege of being persecuted by Satan's organization for the Lord's name's sake. The foolish have been in the dark since they went their foolish way, and their lamps are gone out and give no more light. Not being permitted to enter the Lord's house or temple, these foolish ones must depart to their own place. Is there any reason, Scripturally or otherwise, to conclude that such foolish, stubborn and lawless ones, to whom the Lord says, "I know you not," receive or ever will receive a secondary place in the kingdom of heaven? Is there any Scriptural or other authority for saying that such 'must go through the time of trouble, and, if they will, may be of the great multitude who come out of great tribulation, being before the throne, and there serve God for ever'? The answer must be in the negative, that such conclusion is entirely unsupported by reason and certainly unsupported by any scripture.

[29] All who enter the heavenly kingdom are "called in one hope", and all required to be faithful. God has one way of selecting those whom he takes out as a people for his name, and not divers ways. All must come to the state of complete unity. (Eph. 4:3-6, 13, 14) When the Scriptures plainly show that the Lord has a retinue of holy angels doing service to him, why should a multitude of other creatures, who have been stubborn, disobedient and lawless, at the last moment be forced through great tribulation in order that they may then be transferred to a place of service that the angels now occupy? Such a conclusion is entirely unreasonable.

[30] What do the Scriptures say about those who are lawless? When the Lord uttered this parable, it is manifest he had in mind those only who were once in line for the kingdom and the judgment he would render at the temple, and also had in mind what he had previously said to his disciples: "The Son of Man will send forth his messengers, and they will collect out of his kingdom all the causes of stumbling, and the doers of lawlessness, and will cast them into the furnace of fire: there will be wailing and gnashing of teeth." (Matt. 13:41, *Roth.*) The fact that in the parable Jesus says to the foolish virgins, "I know you not," is sufficient proof that the 'foolish virgins' and the "evil servant", and the 'one-talent servant', are one and the same class. These three parables Jesus spoke in connection one with another.

[31] Concerning the "evil servant" class it is written: "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. 24:50, 51.

[32] Concerning the one-talent servant it is written: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 25:30) These scriptures preclude the conclusion that the foolish virgins could fall back into a secondary class called the "great multitude" or called by any other name and afterwards reach heaven and there serve the Lord before his throne.

[33] In view of the clear distinction between the two classes, the wise and the foolish, Jesus gave the solemn warning to his followers, to wit: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25:13) The words in this verse, "wherein the Son of man cometh," do not appear in the Sinaitic, the Vatican, or the Alexandrine manuscript, and hence are not found in the *English Revised Version*, the *American Revised Version*, or the *Diaglott*. The words "Watch therefore, for ye know neither the day nor the hour", used in the text, refer undoubtedly to the appearing of the Lord Jesus at the temple; and after this great event has taken place, and at that time, those claiming to be children of God but who are not approved by the Lord at his judgment not only fail to see that the Lord has come to his temple, but scoff at the announcement of that great truth,

and refuse the prophecies of God which he is unfolding to those that love him. They decline to participate in the work of declaring his kingdom and his vengeance. It is written that to all such the door is shut, and this condition of shutting the door does not wait until Armageddon. The facts that have come to pass since 1918 with regard to those who have been in opposition to the Lord's organization, and yet have claimed to be in the truth, fully and completely support the foregoing with reference to the foolish virgins. These do not constitute the "great multitude" class mentioned in Revelation seven, and have no relation to the same.

"VIRGINS HER COMPANIONS"

34 The prophet of Jehovah describes the assembling of the royal family in the palace of the great King Eternal, and it seems well to here consider this prophecy in view of the fact that it speaks of virgins. There it is written: "The King's daughter is all glorious within [the palace (*R.V.*)]; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework; the virgins her companions that follow her shall be brought unto thee."—Ps. 45:13, 14.

35 When the Lord Jesus came to the temple, he began his judgment work, and he brings into the temple or royal house his faithful followers, including the approved remnant now on the earth. (2 Thess. 2:1) It is then that he judges the living and the dead. (2 Tim. 4:1, *Diag.*) Those approved and brought into the temple are shown as wearing royal robes; which means that those of the temple are identified as the members of the house of the Lord and therefore as the daughter of the great King Eternal. These are made members of the royal family of Jehovah by adoption through Christ Jesus, who takes the approved ones as his bride. This gathering to the temple begins with the resurrection of the faithful saints who had long slept in death, and then follows the gathering unto the Lord of the faithful living ones, who constitute the remnant. These are described as "in raiment of needlework [in broidered work (*R.V.*)]". This shows that such are no longer prisoners, but are Jehovah's free creatures rendering full allegiance and obedience to God and engaged in his service, giving him all honor and glory. Such faithful and joyful service is an adornment to those gathered to the temple, and thus they are identified as having the approval of the Lord. It is to such that Jehovah says in the language of the prophet: "Awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." (Isa. 52:1, 2) This is the same company to whom the Lord says: "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies; I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." (Hos. 2:19, 20) Those designated in the parable of the ten virgins as wise virgins are included in this approved class.

36 A "virgin" is one completely separated from Satan's organization and fully devoted to God, and this class is not limited to spirit-begotten ones. Having taken their stand openly and completely on the side of Jehovah and his organization, and trusting entirely in the shed blood of Christ Jesus, and devoting themselves unselfishly to the Lord, they are chaste ones, and they defile not their purity or virginity by consorting with the Devil's organization. Says the prophet: 'The virgins her companions that follow her [the bride] are brought forth.' First the bride class is gathered to the royal house, and then, by the Lord's invitation, foreshadowed by Jehu's inviting Jonadab into his chariot, others associate themselves with the Lord's royal house. That means that they go along with and are following after the bride company, which is now represented by the remnant on the earth.

37 The prophetic picture here therefore shows the daughter of the King Eternal, who is made the bride of Christ Jesus, Jehovah's anointed King, gathered to him, and then the Jonadab class brought into company with those on earth who represent the bride. These companions to the bride 'take hold of the skirt of him that is a Jew, saying, We are with you; for we have heard that God is with you'. (Zech. 8:22, 23) In this picture they correspond to Deborah, the companion or nurse of Rebekah, when she went to meet her bridegroom Isaac. (Gen. 24:59; 35:8) The virgin companions did not attempt to meet or to teach the bride company, but, says the prophecy, 'they followed after her.' Likewise Jonadab did not take the reins of the steeds drawing the chariot of Jehu, but he rode with Jehu by Jehu's invitation. In like manner the Jonadab class today do not lead or teach the faithful remnant, representing the bride, but they go along with them, following after them and doing the service of Jehovah. They hear the message from the anointed bride class and take it up and join with them in proclaiming it. (Rev. 22:17) They follow the remnant over the highway to Zion. (Isa. 35:8-10) They once were but are no more prisoners, being now free from the Devil's organization, and they unite themselves under the Lord's organization. When God's chosen people, the Israelites after the flesh, were set free from Egypt and went on the trek to Canaan, other non-Israelites joined them: "And a mixed multitude went up also with them; and flocks, and herds, even very much cattle."—Ex. 12:38.

38 When the remnant of Israel departed from Babylon and returned to Zion, in 536 B.C., a non-Israelite class (Nethinim, meaning "given ones", as helpers) accompanied the Israelites and served with the Israelites. (Ezra 2:43, 58, 70) These Nethinim pictured or foreshadowed the Jonadabs, the ones who are the companions or helpers of the bride class on the earth, represented in the remnant on earth today.

39 Do these companions of the bride come weeping and wailing? Not at all; but, on the contrary, says

the prophecy: "With gladness and rejoicing shall they be brought; they shall enter into the King's palace." (Ps. 45:15) These rejoicing ones are the same ones that have received the mark in their forehead, and no more do they sigh and cry, but rejoice in the Lord. (Ezek. 9:4) With rejoicing they are brought to the Lord Jesus as his "other sheep". "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.

40 With joy they serve the Lord "day and night", that is, continuously, and not only five hours a week. (Rev. 7:15) They do not enter into heaven, but while the bride class, represented in the faithful remnant, is still on the earth, these companions are privileged to work with them and to assist the bride class in the palace or temple service unto Jehovah. The description of the great multitude given at Revelation seven exactly corresponds to that of the companions of the bride class, described in Psalm 45. The prophecies of Jehovah written long ago have been by him kept secret until his due time, and now he wonderfully and graciously unfolds them and makes them clear to those who love and serve him.

41 The Lord Jesus is the good Shepherd of his flock. It is the faithful "little flock" that he brings into the temple and gives them the privilege of service as members of his royal house. Jesus has some "other sheep", and now these he brings forth and permits them to associate with and serve as companions of the little flock on earth. All being under the leadership of the good Shepherd, and all of God's organization, they are "one flock", even as Jesus stated. Jehovah does not put a premium on negligence, stubbornness or filthiness or unfaithfulness by giving such a secondary place in his kingdom. On the contrary, the Scriptures declare that without faith and faithfulness it is impossible to please God. (Heb. 11:6) The great multitude were once prisoners, but now are being set free and brought into the organization of the Lord. It is the privilege of the faithful remnant now on earth to bear the fruits of the kingdom to those who come forth and form the great multitude, and these latter ones as they come forth and enter into God's organization have the privilege and duty to serve as companions to the virgin class, the faithful remnant, and to participate in the service. Therefore at all service conventions and service meetings the Jonadabs should actively engage with the remnant in bearing the testimony to the people of and concerning Jehovah and his kingdom.

42 The Scriptures give the genealogy and the names of faithful men, as well as unfaithful, from Abraham down to the birth of Jesus, dividing them into three separate divisions of fourteen generations each: "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." (Matt. 1:2-17) Those faithful men of old are named with approval because of their faithfulness and their entire devotion to Jehovah. They are not approved by reason of their "character development", as that term has been and is used by many. They were active, vigilant, bold and fearless men. They maintained their integrity toward Jehovah God, and this they did not do by 'honeyed words and soft speech' to all with whom they came in contact. Had they done so, they would not have been assaulted by the Devil's crowd. They had faith in God's promises that he would raise up a seed by which all the families of the earth shall be blessed, and because of such faith they faithfully devoted themselves to Jehovah God. All of them must get life through Christ Jesus as the active Agent and great High Priest of Jehovah. (Rom. 6:23) Now, says the psalmist of those faithful men of old, then called "fathers" (Ps. 45:16): "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." Instead of the earthly fathers of Christ Jesus these faithful men become the children of Christ Jesus, because he, by the will and commandment of Jehovah God, becomes the Father or Life-giver of men and therefore is called "The everlasting Father". (Isa. 9:6) Jesus had no heavenly ancestors, no fathers in heaven, because Jehovah is his sole Father there. Jehovah God raised him from the dead and exalted him to the highest place in his organization, and makes Jesus "The everlasting Father" to those once his earthly fathers, and to all those who on earth ever receive life everlasting. Those faithful men of old preceded the Lord Jesus in the flesh. They could not be virgin companions of the bride class who follow Christ Jesus and his bride, for the reason that they were dead before the coming of the Bridegroom. The Lord in due time raises them out of death, however, and makes them the visible rulers or princes of his kingdom on the earth, and all of Jehovah's organization is one grand harmonious organization, giving service and praise for ever to the name of the Most High.

43 But some may ask, Do not the Scriptures make a clear distinction between the priests and Levites and show that the priests represent the little flock and the Levites those who have a secondary place in heaven, which we called the 'great company'? Did the Lord's goat picture the "little flock", or royal house? and did not the scapegoat picture the "great multitude" or 'those who occupy a "secondary place" in heaven'? These questions must be considered in subsequent issues of *The Watchtower*.

QUESTIONS FOR STUDY

¶ 1. What and where is "Jerusalem, the holy city"? What do the Scriptures say as to requirements of those who compose Jehovah's royal house?

¶ 2-4. In what significant connection was the parable of the ten virgins spoken? What is therein clearly shown as to the application of this parable? That there were "ten" virgins bears what significance? That they "took their lamps"?

¶ 5, 6. Why is the subject of the 'foolish virgins' here considered in connection with that of the "great multitude"? Mention some of the facts already observed as clearly showing that these classes are not identical. What class is pictured by the foolish virgins?

¶ 7. With scriptures, show the distinction between the wise and the foolish.

¶ 8. What was the occasion on which Jesus spoke the parable of the ten virgins? Point out other scriptures foretelling a foolish class and the result of the course of action they would take.

¶ 9. Account for the present clear understanding concerning the class referred to as 'foolish virgins'. Briefly, what classes are referred to as the "great multitude", the "prisoners", and the 'foolish virgins'?

¶ 10-12. Apply the prophetic fact (a) that all the virgins had "lamps". (b) That the foolish virgins, though taking their lamps, "took no oil with them."

¶ 13-15. What is meant by the statement that "while the bridegroom tarried, they all slumbered and slept"? When and how was the prophetic expression of verse 6 fulfilled? Of verse 7?

¶ 16-18. Account for the foolish virgins' not having sufficient oil. Explain their coming to realize this, and their asking the wise virgins for some of their oil.

¶ 19, 20. Paraphrase the answer of the wise to the foolish virgins' request for oil. Justify their answer.

¶ 21. How would the foolish virgins 'go to them that sell, and buy for themselves'?

¶ 22-24. Point out fulfillment of the statement, (a) "The bridegroom came; and they that were ready went in with him to the marriage." (b) "And the door was shut."

¶ 25-29. What did "the other virgins" do, in the parable? In the fulfillment of the parable? Account for, and apply, the Lord's answer to them when they asked to be let in. What is here seen concerning the foolish virgins as to a prospect of having a secondary place in heaven or of becoming a part of the "great multitude"?

¶ 30-33. Compare Jesus' statements of verse 12 here, Matthew 24: 50, 51, and Matthew 25: 30. What does this show as to the condition and position of the foolish virgins? Apply verse 13.

¶ 34-36. Apply the prophetic words, (a) "The King's daughter is all glorious within; her clothing is of wrought gold." (b) "She shall be brought unto the King in raiment of needlework."(c) "The virgins her companions that follow her shall be brought unto thee."

¶ 37-40. With other scriptures in illustration, point out the relation between the approved virgins in this parable and those mentioned in Psalm 45: 14.

¶ 41. What are the facts in which is seen fulfillment of Revelation 7: 15 and John 10: 16.

¶ 42. Explain Psalm 45: 16.

¶ 43. What further questions here appear and call for consideration?

"PROPHECY MADE MORE SURE"

THE author of all true prophecy is Jehovah. In days of old men who were devoted to Jehovah were permitted to make a record of prophecy and to give utterance to the same, but no man could ever properly take credit to himself for writing prophecy. The same is true relative to interpreting prophecy; and for this reason no creatures could have an understanding of prophecy until God's due time to reveal the understanding thereof. "Knowing this first, that no prophecy of the scripture is of any private interpretation. 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: 20, 21) When Jehovah's time comes to unfold his prophecy, he causes those who are devoted to him to clearly see that all prophecy makes paramount these great truths, to wit: That Jehovah purposes to vindicate his own holy name; and that he will perform that purpose by and through his beloved loyal and faithful Son, Christ Jesus. One of God's officials, Lucifer, had become a traitor (Satan) and had brought great reproach upon Jehovah's name, and now God would make The Logos, Christ Jesus, his highest official and Vindicator.—Isa. 14: 12-14; John 1: 1.

Jehovah caused his law and prophecy to be written. His law is written in plain language, that can be understood by his creatures. Prophecy he caused to be written so that it can be understood only in God's due time, and then by those who love him. The apostle Peter wrote to the followers of Christ Jesus under inspiration and authority from Jehovah God given to him by Jesus Christ. (2 Pet. 1: 1) Peter was one of the witnesses to the transfiguration vision on the mountain, and it is of importance to note that he mentioned that vision in connection with the matter of interpreting prophecy. This throws light upon the time for understanding prophecy.

The record, at Matthew 17: 1-6, concerning the transfiguration, is: "After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias [Elijah], talking with him." Beholding the inspiring vision, Peter, addressing the Lord Jesus, suggested the building there of three tabernacles; but this request was apparently entirely ignored by the Lord. "While he [Peter] yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid."

It now appears that the transfiguration was a prophetic tableau giving testimony to the high office of Jesus and foretelling greater things to come to pass thereafter. That transfiguration being a prophecy, its true meaning and importance would appear to God's people only in God's due time to interpret the same and make it plain. Greater light is given to God's people at the end of the world, where we now are, and after Christ Jesus is enthroned as the invisible Rightful Ruler of the earth. (1 Cor. 10: 11; Ps. 2: 6) For many years it has been known that Moses was a type of Christ Jesus, but not until Jesus' coming to the Lord's temple (spiritual), in A.D. 1918, was it known that what Moses wrote applies particularly to the Lord Jesus and his people while at the temple.

Only in recent years and since his coming to the temple has it been known that Christ Jesus is that great Prophet foreshadowed by Moses and to whom the faithful remnant of Christ's followers yet on earth must now be specially obedient or, failing or refusing to, be destroyed.—Acts 3:21-23.

Jesus, with three of his faithful followers, was in the mountain, but Jesus is the only really important one that was there. He was the one who appeared with his 'face shining as the sun and his raiment white as the light'. Clearly that would picture Christ Jesus at the time when Jehovah God placed him on the throne as the world's Rightful Ruler and Jehovah's mighty Vindicator. That enthronement of the Lord Jesus took place in 1914. His coming to the temple as the great Judge was in 1918. (Mal. 3:1-3) Therefore the transfiguration vision pointed forward to God's time to inaugurate his kingdom with Christ Jesus on the throne and as his mighty Judge and Vindicator. The unfolding and understanding of the vision could not come until the prophecy had begun to have fulfillment; hence God kept it a secret until his due time to fulfill and make known the prophecy.

The record, at Matthew 17:3, says: "And, behold, there appeared unto them Moses and Elias, talking with him." Of course, Moses and Elijah were not actually there present, because they were dead and the resurrection had not yet begun; but Jesus, who was to be "the firstborn from the dead" (Col. 1:18), was actually there. Hence Jesus called what happened a "vision": "and as they came down from the mountain, Jesus charged them, saying, Tell the *vision* to no man, until the Son of man be risen again from the dead." (Matt. 17:9) The vision disclosed Moses and Elijah talking with Jesus, and that would clearly indicate in the tableau that those men had done certain things in the past which foreshadowed greater things that Jesus would do. Moses wrote much of the prophecy of God, and Jesus on another occasion said, "Moses . . . wrote of me." (John 5:46) Moses' appearance in the vision, talking with Jesus, was equivalent to saying that the law, which Moses received of Jehovah to deliver to the Israelites, applies specifically to Christ's followers, who are spiritual Israelites; also that the covenant of God given to the ancient Israelites on the plains of the land of Moab by the hand of Moses foreshadowed a later covenant, the covenant of faithfulness for the kingdom of heaven, which covenant God makes through Christ Jesus the Greater Moses and with his followers who are called to the kingdom; also that those who will enter the kingdom must faithfully perform that covenant of faithfulness; and that when Christ Jesus, the Greater Moses, comes to the temple, then every soul of the spiritual temple class must be wholly obedient unto Christ Jesus or else be destroyed. This conclusion is clearly supported by Peter's words at Acts 3:21-23, and these truths God's faithful remnant on earth learned and began to appreciate after the Lord Jesus' coming to the temple in glory and power.

Elijah wrote certain prophecies and performed certain prophetic work. This foreshadowed Christ Jesus and a work Jesus would do, which work was preparatory to the coming of God's "messenger of the covenant" to the temple of God. (Mal. 3:1-3) That work had particularly reference to the restoring of the great and important doctrines concerning the kingdom of God. These truths had been delivered to the Israelites and to the apostles after Jesus' first coming, but had been lost sight of after the death of the apostles and were hid until the Lord Jesus turned his "face", his attention, to the things of the earth a short time prior to his coming to the temple in 1918. That this is the correct conclusion is shown by the conversation that took place between Jesus and the disciples immediately after the transfiguration, to wit: "And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things." (Matt. 17:10, 11) John the Baptist had just recently finished his work, and the prophetic work done by Elijah was fulfilled in a miniature way by John, who, as the forerunner, announced the coming of Jesus at his first advent. But the work foreshadowed by Elijah was performed in a complete way by the Lord Jesus immediately preceding the time of his coming to the temple in 1918. That work began about A.D. 1874-1878; and, having performed this work thus prophesied, Christ Jesus, as Jehovah's "messenger of the covenant", suddenly or straightway came to the temple in fulfillment of Malachi's prophecy (3:1-3).

The appearance of Moses and Elijah in the prophetic transfiguration had no relationship whatever to the resurrection of the dead, because there is nothing either directly or indirectly said about resurrection. Men who have tried to uphold the false doctrine of the immortality of human souls and that "there is no death" have grabbed this transfiguration scene as recorded and used it in their attempt to prove that Moses and Elijah were alive at that time. But others that opposed such false doctrine and that attempted to answer it were led into the error of concluding that Moses and Elijah referred to the future resurrection of the faithful prophets of old and to the 'change' of the faithful followers of Christ Jesus "in a moment, in the twinkling of an eye". (Heb. 11:35, 39, 40; 1 Cor. 15:51, 52) It is true that Moses is dead and must await the resurrection, and that Elijah was taken up in a fiery chariot by a whirlwind; but that does not relate to the transfiguration scene.

The overshadowing important part of the transfiguration vision was the announcement by the voice from heaven that the Lord Jesus is the approved One of Jehovah and the One who is the Chief Officer of Jehovah for the vindication of God's name. The voice

out of the cloud said: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5) Here is in substance the emphatic statement from Jehovah God that Christ Jesus is the great High Priest, Judge and King, to whom all creation must render absolute obedience, because God in due time would send Christ Jesus to be his Vindicator and to carry out all his purposes and this would be done when Christ Jesus is enthroned as the Ruler and the Judge of the world. The overshadowing cloud out from which the voice spoke symbolically showed the presence of Jehovah, and the fact that the cloud overshadowed the three disciples, who were witnesses, also suggests that the fulfillment of this prophetic vision would take place at the time of the second presence of the Lord. The words which the three disciples heard expressed by a voice out of the cloud would mean that Christ Jesus had maintained his integrity toward Jehovah. The fact too that Jesus warned them that they were to tell the vision to no man "until the Son of man be risen again from the dead" shows that the exaltation of Jesus to the position of honor would be after his resurrection, to which facts the apostles subsequently testified.—Phil. 2:5-11; Heb. 5:7-9.

At 2 Peter 1:13-15 the apostle urges God's faithful ones to "make mention of these things". (*Diaglott* version) Clearly the things to make mention of are the coming of Christ Jesus to the temple as God's great Vindicator and Judge, and the necessity of full and complete obedience to his commandments. It is at this point that the apostle introduces the transfiguration vision and emphasizes its importance by saying: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—2 Pet. 1:16-18.

Then the apostle adds: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Peter 1:19) Did Peter mean that the word of prophecy is more sure than the transfiguration vision? Or did he mean that the prophecy was more sure than the apostle's (his own) declaration concerning that vision? Or do his words convey the meaning that prophecy is made more sure by reason of the transfiguration's thus having been given? These questions must be answered in the light of and in full harmony with other scriptures now understood.

If the prophecy previously written was "more sure" than what is taught by the transfiguration vision, then why should Peter stress the importance of the transfiguration vision and the necessity for others to make mention of it? If the prophecy was more sure than Peter's declaration concerning the vision, then it does not appear that there was any necessity for calling attention to it unless it was to establish the truthfulness of Peter; and surely that was not necessary. Clearly the correct meaning of Peter's words is that the transfiguration vision is a corroboration or confirmation of what the prophets of old had written at God's dictation; and that when the time had arrived for the fulfillment of the prophetic transfiguration vision, then would be the time when the prophecies of old written by holy men of old could be understood. This conclusion is supported by the rendering of 2 Peter 1:19 by the *American Revised Version:* "And we have the word of prophecy *made more sure.*"

Peter's argument is this: The prophets of old wrote concerning the Messiah's coming in power and glory, but now here is a vision of that glorious coming, and three of us were eyewitnesses to this vision which speaks of the 'coming of the Lord Jesus in power and glory'. To emphasize the matter Peter declares that this is not a cunningly devised fable that has been concocted by the three apostles or others, but that it is the truth and it confirms, supports and makes sure what the prophets of old have written. The *Diaglott* reads: "And we have the prophetic word more confirmed"; that is to say, corroborated, strengthened and made certain. The words used by Peter could hardly be said to draw a comparison between the importance of the prophecies written of old and that of the transfiguration scene.

Peter had previously quoted the scripture: "The word of [Jehovah] endureth for ever." (1 Pet. 1:25) Now he says in substance, The transfiguration vision corroborates the prophecy, and when the vision is fulfilled the prophecy will be understandable. Peter knew that the fulfillment of prophecy is absolutely certain, because he was familiar with the scripture in which Jehovah said: "As I have purposed, so shall it stand"; "I have purposed it, I will also do it." (Isa. 14:24; 46:11) Nothing could add to or take away from that Word of God, but it could be confirmed or corroborated by the vision which was given in the mountain. Concerning confirmation of things written Paul wrote: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the holy [spirit], according to his own will?" (Heb. 2:3, 4) The confirmation that was given by the transfiguration scene would strengthen the faith of those who waited and looked for the coming of the Lord Jesus in power and glory.

The followers of Christ Jesus must have some knowledge as a basis for faith. Until God's due time to give them an understanding of prophecy's meaning they must keep in mind God's law and prophecies, includ-

ing the transfiguration scene. This is shown to be the fact, because Peter says to them: "And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1:19, *A.R.V.*

What is the meaning of the words "till the Day dawns"? (*Moffatt*) Manifestly these words mean the beginning of the "day of Jehovah". That day had its beginning when Jehovah placed his King Christ Jesus upon his throne in Zion, which took place in 1914, and when he was sent forth to rule amidst his enemies. (Rev. 11:17, 18; Pss. 2:6; 110:1, 2) It appears that Peter did not expect prophecy to be understood in his day, nor during the life of the men who lived at that time, but that the Word of prophecy and the corroborative testimony concerning the same as given by the prophetic transfiguration vision would be unto the followers of Christ Jesus as a light in a dark place shining for their guidance. This condition of little light would continue until the "day dawns", at which time there would be a change and hence greater light and clearer understanding. In the meantime he urged his brethren to be watchful and diligent in doing with their might what their hands found to do. If they would be diligent in doing these things mentioned by him they would never fall. (2 Pet. 1:5-7) They must continue to keep in mind that God has given his word that he would send his King in due time and that they were to look forward to the kingdom and to hold firmly to their hope which God had set before them, and that they must keep themselves separate and distinct from the wicked world. If they should become negligent and indifferent they would become blind and even forget that Christ Jesus had died for them and that they were cleansed from sin, and that hence they could not see afar off concerning the coming of the King and his kingdom.

When the "day dawn", that is, when the day of Jehovah should arrive, would all then see clearly? Not all who had once believed on the Lord, but only those whose heart devotion is to God and his kingdom. Says the apostle: "Until... the day star arise in your hearts." 'Day Star' here means the 'Morning Star', which is Christ Jesus, the glorious King. "I Jesus . . . am the root and the offspring of [King] David, and the bright and morning star." (Rev. 22:16) The rising of the "day star" seems clearly to relate to his coming to the temple in 1918, and his sending forth his angels to direct the course of action to be taken by those on the earth who are wholly devoted to God and his kingdom. The prophecies of the Scriptures are directed to the true church and were written aforetime for the comfort of those devoted to the Lord at the time of his appearing. (1 Cor. 10:11; Rom. 15:4) God caused the prophet Balaam to truthfully say: "There shall come a Star out of Jacob, and a Sceptre shall rise out of [spiritual] Israel." (Num. 24:17) Christ Jesus is "the Bright and Morning Star", who proclaims the new day, and it is to those whose heart devotion is to God and his King that the Lord makes known the meaning of his prophecy, and they see. The word "star" signifies or applies to a *prince*, which title is one of the titles given to the beloved Son of God. He is the "Prince of Peace", upon whose shoulder rests the government of the world. (Isa. 9:6, 7) Those whose heart devotion is to the King and Prince and who are anxious to obey him are the ones that are favored by receiving an understanding of the prophecies written in olden times. If a man's heart is not fully devoted to the King he cannot understand and appreciate prophecy.

Since Jehovah by his inspired apostle instructed his faithful ones to take heed to "the word of prophecy made more sure" and to take heed thereunto "until the day dawn, and the day star arise in your hearts", who are or where are those so-called "Christians", good churchgoers, that say that the "Old Testament" and its prophecies were fulfilled at or shortly after Christ's first advent, and that it is not necessary to study the prophecies thereof, but all the Christian needs is the "New Testament"? According to the apostle Peter, such so-called "Christians" do not "do well", but are "blind, and cannot see afar off".

LETTERS

"YOU DO NOT NEED ANY NOTE FROM ME"

DEAR BROTHER RUTHERFORD:

While realizing your time is precious, yet I can not refrain from writing you these few lines and making you partaker of the Lord's blessings on us while witnessing.

The period from July 30 to August 6 was set aside for field work in the town of Kozane, together with two other brethren. During all week we placed many books, but, on the last day, when we were ready to return home, we were arrested and brought to the police station and then with threats we were sent under custody to the public prosecutor.

The policeman who escorted us handed to him the prohibitive decree of the State concerning our books, and the public prosecutor said that he would give the judicial determination in the afternoon. In the meantime they let us go free.

In the afternoon the public prosecutor called the policeman and said to him: "You brought me these men to sentence? Oh that all Greece were like these people! There are no other people doing Christ's work. The clergy are deceivers and hypocrites. You should protect these people and not harass them."

Then I thought it would be good to ask him to give us a written note, that the policemen may not drag us so often to the police station, but he said, "These books are free to circulate and you do not need any note from me, and if they arrest you they will bring you to me. Who am I that I should stop the circulation of the books of Judge Rutherford, which contain the whole truth of the Bible?"

We said to him good-by, and we wished him the Lord's blessing since he took his part on the side of Jehovah. So with much enthusiasm and with great joy for the Lord's blessings and protection we returned home.

Your fellow witness,

JOHN CATSALIS, *Greece.*

THE NATION OF JEHOVAH EXCEPTED

DEAR BROTHER RUTHERFORD:

I just can't keep still, and, even though I know I will be intruding upon your valuable time, must write to tell you how enthusiastically we received the new Testimony card and the *Government* booklet.

What a turn the attack against the enemy has now taken! Never in my recollection during the past twenty four years have the Lord's people had such ammunition, such a direct attack against the real and directing part of the Devil's organization on earth.

The latter part of "Hiding the Truth", beginning with "Conspirators", is so clear and direct, and, taken in connection with "Government", the most pointed shot yet, that certainly "now", "with the issue so clearly and sharply drawn," the remnant will rejoice in going forth with greater zeal, assurance and boldness than ever before.

In the light of what has now been written concerning the Roman Catholic hierarchy, might we not expect such further light from the Scriptures concerning this "beastly thing" that has now deceived all the nations of earth, the nation of Jehovah "alone" excepted, as will further enthrall and enrapture the Lord's people?

Wishing you the continued favor and rich blessing of Jehovah our God as you so faithfully serve him, I am

Your fellow worker in the kingdom,

OSCAR H. STANGE, *Maryland.*

NOW UNDERSTAND JUST WHY

DEAR BROTHER RUTHERFORD:

Greetings to you in Zion!

I know that you are a very busy person, but I wanted to take some time to tell you of my gratefulness to Jehovah God and to his Vindicator, Christ Jesus, for the wonderful light that the Higher Powers are giving to the people for his name at this time, as I listened to the timely message you gave on June 2 as you gave to us a clearer understanding of how Jehovah God will vindicate his holy name. And now in *The Watchtower* the voice of God comes in this prophecy of Habakkuk, that we might know more of Jehovah's purpose.

The understanding of this prophecy surely is wonderful comfort and encouragement to his people, because we are able to understand just why Jehovah is permitting the overt acts to come against his people. All the persecutions that we receive at this time pale into insignificance when we can catch these glimpses of his mighty power in Armageddon, and how at that time Jehovah tells us to "enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast"; showing the wonderful protection Jehovah gives to those who love him.

My heart gives thanksgiving to Him, who has stooped so low as to let one like me, at one time alienated from him, to have this glorious hope set before me and to offer me the privilege to go among my fellow mankind and sing forth the glories of that glorious name. Oh, how thankful I am that we have another period of praise set aside that all his people united together may go forth as a solid wall insurmountable against the enemy, and able to lift high the banners of Truth! It is, my dear brother, a 'fire in our bones' that we cannot keep still, but must carry this to others that they may catch the singing of that song.

Daily my prayers ascend on high on your behalf, that you will be able to continue as the fearless leader that you are. Your leadership is an incentive for me to press on, knowing by your example that a creature in the flesh can do the things Jehovah has asked of his people. I give thanks to Jehovah for such examples, that I may be able to run my race successfully and not be one just beating the air.

May the God of heaven bless you and keep you in his loving care and continue to lead us by the still waters to graze in the green pastures.

Watching in the tower for more precious food from the Lord's bountiful table, I am

Your sister in the King's ranks,

MARIE OBERG, *Washington.*

PRAYED FOR, AND RECEIVED

DEAR SIR:

I have read all your books and pamphlets explaining the Bible, and want to express my sincere gratitude for the wonderful service you have given to the people.

I am twenty-two years old, and was a very good church member, taught a class of boys in Sunday school. I acquired all the so-called "knowledge" that the church teaches, but it seemed as though I was groping around in darkness; it all seemed as though it was just repeating an old story, until I got hold of some of your books; then I realized the beautiful foreshadows of the Scriptural stories. I could not teach the true meaning of these Scriptures to my students (I could not teach one thing and believe another); so, after reading "Flee Now", I denounced my church. I have opened my parents' eyes, and many of my friends are understanding. I have prayed for an understanding of the truth, and have received it. Soon I shall go out in the work. Again I want to thank you for the wonderful truth and clear understanding you are giving the people.

With all praises to Jehovah God, and hoping that I shall always be a faithful witness, I remain

Brotherly yours,

WILLARD ELSING, *Kansas.*

SERVICE APPOINTMENTS

T. E. BANKS

Free Union, Va.	Nov.	5	Southern Pines, N. C.	Nov.	20
Shores, Va.	"	6	Sanford, N. C.	"	21
Petersburg, Va.	"	7	Chapel Hill, N. C.	"	22
Sweet Hall, Va.	"	8	Enfield, N. C.	"	23
Norfolk, Va.	"	9, 10	Rocky Mount, N. C.	"	24
Boydton, Va.	"	12	Farmville, N. C.	"	26
Lynchburg, Va.	"	13	Tarheel, N. C.	"	27
Roanoke, Va.	"	14	Bishopville, S. C.	"	28
Salisbury, N. C.	"	15	Cope, S. C.	"	29
Asheville, N. C.	"	16, 17	Savannah, Ga.	"	30
Lawndale, N. C.	"	19	Taylors Creek, Ga.	Dec.	1

M. L. HERR

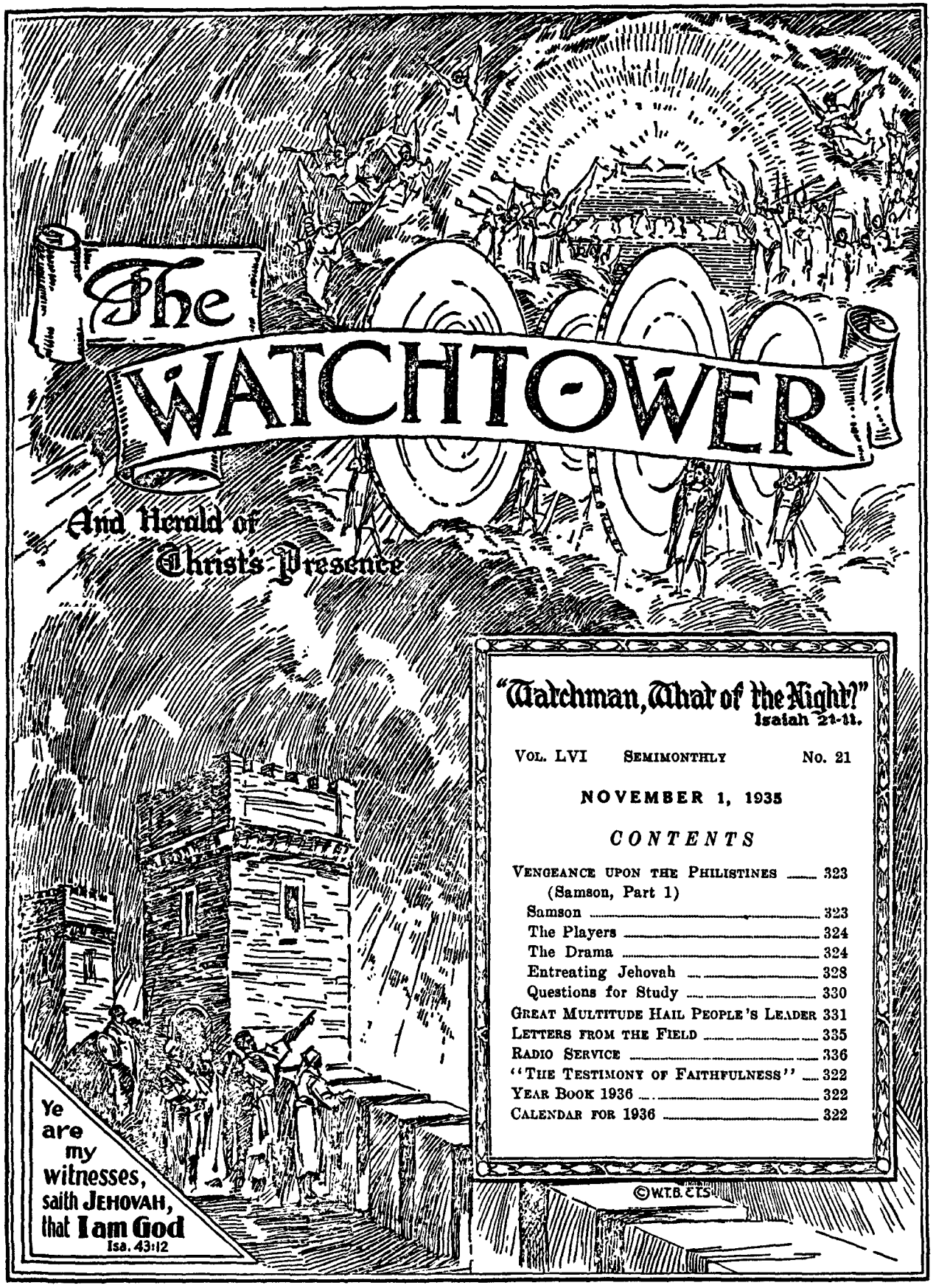
Collins, Mo.	Nov.	1	Lebanon, Mo.	Nov.	16
Lowry City, Mo.	"	2	Ava, Mo.	"	17
Clinton, Mo.	"	3	Billings, Mo.	"	19
Archie, Mo.	"	5	Larussell, Mo.	"	20
Nevada, Mo.	"	6	Carthage, Mo.	"	21
Arcola, Mo.	"	7	Alba, Mo.	"	22
Golden City, Mo.	"	8	Joplin, Mo.	"	23, 24
Ash Grove, Mo.	"	9	Monett, Mo.	"	26
Springfield, Mo.	"	10, 11	Verona, Mo.	"	27
Bolivar, Mo.	"	13	Protem, Mo.	"	28
Halfway, Mo.	"	14	Dora, Mo.	"	29
Buffalo, Mo.	"	15	Crider, Mo.	"	30

A. H. MACMILLAN

Farwell, Tex.	Nov.	1	Cyril, Okla.	Nov.	14
Amarillo, Tex.	"	2	Chickasha, Okla.	"	15, 16
Pampa, Tex.	"	3	Oklahoma City, Okla.	"	17, 18
Grand, Okla.	"	5	Tecumseh, Okla.	"	20, 21
Texola, Okla.	"	6	Chandler, Okla.	"	22
Clinton, Okla.	"	7	Drumright, Okla.	"	23
Dill, Okla.	"	8	Tulsa, Okla.	"	24, 25
Hobart, Okla.	"	9	Muskogee, Okla.	"	27, 28
Altus, Okla.	"	10, 11	McAlester, Okla.	"	29, 30
Chattanooga, Okla.	"	13	Atoka, Okla.	Dec.	1

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 10 o'clock a.m., Thursday, October 31, 1935, at which the usual annual business will be transacted.



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

VOL. LVI SEMIMONTHLY No. 21

NOVEMBER 1, 1935

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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 wilfully 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. It arranges systematic Bible study for its readers and 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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"THE TESTIMONY OF FAITHFULNESS" PERIOD

Appropriate to the covenant of faithfulness for the kingdom into which the approved ones are taken, the nine days, December 7 to 15 inclusive, of special action in unity have been designated "The Testimony of Faithfulness". Those anointed ones who will be faithful unto death will be found diligent during that period in advancing the testimony of Jesus Christ as commanded by Jehovah. All present Jonadab brethren will faithfully join in, thereby maintaining their integrity toward the Lord. All together will concentrate on placing the latest book and booklet, *Jehovah* and *Government*, with everyone contributing 25c. Previous testimony periods emphasize the wisdom and helpfulness of thinking, planning and arranging now for your sharing in this one as largely as you can. All the faithful will bestir themselves. The usual report thereon of work you do will be submitted, direct to this office if you are not under supervision of one of our branch offices.

YEAR BOOK 1936

The *Year Book*, including the annual report of the activities of Jehovah's witnesses throughout the earth, is nearing completion and will go on the press shortly. All those devoted to the Lord, including the remnant and the Jonadabs, will be anxious to read this report and to have the benefit of the year text and the daily comments on the daily texts. Only a limited number of these can be published, and therefore the cost of publication makes it necessary for us to receive fifty cents a copy for this book. Orders sent in early will enable us to know how many to manufacture. Please place your orders as soon as convenient. Each company of Jehovah's witnesses and the Jonadabs may send in orders through the company secretary. Your early attention to this will be appreciated.

CALENDER FOR 1936

The text "For Jehovah and for Gideon" (Judges 7: 18, *A.R.V.*) is appropriate for Jehovah's publishers, and therefore it will be used for 1936 the same as for 1935. Calendars are being prepared for those who desire them. The same illustration will be used; however, the general design and appearance will be different, the calendar pad, of course, for the year 1936. The companies and individuals will please send in orders as soon as possible, for the number required for 1936, as we wish to print only what are required. The price will be, for single calendar, 25c; for lots of five or more, 20c each.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI NOVEMBER 1, 1935 No. 21

VENGEANCE UPON THE PHILISTINES

(SAMSON, PART 1)

"Thus saith the Lord GOD, Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; . . . I will execute great vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay my vengeance upon them."–Ezek. 25: 15, 17.

JEHOVAH inflicts punishment upon his enemies that his name and his Word may be vindicated. All must know that Jehovah is supreme, above all, and before whom there is none. Those creatures who set themselves up against God and try to interfere with the execution of his purpose are proud and presumptuous. Pride and covetousness caused the downfall of Lucifer and made him "that old Serpent", who opposes God. All who set themselves up in opposition to God are the seed of the Serpent. All such are proud, insolent and covetous, and their end is destruction. Jehovah makes known his supremacy by punishing the proud. "He divideth the sea with his power, and by his understanding he smiteth through the proud." (Job 26: 12) "Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished." (Prov. 16: 5) "The Lord will destroy the house of the proud." (Prov. 15: 25) The proud are those that conduct themselves with insolence before the Lord. All who oppose the execution of Jehovah's purposes are proud, insolent and presumptuous.

[2] Men have ignorantly reproached God and defamed his holy name by charging that God maliciously caused the Israelites to smite and destroy the people of other nations. Jehovah caused a destructive war to be waged against the Amalekites and other like people because they attempted to prevent God's chosen people from carrying out his purpose of having them enter the promised land. Others have erroneously said that the Amalekites, Philistines and other like people were under the sentence of death and therefore to cause them to be executed was no injustice to them. Such conclusion could not be correct, for the reason that only Adam was under sentence of death and all his offspring inherited death. Had God caused the Israelites to slay the Amalekites, Philistines and others merely because they were under the sentence of death, then all other people would long ago have perished for the same reason. Some of the human race have been greatly blessed by Jehovah and they were subject to death by inherited sin just the same as the Philistines. There was a different reason for causing the Philistines to be destroyed.

[3] From the time of the rebellion of Lucifer Jehovah announced his purpose to vindicate His name, and this he could not do and at the same time permit his enemies to continue to live. All creatures that have opposed Jehovah in carrying out his purposes have thus proved themselves the enemies of God. The Israelites were the people chosen for Jehovah's purpose and were commanded by Jehovah to do certain things. The Amalekites, Philistines and others purposely and wickedly tried to prevent the accomplishment of God's purpose concerning his chosen people, and to that end assaulted and fought against the Israelites, and therefore they fought against God. The Amalekites fought against Israel to hinder that people from reaching the promised land, and for this reason it is written: "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven." (Ex. 17: 14) The Philistines were a part of the seed of the Serpent which fought against the Israelites and endeavored to thwart God and his purposes concerning them.

[4] The reason for inflicting punishment upon the ancient people that opposed the Israelites can now be seen and appreciated by those who are devoted to Jehovah. The Israelites being God's chosen people, the things that happened unto them were typical of greater things to come to pass thereafter, "and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10: 11) God's people must at all times keep in mind the inspired statement, to wit: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Rom. 15: 4.

SAMSON

[5] The Biblical book Judges, chapters thirteen to sixteen inclusive, contains a record of Samson and his acts, chief amongst which are these: The slaying of

a lion with his bare hands; the slaying of thirty Philistines; the breaking of the strong cords with which he was bound; his battle with the Philistines, using as his weapon the jawbone of an ass; the carrying away of the gates of the town of Gaza; and finally the pulling down of the Philistines' temple, resulting in the death of thousands. Those exploits of Samson modern critics denounce as a myth and entirely discredit the Bible record thereof. Others who have had a desire to believe the Bible account of Samson have concluded that the record was made merely to teach Christians certain lessons of character development and stability. Both of such conclusions are erroneous. The fact that the record is made in the Word of God is conclusive proof that it is not a myth, but is genuine, made by the direction of the Most High, and that it relates to his unchangeable purpose. Furthermore, said record was not made merely to teach certain lessons as examples to be followed by others, but according to the divine rule it was written aforetime for the specific benefit of those upon whom the ends of the world are come, that they might have hope.

6 Jehovah's record of Samson and his exploits is the record of a prophetic drama, enacted and recorded for the purpose of showing the remnant of God's people now on the earth the certainty of his vengeance to be shortly executed upon God's enemies. The Philistines were a part of the seed of the Serpent, and therefore the enemies of God. The Philistines despitefully expressed their wicked opposition to God in attempting to destroy his chosen people the Israelites. That opposition and wicked hatred against God's people by the Philistines began in Isaac's day and continued until the Philistines perished from the earth. (Gen. 26: 18-21) David gained the great and decisive victory over the Philistines on two occasions, concerning which Jehovah's prophet makes mention long thereafter, and which two occasions were the battle at Mount Perazim and the battle at Mount Gibeon. (2 Sam. 5: 18-25) Long after the Philistines had been completely defeated, disgraced and destroyed as a nation Jehovah caused his prophet Ezekiel to prophesy and say: "Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; . . . I will execute great vengeance upon them." (Ezek. 25: 15-17) Jehovah then adds that he will express his vengeance against the Philistines that "they shall know that I am the Lord". This prophecy of Ezekiel, written long after the Philistines had been signally defeated, shows that what came to pass upon the Israelites in connection with the Philistines foretells some great and important event to take place at the end of the world, where we now are, and at which time, God declares, all shall know that he is Jehovah the Most High. With confidence we now look for an understanding of Samson and his exploits as recorded in the divine record.

THE PLAYERS

7 To aid in the study of this prophetic drama of Samson the prominent players are here first noted, the part that each one played, and what that prophetically represented. Manoah, the father of Samson, in this drama representatively stood for Jehovah God; Manoah's woman or wife there played the part representing God's woman, that is to say, his universal organization, which gives birth to the children of the Lord who compose his royal house.

8 Samson there represented the children of Jehovah God, wholly devoted to him, and who continue faithful unto death.

9 "A young lion," which Samson slew with his bare hands, first stands for justice, and then plays the part of the so-called Protestant clergy, who oppose God's message and despitefully use his messengers.

10 The Philistines in the drama played the part representing the Roman Catholic Hierarchy in particular, and generally all who under the influence and power of the Hierarchy conspire, consort with them and act in the persecution of God's people. The parts represented by the other players will appear as progress is made in the examination of the divine record of the drama.

THE DRAMA

11 The day of cruel persecution of God's people is now here, and the goodness of our Father is further manifested toward those who love and serve him in giving them an understanding of these prophetic pictures to the end that the remnant may continue patiently in their service and well-doing, so they may have comfort of the Scriptures, and that their hope may be strong, and that they may continue giving praise to Jehovah. It seems well, therefore, that consideration be prayerfully and carefully given to the entire Biblical account as set forth in Judges, chapters thirteen to sixteen inclusive, and which the student will do well to carefully read in connection herewith.

12 The Israelites were the covenant people of God and had agreed to do his will, and in this they foreshadowed those in the domain of "Christendom", who profess to believe in the Lord Jesus Christ and to serve Jehovah God, and who are therefore in an implied covenant to do the will of God. "And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years."—Judg. 13: 1.

13 Likewise "Christendom" has walked in the evil way, disobeying God's commandments, and has done the bidding of Satan, indulging in politics and such like things, and in looking after things for her own selfish interests. "Christendom" has convinced herself that she is in the right, but "Christendom" has gone in the wrong way. "The way of a fool is right in his own eyes." (Prov. 12: 15) "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14: 12) "The right-

eous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness."—Prov. 21: 12.

[14] God had forewarned the Israelites that he would deliver them into the hand of their enemies if they were unfaithful to their covenant, and now they were under the dominating power of the Philistines, which people ill-used the Israelites. The Philistines were not descendants of Shem, but of Ham, and migrated from Egypt and occupied the territory along the coast of the Mediterranean, being on the west of the territory which God had assigned to the Israelites. (Gen. 10: 6, 13, 14; Amos 9: 7) The Philistines were a commercial people doing business on the sea. They were greedy, harsh and cruel. They were the children of the Devil, represented him, and did the bidding of that wicked one whether they knew it or not. As God permitted the Devil to remain and continue to exercise power over man, so God left the Philistines in Palestine as a test to the Israelites and thereby afforded the opportunity for them to prove their integrity toward Jehovah, which the Israelites must do by steadfastly resisting the Philistines. They could not compromise with the Philistines and maintain their integrity toward God. (Judg. 3: 1-4) This is in line with what God said to the Devil and to Pharaoh, who stood for and represented the Devil. (Ex. 9: 16) Since the foregoing utterance by the prophet Ezekiel was prophetic, referring to some time thereafter, and such prophecy is fulfilled at the time of the end of the world, where we now are, it is to be expected that God would show his people some physical facts that fit and which therefore prove the fulfillment of the prophecy.

[15] The chief purpose of the fulfillment of prophecy is the vindication of Jehovah's name; hence the Lord causes the fulfillment of prophecy within a period of time when it pleases him to express his vengeance against his enemies. The Philistines had been brought out of Egypt and into the land of Palestine; thus they pictured a people who outwardly appeared to have come out of the world, as Egypt pictured the world, and which people professed to be worshipers of God but in fact are the children and worshipers of the Devil. They are the ones hypocritically pretending to serve God and who bitterly oppose and persecute the true people of God. The indisputable historical evidence proves beyond all doubt that the Philistines pictured particularly the Roman Catholic Hierarchy; and it seems well to here set out some of the evidence, which evidence may be found in the leading encyclopedias of the world.

[16] The Roman Catholic organization boldly claims to have come out from the world, symbolically pictured by Egypt, and that it is the representative of God and Christ Jesus, and said organization operates under the style and name of a religious organization. The visible body that rules the Catholic church organization is the Roman Catholic Hierarchy, with its headquarters at Vatican City, Rome. The word "hierarchy" means dominion and authority in sacred things. (Webster) The Roman Catholic Hierarchy is composed of a body of men called "ecclesiastics", and which body of men constitute a form of government, which government exercises authority over others who associate themselves with the Catholic church organization; and the Hierarchy attempts to control the political affairs of the nations of the earth. The policy of the Hierarchy is to rule the earth. It falsely claims to be a divine institution, but is in fact the chief visible creature and representative of the Devil on the earth. The following definition of the Hierarchy is quoted from *Encyclopedia Britannica:* "A sacred order and science, and activity, assimilated as far as possible to the godlike, and elevated to the imitation of God proportionately to the Divine illuminations conceded to it." (Volume 13) Its authors claim that the Hierarchy is copied after the order of God's organization as revealed in the Bible. The Devil is a mimic god and attempts to mimic Jehovah in every part of his organization. The Biblical description of the wicked organization of Satan exactly fits that of the Roman Catholic Hierarchy. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6: 12) Thus God's people on earth are assaulted by the Devil from every part of his organization, invisible and visible. By means of fraud, deceit, persecution and oppression the Devil attempts to turn all persons away from Jehovah God, and he subtly uses the Roman Catholic Hierarchy to accomplish his wicked purpose.

[17] The pope is only nominally the head of the Hierarchy organization. The Hierarchy is the real head and dictates to the pope what he must say and do. The order of Jesuits is the secret service agency of the Hierarchy and carries out or executes the orders and commandments of the Hierarchy. The Jesuits have wormed themselves into every organization of the world. Being the secret service order of the Hierarchy, many of them pretend to be Protestants and assume positions as ministers in the Protestant church organizations. Others get into the Masonic order and like organizations and act as spies for the Hierarchy. One of the chief objectives of the Hierarchy is to control all the nations of the earth, and the secret service organization of the Jesuits carries into operation many wicked schemes to accomplish that very purpose. One of the means of operation is for the Hierarchy to organize agitators that oppose the government in power, such organizations as that called the Communists, and then the Hierarchy raises the hue and cry that the Communists are about to overthrow the government; and with this cry as a camouflage, which frightens the people, the Hierarchy uses that scare as a pretext to have another organization seize the government. This

is exactly what occurred in Germany. The Hierarchy organized the Communists, and used it to frighten Germany, and then organized the Nazis and by that means seized control of the government. Then the Hierarchy entered into a concordat or agreement with the Nazis concerning Germany. This concordat has been admitted by the public press within the last few weeks. Attention of God's people is here called to these things in order that they may more clearly see how Jehovah long ago foretold the wicked organization that would persecute his people in the last days and in what manner he will deal with them at the end of the world.

18 The Scriptures clearly disclose that Abraham was used to picture Jehovah God and that his son Isaac pictured God's Anointed, Christ Jesus, and the faithful members of his royal house. Water is a symbol of life-sustaining truth. Abraham dug wells that the people of his time might have water to sustain them. Jehovah God provided 'water-wells of salvation' that his people might be sustained thereby. (Isa. 12: 3) The Philistines, the representatives of the Devil, stopped up the wells which Abraham had dug. Isaac dug again other wells that the people might have water. Christ Jesus, the Greater Isaac, opened the 'water-wells of salvation' when he came to earth, and every one who heard and obeyed his voice hastened to that life-giving water and has tried to keep the wells open that his fellow creatures might drink thereat.—John 4: 13, 14; 18: 37. (Here compare Genesis 26: 17-22.)

19 All true and faithful followers of Christ Jesus, the Greater Isaac, have diligently tried to teach the truth to their fellow creatures. The Devil has always opposed the teaching of the truth to the people, and the Roman Catholic Hierarchy has been and is the chief instrument in hiding the truth and keeping the people away from it. The wicked, cruel and devilish Inquisition was created and employed by the Hierarchy for years in many parts of the earth, and it is still used in a more refined form to keep the people in ignorance of the truth. Only devilish institutions hypocritically claiming to be of God, and in fact being instruments of the Devil, could ever have succeeded in keeping the people so completely in ignorance of the great waters of truth, which are so essential to the life and happiness of human creatures. As the Philistines harassed the covenant people of God in Palestine, so antitypically the "Philistines", that is to say, the Roman Catholic Hierarchy and its dupes, have ever harassed the covenant people of God, and continue to do so to this very day, for the purpose of keeping the people in ignorance of God's Word and thereby affording the Devil an opportunity to accomplish his boastful challenge to turn all men away from God.

20 The time must come when God would begin his operations for the deliverance of his covenant people from their cruel oppressors. God therefore prepared the way to bring Samson upon the stage of action, that he might use Samson to foreshadow the beginning of the deliverance of those who love and serve Jehovah. "And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not."—Judg. 13: 2.

21 The drama opens with Manoah and his woman first on the stage. The name of Manoah means "rest, resting place; or, giver of presents". It is Jehovah God who gives rest to his people, and he is the giver of every good and perfect gift. Manoah here appears to represent Jehovah God. "The Lord will bless his people with peace." (Ps. 29: 11) "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." (Ps. 116: 7) It was by and through the son of Manoah that Jehovah gave Israel rest and peace for twenty years. (Judg. 15: 20; 16: 31) Jehovah's rest is in his capital organization, of which Christ Jesus is chief. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it."—Ps. 132: 13, 14.

22 Manoah is referred to as "a certain man of Zorah" because he was a man of faith seeking to know and to do the will of God. (Judg. 13: 8) His faith in and devotion to Jehovah is shown by his remonstrance against anything that seemed contrary to God's law. He was in the favor of Jehovah, and this is shown by the fact that God heard and answered Manoah's prayer. (Verse 9) Manoah was of the town of Zorah, one of the towns near the border of the territory occupied by the tribe of Dan. Timnath was a town only three miles away and was occupied by the Philistines. (Judg. 14: 1-4; 15: 6) The vicinity of Zorah was one of the principal wine-producing districts of Palestine, where the people would naturally drink wine, because they made it. The name *Zorah* means "stinging; hornet, wasp". Manoah was of that town, and he was of the family or tribe of Dan. The name *Dan* means "umpire, or judge". The time had arrived for Jehovah to vindicate his prophetic word concerning the tribe of Dan, as prophesied by Jacob. "Dan shall judge [through his descendant, Judge Samson] his people, as one of the tribes of Israel. Dan [through Samson] shall be a serpent [one who brings an abiding calamity or evil upon God's enemies] by the way [the way of the enemies], an adder [that is, one who is deaf, refuses to hear and be influenced by the charms of Satan; see Psalm 58: 4, 5] in the path [the war-path], that biteth the horse heels [the war organization of Satan], so that his rider [Satan's exalted agencies] shall fall backward. I [God's people on earth] have waited for thy salvation [by thy Judge], O Lord." (Gen. 49: 16-18) "And of Dan he [Moses] said, Dan is a lion's whelp; he shall leap from Bashan [to oust the enemy]."—Deut. 33: 22.

23 The Philistines were a proud, haughty, insolent people and were desperately wicked. It is Jehovah who provides the means to break through and smite the proud. (Job 26: 12) Here Jehovah was making

provision to bring forth Samson to smite the enemy and to begin the deliverance of Israel. Manoah's woman is not named, but she is called the "wife" of Manoah, and it is stated that she was barren. Thus she corresponds with the description of God's woman, that is, his organization described by Isaiah, and who in due time becomes the mother of all of God's children. (Isa. 54:1-13) As Jehovah had a fixed time to bring forth the child Samson, who was to begin the deliverance of his people, likewise he had a fixed time for his message to go forth beginning to prepare the way before him in order that he might come to his temple and then deliver his people. (Mal. 3:1-3) God's woman or organization could not bring forth until Jehovah's due time. From and after Pentecost the true followers of Christ Jesus looked for his coming again, and that was the great thing that attracted their attention. It was about 1874 that the true followers of Christ Jesus began to have their attention fixed upon the second coming of Christ Jesus, and thereafter much was published concerning the same. (See *The Watchtower*, February 1881, pages 3, 4.)

[24] Jehovah sent his angel to inform those of his organization of the coming Deliverer: "And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son." (Judg. 13:3) The appearance of the angel to the woman was apparently about nine months before the birth of Samson, during which period the woman must observe and obey the commandments given to her, to wit: "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines."—Judg. 13:4, 5.

[25] From the time of her conception until the birth of the child the woman must strictly observe the commandments then given to her, that she might bring forth an offspring suited to Jehovah's purpose. The child must be a Nazarite unto God from the womb. God's law concerning a Nazarite is: "Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth himself unto the Lord he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration of his God is upon his head. All the days of his separation he is holy unto the Lord."—Num. 6:2-8.

[26] It has been generally stated by Biblical commentators that Samson took the Nazarite vow, but there is no evidence to support that conclusion. It was the woman, his mother, who was commanded to observe all the requirements of the law concerning a Nazarite: "For the child shall be a Nazarite unto God from the womb," which showed that the child had nothing to do with the matter. The woman must obey the commandment or obligation laid upon her; and this proves that nothing is pleasing to God save that which is wholly and completely devoted to him. Furthermore it proves that the woman must give birth to a child which is wholly separated to and devoted to God, from the time of birth onward. Before its birth it would be impossible for the child to devote itself to God and to take a vow, but the mother had devoted the child to the Lord. This proves that God's woman, that is, his organization, gives birth only to those who are completely separated from the world and devoted to Jehovah. They have no alternative. Their devotion to God must be complete and an absolute and complete separation from the world to God, and this must be accomplished before they are brought forth as the sons of God. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. 54:13) All who are taught of God must be wholly separated to him; otherwise they would not be taught of the Lord. The fact that Samson could not have his hair cut without losing the favor of Jehovah shows that the children of God's woman cannot partially devote themselves to Jehovah but must be entirely and wholly devoted to him. As Samson played an important part in the prophetic drama, so the importance of his long hair is emphasized, and therefore it must follow that his long hair pictured something particularly appropriate to the true followers of Christ Jesus who should be on the earth at the end of the world.

[27] God's commandment to the woman was, "The child shall be a Nazarite unto God from the womb"; meaning that he must be one separate, consecrated and devoted unto God from the time of his birth thenceforth, and therefore Jehovah said: "And he shall begin to deliver Israel out of the hand of the Philistines." At this point in the drama Samson appears to picture those who began to deliver the people of God from the antitypical Philistines and who did so by faithfully declaring the Word of God and making known God's power and great name. The work of complete deliverance of Israel from the Philistines was performed by David particularly in the two great battles, one at Mount Perazim and the other at Gibeon, to which Jehovah by his prophet refers, and which

foreshadows the greater deliverance that is to be accomplished by Christ Jesus, the great antitypical David.—Isa. 28:21.

[28] In harmony with this Christ Jesus from about 1878 began to prepare the way before Jehovah, and he sent forth his faithful followers from that time onward to declare the purpose of Jehovah to completely oust all his enemies and to set up his kingdom of righteousness.

[29] The information received by the woman, the mother of Samson, she immediately conveyed to her husband. "Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible; but I asked him not whence he was, neither told he me his name: but he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing; for the child shall be a Nazarite to God from the womb to the day of his death."—Judg. 13:6, 7.

[30] That does not mean that God's organization must tell him what is to come to pass, but it would show this: that God's organization universal is in full and complete harmony with Jehovah's will. Jehovah's announced purpose was to bring forth "a seed" by his woman, that is, by his organization, that would destroy the enemy. (Gen. 3:15) That seed must be completely and wholly devoted to Jehovah. The woman had repeated to her husband the words she had heard, to wit: "For the child [must] be a Nazarite to God from the womb to the day of his death"; and this would mean that those who would have part in the deliverance of the people from Satan's wicked organization must be entirely and wholly faithful unto God even unto death.—Rev. 2:10.

[31] Christ Jesus was wholly and completely obedient unto God even unto the most ignominious death, and because of his faithfulness he was given the great and high position of "the author of eternal salvation" and of the great Deliverer and the Vindicator of God's holy name. (Phil. 2:7-9; Heb. 5:7-9) All who are born of God's woman must likewise be faithful unto death if they would have a part in the vindication of Jehovah's name. One might temporarily be overreached by the enemy and quickly repent and receive forgiveness, but to separate himself from the Lord would mean his eventual end in destruction. The Nazarite vow enjoined upon the mother therefore shows that Jehovah's organization would have on earth only a people that are entirely and completely devoted to Jehovah. Faithfulness must begin from the time one is born of God's organization and continue ever thereafter.

ENTREATING JEHOVAH

[32] At this point in the drama Manoah played the part of those who fully trust in and rely upon Jehovah God. He did not know that the one appearing to his woman was the angel of the Lord. (Verse 16) Manifesting his faith in Jehovah God Manoah prayed: "Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."—Judg. 13:8.

[33] Manoah fully believed that the message he had received through his woman was true but he desired to be taught further, and, like all faithful ones, he recognized that his true teacher is God. He showed by his language that he was fully convinced that his barren woman would become fruitful only as God might direct, and that she would bear a son by the power of Jehovah, and he desired to be directed in the right way as to what he should do to perform his part. This was in harmony with God's fixed rule. (Prov. 3:5, 6) The promise of Jehovah was fulfilled toward Manoah: "And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her." (Judg. 13:9) The angel again came to the woman, manifestly coming to her first because she would be able to recognize the same creature that had previously appeared to her. The record is that the woman "sat in the field" when the angel appeared, thus suggesting that those of God's organization are always in his service, hence "in the field".

[34] Doubtless Manoah had prayed aloud in the presence of his woman, and she had faith that the reappearance of the man was in answer to that prayer, and that the messenger would wait until she brought her husband; and for this reason she hurried away to bring him. "And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day." (Judg. 13:10) Manoah showed his faith in God and that God had answered his prayer by immediately going with his wife to see the messenger. "And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am."—Judg. 13:11.

[35] Manoah, being the head of the house, here pictured Jehovah God, the Head of the universal organization, and he was one that must assume the responsibility of the obligation which the Lord had laid upon his woman: "And Manoah said, Now let thy words come to pass. How shall we order the child? and how shall we do unto him?" (Judg. 13:12) His question was in keeping with the law of God: "Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them." (Num. 30:13, 14) This seems to be the reason why God sent his angel the second time and in answer to the prayer of Manoah. It was the desire of Manoah

that he might be instructed as to what should be done and what would be his part in making preparation for the one who was to begin the deliverance of Israel.

[36] The angel knew that the woman had told her husband, and that she had heard the request made by Manoah, to wit: 'How shall we do unto him? how shall we order the child?' And now the angel of the Lord gives instruction: "And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe."—Judg. 13:13, 14.

[37] Manoah and his woman were willing to observe this commandment; not only willing, but anxious to do so. They were told that their son would be used 'to begin the deliverance of Israel out of the hand of the Philistines'. The commission was not that Samson must completely deliver the Israelites; hence it cannot be said that Samson came short of his divine commission. The complete deliverance from the Philistines Jehovah was reserving as a later work to be done by his Servant. (1 Sam. 7:13, 14; 2 Sam. 5:17-25; 8:1, 11, 12; 23:9-19) This clearly means that Samson pictured a class of people on the earth who do not try to completely deliver God's people out of the hands of the modern Philistines, but that their work is to serve notice upon the enemy and to announce to those who have a hearing ear the coming of the Lord Jesus Christ, who will complete the deliverance.

[38] Generously, and to show his appreciation of the messenger's service, Manoah asked that he might entertain the messenger with food. "And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord." (Judg. 13:15, 16) Had Manoah known that the messenger was the angel of the Lord he would not have been so forward in pressing his invitation; but we must remember that Manoah was playing his part, and therefore he is not to be criticized. The angel let it be known that all credit and gratitude must be rendered to the Lord; and this discloses the proper attitude of all creatures that are commissioned by the Lord to perform service in his name. Many men have fallen into the hands of the Devil by willingly receiving credit for doing some commendable work, when all credit should go to Jehovah. All who serve Jehovah God should recognize that no man should be given credit for the interpretation of or the unfolding of the Scriptures, but that all honor, credit and appreciation are due to the Lord. —Col. 2:4, 18.

[39] Manoah with good intention inquired of the messenger concerning his name: "And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?" (Judg. 13:17, 18) The angel showed complete obedience to the Lord by declining to disclose his name. The angel would not make merchandise of the work committed to him, nor of God's power operating through him. His name was wholly immaterial. Likewise Jesus gave all credit, honor and glory to his Father. He was sent to speak in his Father's name and to vindicate his Father's name. He refused to deviate from that fixed purpose, and therefore "made himself of no reputation", but was entirely obedient to his Father's will. (Phil. 2:7; John 5:43) Manifestly therefore it is to be seen that they who would receive the approval of the Lord must walk humbly before him and take no credit to themselves for what is accomplished, but must give all honor to Jehovah.

[40] Manoah then proceeded to prepare an offering: "So Manoah took a kid with a meat [(*R.V.*) with the meal-] offering, and offered it upon a rock unto the Lord: and the angel did wonderously; and Manoah and his wife looked on." (Judg. 13:19) This offering was made at his home; therefore Manoah must observe the law and offer it upon a rock or stone that had not been hewn by man's hand. "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it." (Ex. 20:25) Those who are engaged in God's service and doing the work foreshadowed by Samson must make their offering through God's unpolluted organization founded upon his Rock, THE STONE in Zion, namely, Christ Jesus, and in no other way.

[41] While Manoah and his woman looked on, the angel acted as the priest in behalf of Jehovah, receiving the offering to him; so "the angel did wonderously". "For it came to pass, when the flame went up toward heaven from off the altar [the unhewn rock], that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground." (Judg. 13:20) And while the offering was being consumed the angel ascended. Then Manoah and his woman recognized that the man to whom they had been talking was the angel of Jehovah, and fear laid hold upon them and they fell upon their faces to the ground, even as Moses did at the burning bush. (Ex. 3:1-6) Jehovah "maketh his angels spirits; his ministers a flaming fire". —Ps. 104:4.

[42] The angel did not appear again, and Manoah, knowing that he was the angel of the Lord, was much disturbed: "But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God." (Judg. 13:21, 22) Knowing himself to be imperfect and a sinful man; and having beheld with his eyes the representative of the Most High God, Manoah thought he would surely die: "But his wife

said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would, as at this time, have told us such things as these."—Judg. 13:23.

43 This drama particularly pictures the work of God's people on earth during the Elijah period. The offering of God's people during that period was quite imperfect, but his people did the best they knew and with all good conscience, and God blessed their efforts, showing that their work was acceptable because of their unfeigned love and faith; and therefore these faithful ones rested in the Lord.

44 The presumption must be indulged that the woman fully obeyed the instructions given by the angel of the Lord and that at the end of the proper period her son was born. "And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him." (Judg. 13:24) The child was named Samson, and that name appears to be of uncertain meaning. According to some authorities it means "sunny, or, sunlike"; according to others it means "desolator, destroyer". Both of these meanings seem to be entirely appropriate. Samson was a sunny, witty and happy-appearing creature, and he was also the desolator of the Philistines. Those whom Samson pictured are likewise sunny and pleasing to those who love God, and at the same time they are all desolators of the antitypical or modern Philistines. Samson grew up at Zorah, right amidst the wine-producing vineyards, yet he refrained from the wine because he was entirely consecrated and separated by his parents unto God. Only three miles away was the town of Timnath, occupied by the warlike people of the Philistines; hence Samson must have had the protection of the Lord. He was blessed by the Lord manifestly because in obedience to the will of God he continued to be a Nazarite. The birth of Samson was the beginning of the deliverance of Israel, and seems to correspond to the time when Christ Jesus began to turn his attention particularly to the things of the earth and began to 'prepare the way before the Lord', and which time we understand to be from about 1878 onward. Samson therefore appears to represent the work of the Lord performed by and through his people during that period of time from 1878 onward and which is known as the Elijah work. *The Watchtower* came into existence about that time, and then followed the organization of the WATCH TOWER BIBLE & TRACT SOCIETY. Those who fully devoted themselves to God during that period, and remained faithful, were greatly blessed. Samson appears to foreshadow John the Baptist, and the John-the-Baptist class, of whom God's angel announced: "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the holy [spirit], even from his mother's womb." (Luke 1:15) Concerning Samson the divine record is: "And the spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol."—Judg. 13:25.

45 It appears that the Danites and Philistines maintained military camps near by each other. If Manoah was in the military service, doubtless the young man Samson was at the army post with his father. This experience would instill in the young man the spirit of enmity toward the Philistines and create the fighting urge within him against the enemy. From the beginning of the Elijah–John-the-Baptist work onward those who maintained their integrity toward God, and remained faithful, had instilled in them the spirit of war against the enemy, praying constantly and hoping for the day when the Lord will accomplish complete destruction of the enemy and the full deliverance of those who love him.

46 God's consecrated people have for some time erroneously believed and held that the "great multitude" (Rev. 7:9-14) is spirit-begotten, that it is only partially faithful to God, and that Samson pictured the great multitude because of his apparently unfaithful conduct in yielding to improper influence, and that he received the Lord's disapproval by having his power taken away from him and his eyes out. If Samson pictured the people of God doing the work of the Elijah period of the church, then he could not picture the great multitude, because the great multitude was not in existence within that period of time. It is believed now that an examination of the entire record concerning Samson will fully support the conclusion that Samson pictured the children of God, born of his woman, and who continue faithful unto death. How could this conclusion be consistent with the yielding of Samson to the importunities of Delilah?

(To be continued)

QUESTIONS FOR STUDY

¶ 1. How does Jehovah deal with his enemies? Why? Who are the proud? Identify the seed of the Serpent.

¶ 2-4. With scriptures, show whether the Israelites did right in slaying their enemies. Why has Jehovah preserved a record thereof?

¶ 5, 6. What are some of the outstanding acts appearing in the Bible record concerning Samson? What is the purpose of this part of the record?

¶ 7-10. Who are the players prominent in this drama, and whom did they prophetically represent?

¶ 11. Account for the remnant's now being given an understanding of the prophetic pictures recorded in the Scriptures.

¶ 12-17. Show that Judges 13:1 is clearly a prophetic statement. Who were the Philistines? Account for their being in Palestine. Point out evidence proving that they pictured an organization today opposing and persecuting the true people of God; also that the apostle's words at Ephesians 6:12 exactly fit the organization, policy and methods of the Devil's chief visible instrument used to accomplish his wicked purpose.

¶ 18, 19. Apply the prophetic fact (a) of the Philistines' stopping up the wells that Abraham had dug for the benefit of the people. (b) Of Isaac's digging other wells to provide water for the people.

¶ 20-22. How did Jehovah prepare the way for delivering his covenant people from their cruel oppressors? Show that the record at Judges 13:2 well describes Manoah and his wife as fitting characters for their parts in this drama.

¶ 23. What kind of people were the Philistines? Apply the prophetic fact that Jehovah at his fixed time brought forth the child Samson, who was to begin the deliverance of his people.

¶ 24-28. Explain the purpose at that time, also the prophetic significance, (a) of the announcement by the angel as recorded at verse 3. (b) Of the commandments (verses 4, 5) then given to the woman. Compare these instructions with God's law recorded at Numbers 6: 2-8. When and how did those prophetic words spoken by the angel begin to have fulfillment?

¶ 29-31. Explain the woman's 'coming and telling her husband' as recorded at verses 6, 7. Explain and illustrate the significance of the Nazarite vow's being here enjoined upon the mother.

¶ 32, 33. What is shown (a) in verse 8 as to Manoah's part in this prophetic picture? (b) In the manner in which Manoah's prayer was answered?

¶ 34-36. With other scriptures, show that (in the matters mentioned in verses 8, 11, 12) Manoah was proceeding properly.

¶ 37. Explain whether Samson fully performed his divine commission. What is foreshown therein?

¶ 38-40. What important instruction is seen in that part of the picture presented (a) in verses 15-18? (b) In verses 19, 20?

¶ 41-43. How have verses 20-23 found fulfillment?

¶ 44, 45. What is there in the record to indicate that the instructions given by the angel were obeyed (a) by those at that time involved therein? (b) By those whom they there prophetically represented? What appropriate circumstance is apparent from the statement of verse 25?

¶ 46. Account for the belief heretofore by God's consecrated people that Samson pictured the "great multitude". Why could he not represent that class? Whom did he picture? How could this conclusion be consistent with Samson's yielding to the importunities of Delilah?

GREAT MULTITUDE HAIL PEOPLE'S LEADER

IT WAS the year 33 (A.D.). Spring had just come to the Near East. "Then Jesus, six days before the passover [feast], came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna! Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."—John 12: 1, 12-16.

Many years later John the apostle was given a revelation. He saw in symbol another jubilant great multitude that should make its appearance nineteen hundred years later, at the end of the world or age, and that should hail the King whom Jehovah God has given for a "leader and commander to the people". (Isa. 55: 4) Describing the apocalyptic vision John writes: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb," Christ Jesus.—Rev. 7: 9, 10.

God's kingdom company, made up of Jesus' faithful footstep followers, has been in gathering during a period of nineteen centuries. Taken as a whole, the Lord Jesus designates them as a "little flock" to whom Jehovah gives the kingdom. (Luke 12: 32) They have been begotten of God's spirit. Spirit-begetting means that God brings forth as his spiritual son such a one as has previously exercised faith in the shed blood of Christ Jesus "the Lamb of God", expressing this faith by fully consecrating himself to do God's will, and that such are called to follow in the footsteps of Jesus. But the "great multitude" foreseen in The Revelation are not a spirit-begotten company; that is to say, they are never brought forth and acknowledged by Jehovah as his spiritual sons. Those that today go to make up that "great multitude", not being of Christ's "little flock", are at other places in the Scriptures designated as his "other sheep", 'men of good will,' the class foreshadowed by Jonadab the son of Rechab. —John 10: 16; Luke 2: 14; 2 Ki. 10: 15-23.

Seeing that the Holy Scriptures were written aforetime for the benefit of Christ's footstep followers upon whom the end of the age or world should come, as stated in 1 Corinthians 10: 11, then it follows the apostle John really stood for Jehovah's witnesses now on earth when it was commanded John: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." (Rev. 10: 11) The latter part of A.D. 1919 marks the beginning of the work of Jehovah's witnesses after the interference of the World War. By the time this company reached 1922 their service work was organized and under way, and it was then that, as Jesus foretold and commanded, "this gospel of the kingdom" was being preached from house to house and in this manner being carried to the nations, peoples and tongues, that is to say, to the common people, and also to the "kings" or rulers of the world. (Matt. 24: 14) God's remnant on earth, that is to say, Jehovah's witnesses, received from the hand of God's angel the message of the kingdom gospel, which they must preach; as written: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14: 6) "This gospel of the kingdom" has since then been preached in many languages (over seventy to date) and been distributed amongst the peoples of the various nations in printed form in millions of books, magazines, and free tracts, not to speak of the extensive broadcasting of the message by the radio. This gospel has been preached also to the kings or rul-

ing factors of the world by giving them notice and warning, which notice and warning was printed and distributed throughout the earth. It has also been preached to the people of good will according to the Lord's commandment. It is those that hear, understand, and respond to the gospel message by consecrating themselves to do God's will, and then seek meekness and righteousness, that receive God's approval and blessing. (Zeph. 2:2, 3) Thus it comes that the "great multitude" is "of all nations, and kindreds, and people, and tongues". They do not become part of the "little flock" of spiritual Israelites who are sealed as "the servants of our God", the 144,000.—Rev. 7:2-8.

No man could tell what God predestinates. Jehovah specifically designates the 144,000 as those who are sealed as his servants to carry out his purpose. But what man is he that could number these unless the facts were revealed to him by Jehovah? The fact that John "heard" the number of those that were sealed and that there were sealed 144,000 is conclusive proof that Jehovah through Christ Jesus revealed to man that great truth; in no other way could man get it. This and the further fact that John thereafter beheld "a great multitude, which no man could number", show that the number thereof is one of Jehovah's secrets not revealed and that therefore the 144,000 and the "great multitude" are not the same class, nor of the same class, but are separate and distinct companies.

They "stood before the throne". The fact that they "stood" shows they are approved by the Most High, because "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous". (Ps. 1:5) But "stood" where? Would they have to go first to heaven in order to stand approved before the Lord? Certainly not; nor would they have to be in heaven in order to stand before the throne, even in reference to position or to approval. Verse sixteen shows that while standing "before the throne" those of the great multitude are hungry and thirsty, whereas if they were in heaven there would be no occasion for them to hunger and thirst. Those who are hungry and thirsty for spiritual food are the ones on earth who are seeking to be fed on that which will satisfy their heart's desire.

Manifestly the great multitude are here shown as standing before the judgment throne of Christ Jesus, that is, God's throne, but where God judges by Proxy, which is to say, Jehovah judges by His beloved Son, to whom he has committed all judgment. (John 5:22, 27) In A.D. 1914 Jehovah put his beloved Son on the throne of authority as earth's Rightful Ruler. (Ps. 2:6) In the year 1918, three and one-half years after enthronement, Christ Jesus came to God's temple spiritual as his "messenger" or deputy and began judgment at the temple. (Mal. 3:1-3) In standing before the Lord for judgment the "great multitude" need not be in heaven, for the reason that, as Jesus stated, when he assumes his throne for judgment of the nations all nations shall be gathered before him, and surely these nations are not in heaven. "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; and before him shall be gathered *all nations;* and he shall separate them one from another, as a shepherd divideth his sheep from the goats."—Matt. 25:31, 32.

The great multitude are "of all nations", and therefore not in heaven, but on the earth, and are before Christ Jesus for judgment. This judgment work shows that those of good will, who take the side of the Lord and his brethren (Jehovah's witnesses) and who become the "sheep" of the Lord, stand before the Lord the great Judge as approved, "and he shall set the sheep on his right hand." To the "sheep" Christ Jesus says: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"; and these get life eternal, on earth. (Matt. 25:32-46) While being judged they are on the earth, yet 'in the sight of' Christ Jesus, because now he is giving his attention to them, although no human eyes can see the Lord. Nor is it necessary for any of the great multitude to see with the naked eye the one "before" (*Greek: enoopion;* 'in the sight of') whom they stand and are judged. They learn that Christ Jesus is at the temple, upon his throne for judgment, and they discern this truth although they do not see him with their natural eyes.

Describing them as "clothed with white robes" means they stand before the throne as approved ones. These "white robes" picture that they are clean and approved. Verse fourteen states the means by which their robes were made white. Cleanliness results by reason of faith in the shed blood of Christ Jesus, "[who] loved us and washed us from our sins in his own blood." (Rev. 1:5) The great multitude, by reason of their faith in the shed blood of Christ, and devoting themselves to God, thereby wash their robes in the Lamb's blood and make themselves clean. These keep their robes clean by continuing in faith and devotion to God and Christ Jesus, his King.

The apostle John pictures God's remnant beholding the great multitude with "palms in their hands". These latter have taken their stand on the side of Christ Jesus and Jehovah God, as is shown by the fact that they stand before the throne of God and of the Lamb clothed in white robes. What, then, is the meaning of "palms in their hands"? It symbolically says, This great multitude hails Christ Jesus as Jehovah's "Chief Corner Stone", as the King and Rightful Ruler of the world and the Savior of mankind. When, in A.D. 33, Christ Jesus rode into Jerusalem upon the ass and presented himself as King this constituted the 'laying of the Corner Stone' in miniature. (Isa. 28:16) It foreshadowed the laying of the Corner Stone in completion when Christ Jesus should appear at Jehovah's heavenly temple as King, in 1918. When the Lord Jesus rode into Jerusalem "a very great multitude

[(*R.V.*) the most part of the multitude] spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest!" (Matt. 21:8, 9) They "took the branches of the *palm* trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel". (John 12:12, 13, *A.R.V.*) In the gospel by John and in The Revelation to him John makes mention of the palm branches, and that in connection with the great multitude. Thus at the miniature laying of the Corner Stone, in A.D. 33, what there took place foreshadowed that which John saw in vision of the laying of the Corner Stone (Jehovah's anointed King) in completeness.

When Jesus entered Jerusalem the great multitude that spread their garments on the ground and waved their palm branches were not then his disciples, as the facts subsequently showed. Only a short time before that triumphant entry into Jerusalem he had addressed his disciples, speaking to them as a "little flock". (Luke 12:32) It was afterwards, when Jesus was riding upon an ass as king, that the great multitude appeared and shouted: "Hosanna to the son of David; blessed is he that cometh in the name of Jehovah." Likewise when Jesus Christ is enthroned, in A.D. 1914, the great multitude are not recognized, discerned and understood as existing, nor are they the disciples of Christ Jesus, hence not begotten and anointed of God's spirit as his spiritual children and witnesses. It is after Christ Jesus is presented as King, in 1918, spring, and he is seated upon his throne of judgment in the temple that the great multitude is discerned with palms in their hands. This would prove that the great multitude mentioned in Revelation 7:9 began to come into existence after the Lord appeared at the temple for judgment.—Mal. 3:1-3.

Manifestly those with "palms in their hands", as mentioned in Revelation 7, are not Christ's footstep followers, that is to say, are not Jehovah's remnant of witnesses on earth, but are made up of others who hear about Jehovah and his kingdom under Christ and desire that kingdom. It is seen that these are gathered out of the nations and tribes, kindreds, peoples and tongues; and when they learn that God's gracious kingdom has come, they take their stand on the side of Jehovah and his King and wave their "palm branches" as an evidence that they are heartily in accord with and support the King, about whom they have learned.

When human creatures learn of something that is to their great benefit it is difficult for them to refrain from giving expression to their joy. No good news could come to man that would make him so glad as the news that salvation is provided for him. This is shown to be the frame of mind of those who compose the great multitude standing before the throne with palms in their hands. Concerning this John writes: They "cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb". (Rev. 7:10) When the people of earth of good will learn that the King of righteousness has come and that God has provided salvation by and through Christ's blood and his kingdom, and that there is no other means of salvation, they shout Jehovah's praises as Author of salvation, and they devote themselves to His service. They do not remain mum, but vigorously join Jehovah's witnesses, God's remnant, in crying out the kingdom message. They have the good news which they have received at the mouth of Jehovah's witnesses. This good news the witnesses have at the command of the Lord their King brought to the "sheep" class described in Matthew 25:31-46 and have said to them: "Let him that heareth [the good news] say, Come." (Rev. 22:17) Being thus invited this "sheep" class do say to others: 'Come and learn the only way of salvation.' As shown by Revelation 7:10, those of the great multitude class are saying to others: "Salvation to our God which sitteth upon the throne, and unto the Lamb." The "palms in their hands" say in effect: "We hail our King and Savior; our allegiance and our devotion are to him. Our salvation comes from him, the King Eternal, who is Jehovah, and through Christ Jesus, his anointed Ruler of the world." They openly confess that they are on the Lord's side.

'But who are this great multitude, and whence came they?' (Verse 13) It was an elder before the throne that replied: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (Rev. 7:14) They "come out of the great tribulation" (*R.V.*); "these are those coming out of the great affliction." (*Diaglott*) That tribulation period began with the "day of Jehovah", to wit, in 1914, when the "war in heaven" started against Satan's organization in heaven. (12:7) It reaches the great climax at the time of the battle of Armageddon, "the battle of that great day of God Almighty." (16:14, 16) This tribulation does not come to develop or complete the great multitude, but is the tribulation that comes upon Satan's organization, both visible and invisible, and that will completely wreck that organization. (2 Thess. 1:6; Rom. 2:5-9; Rev. 2:22) Had that tribulation, then begun, continued to its final end without interruption, all flesh would have been destroyed. The tribulation was shortened (in the middle) by the Lord about the same time that the World War ended, in 1918, thus affording an opportunity for his witnesses under his commandment to go forth and bear testimony to his name and his kingdom as a witness to the world. During this period of giving testimony, that is, during the 'preaching of this gospel of the kingdom' (Matt. 24:14), the great multitude class "come out". The tribulation is not for the benefit of the great multitude.

Let that be settled once and for all, because the tribulation is upon Satan's organization.

To "come out of the great tribulation" not alone means to survive that trouble as 'flesh that shall be saved' (Matt. 24:22), but primarily means that the great multitude come out from Satan's organization and take their stand on Jehovah's side during the period of time that elapses during the 'shortening of the days', to wit, from the stopping of the World War in 1918 until the day of Armageddon. During that period "this gospel of the kingdom" is preached.

What is the purpose of shortening those days of tribulation? The Lord answers it is "for the elect's sake". (Matt. 24:22; Mark 13:20) During that period of time God's elect ones have a work to do as witnesses for Jehovah and under his commandment, and at least a part of that work is to "set a mark upon the foreheads" of the great multitude, as commanded by Jehovah. (Ezek. 9:4) That means that Jehovah's witnesses, like the man "clothed with linen, with a writer's inkhorn by his side", must proclaim the message of truth and thus give an intellectual understanding of the truth to those of the great multitude class. This class obeys Jesus' commandment to "flee into the mountains" (Matt. 24:16); they take their place and stand in the "city of refuge" provided by Jehovah God. (Num. 35:6) This is "immediately after the tribulation of those days", that is to say, after the first part of the tribulation, from 1914 to 1918. (Matt. 24:29) The great multitude will also survive Armageddon, because God's promise to those who "seek righteousness, seek meekness" is that they 'may be hid' in that time. (Zeph. 2:3) All these scriptures negative the thought that the tribulation is for the purpose of developing or perfecting this class of God's people. The "great tribulation" is the execution of Jehovah's judgments against Satan's organization, and is not for the purpose of developing anyone.

The "robes" of the great multitude clearly mean their own public profession by which they identify themselves as trusting in the blood of Christ Jesus as the redemptive price of mankind, and their openly taking their stand on Jehovah's side. Many honest persons have been led to believe that the "higher powers" are and were the visible rulers of this wicked world; but when God enlightened his people and made known to them that the "Higher Powers" (Rom. 13:1) are Jehovah and Christ Jesus, they passed this information on to other honest people of good will, and many of such have since joyfully accepted, recognized and acknowledged Christ Jesus and Jehovah as the "higher powers". To these ones it has been a time of joy, and they have gladly confessed before men that they believe on the Lord Jesus Christ and that they are trusting implicitly in Jehovah and are on his side. In ignorance they had held to the things of the world. With the coming of Christ Jesus as the world's Rightful Ruler, this information being then given to the people of good will, it enabled them to see that they were under Satan's organization and that there was a necessity for cleaning themselves up by getting out. And this they do by forsaking Satan's organization and identifying themselves with God's organization.

According to the language of The Revelation (7:14) the great multitude do their own washing; that is, by reason of the course of action they take they break away from Satan's unclean organization and openly show themselves on Jehovah's side, and this they do by openly confessing their devotion to God. "With the mouth confession is made unto salvation." (Rom. 10:10) How, then, do they make their robes "white in the blood of the Lamb"? The shed blood of Christ Jesus the Lamb of God is the basis for forgiveness of sins, the basis for God to forgive uncleanness. By believing that Christ's shed blood is the redemptive price of mankind, and by consecrating themselves to do God's will, based on such belief; and by serving, worshiping and obeying the Lord, and not men, these take their stand on the side of Jehovah and participate in his service. That is the only course that would give them a white and clean appearance in God's sight. No man can take his stand on Jehovah's side without believing in the shed blood of Christ Jesus as the means of salvation.

The great multitude leave no doubt as to where they stand. They honor Jehovah God and his King, and refuse to give any glory to any part of Satan's organization. "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." (Rev. 7:15) They look to the throne of God and Christ, and to no other place, and therefore are they "before the throne" and in the sight of Jehovah and his King. They vote for God's kingdom, and participate in the publication work of advertising the King and his kingdom. They have the recognition of the throne, and God turns his favorable attention to them to the end that they may "be hid in the day of the LORD's anger". They are a company of joyful creatures who are active and zealous for Jehovah and his kingdom. Now they have caught up the song and the spirit of service that marks God's remnant, and together with the remnant, Jehovah's witnesses, they continue to march on to Armageddon and to the vindication of Jehovah's holy name.

HOW AMIABLE *are thy tabernacles, O Jehovah of hosts! Blessed are they that dwell in thy house: they will be still praising thee. Blessed is the man whose strength is in thee; in whose heart are the highways to Zion. They go from strength to strength; every one of them appeareth before God in Zion. For Jehovah God is a sun and a shield. Jehovah will give grace and glory; no good thing will he withhold from them that walk uprightly. O Jehovah of hosts, blessed is the man that trusteth in thee.*—PSALM 84.

LETTERS FROM THE FIELD

IN Ethiopia there is one lone pioneer 'preaching this gospel of the kingdom'. He is able to give the witness in Armenian, in Greek, and in French. The following is a letter from him:

MY DEAR BRETHREN AT THE WATCH TOWER OFFICE:

I received your encouraging letter and read it with much appreciation.

Dearly beloved, I don't consider it strange to be persecuted for righteousness' sake, and I expect more to follow. Let the Devil's crowd do their worst. Jehovah of hosts has protected me in the past, and he will do so also in the future.

At noon I was coming home from my work, and one of the agents of Satan, suddenly coming out of his hiding place, struck me twice on the head with a big staff; he hit me so hard that the staff broke to pieces. But by the Lord's help, and to the astonishment of the neighbors, my wound was not very serious. I stayed in bed only two days. On another occasion the representatives of the enemy attacked me with knives; but the very moment they were going to stab me, by the influence of some unknown power they threw their knives and left me alone.

But the cruel agents of the Devil continue their persecution. This time they made up false statements about me, and sent me to the capital (Addis Ababa) to appear before the emperor. During my stay (four months) there in the capital, I went everywhere and gave the witness from house to house, as well as in the hotels and café houses. At last I was brought before the emperor. He heard me; and not finding any fault, he set me free and commanded me to go home. Praise the Lord for this victory!

My persecutors are the Armenian Big Business class and an Armenian priest, who keep themselves out of sight but use some Ethiopians and Arabs to carry out their evil plans.

No doubt you are informed from the newspapers about the political condition existing now in Ethiopia. The people live in fear and perplexity, but I rejoice in the Lord. May Almighty Jehovah bless you richly, and strengthen you to finish the work he has given you to do.

Your brother in Christ,
K. HATZAKORTZIAN, *Ethiopia.*

RESOLUTION

DEAR BROTHER RUTHERFORD:

We, the undersigned members of the Yakima [Wash.] company of Jonadabs and anointed, wish to take this occasion to express our full confidence in the Watch Tower as being the instrument of Jehovah. We hereby adopt and make our own the following resolution:

RESOLUTION

"We believe that JEHOVAH is the only true God and that Christ Jesus is man's Redeemer and the world's rightful Ruler. We are certain that the kingdom of God under Christ is the only hope of mankind and that Christ Jesus is Jehovah's Vindicator and that his kingdom will vindicate God's great name. We hate wickedness and love righteousness. We therefore gladly take our stand on the side of Jehovah God and his kingdom under Christ, and by his grace we will love, serve and obey and honor Jehovah and his beloved Son, Christ Jesus."

JOHN F. HAUENSTEIN,
FLORENCE SHUCK,
C. A. GIBSON,
LOLA HILLYARD,
RUBY STEIBER,
MRS. ANNA SCHWARTZ,
MRS. BESSIE REYNOLDS,
MRS. OLIVA HILLYARD,
MRS. W. E. EDEN,
W. E. EDEN,
CHAS. ELLER,
T. B. SHUCK,
ANNA WIDMER,
MRS. THOS. RHOADES,
MINNIE MAHONEY,
EVELYN MCVEY,
G. E. MCVEY,
LENA HAUENSTEIN,
A. E. HILLYARD,
MARGARET HILLYARD,
MARY A. COFFEY.

(Continued from page 336)

Buffalo	WGR	Su	10:00am
Freeport	WGBB	Su	9:00am
		Tu	7:00pm
		Th	7:00pm
New York	WBNX	Su	2:30pm
New York	WMCA	Su	10:30am
New York	WOV	Su	4:30pm
Saranac L.	WNBZ	Su	10:15am
		Tu	4:15pm
		Th	4:15pm
Wh. Pl'ns	WFAS	Su	6:00pm
		Mo	1:00pm
		Sa	9:00am

NORTH CAROLINA

Asheville	WWNC	Th	1:30pm
Charlotte	WSOC	Su	10:30am
Greensboro	WBIG	Su	9:45am

NORTH DAKOTA

G'd Forks	KFJM	Su	2:30pm

OHIO

Akron	WADC	Su	2:00pm
		Fr	10:30am
Akron	WJW	Su	5:30pm
		We	1:30pm
Cleveland	WHK	Su	10:30pm
		Tu	10:00am
		Th	4:30pm
		Fr	5:00pm
Cleveland	WJAY	Su	9:45am
Columbus	WAIU	Su	7:00pm
Columbus	WBNS	Su	8:45am
		We	2:15pm
		Fr	2:15pm
Columbus	WCOL	Su	10:00am
		Tu	1:30pm
		Sa	1:30pm
Dayton	WSMK	Su	1:30pm
Toledo	WSPD	Su	9:30am
		Sa	8:30am
Youngst'n	WKBN	Su	10:00am
Zanesville	WALR	Su	10:00am
		We	4:15pm

OKLAHOMA

Elk City	KASA	Su	1:15pm
Ponca City	WBBZ	Su	10:00am
		We	9:00pm
Shawnee	KGFF	Mo	8:45pm
		We	8:45pm
		Fr	8:45pm
Tulsa	KVOO	Su	10:15am

OREGON

Klamath F.	KFJI	Mo	8:15pm
Marshfield	KOOS	Mo	1:30pm
Medford	KMED	Tu	1:30pm
Portland	KWJJ	Su	4:15pm

PENNSYLVANIA

Philadelphia	WIP	Su	7:00pm
Pittsb'gh	KQV	Su	10:15am
		Tu	8:15am
		Th	8:15am
Reading	WEEU	Su	3:45pm
		We	3:45pm
W'msport	WRAK	Su	5:30pm
York	WORK	Su	3:00pm

PHILIPPINE ISLANDS

Manila	KZEG	Su	7:00pm
		Th	7:00pm

SOUTH CAROLINA

Anderson	WAIM	Su	11:15am
Greenville	WFBC	Su	2:45pm
Spart'b'g	WSPA	Su	10:30am

SOUTH DAKOTA

Pierre	KGFX	Su	10:00am
		Tu	4:00pm
		Th	4:00pm
Watertown	KWTN	Su	9:15am
		We	8:45pm
		Fr	8:45pm

TENNESSEE

Cha'nooga	WDOD	Su	1:30pm
		Th	8:00am
Jackson	WTJS	Su	1:30pm
		We	5:30pm
		Fr	5:30pm
Knoxville	WROL	Su	7:00pm
Memphis	WREC	Su	9:45am

TEXAS

Amarillo	KGNC	Su	9:00am
Austin	KNOW	Su	10:00am
Corpus Chr.	KGFI	Su	9:00am
		We	6:45pm
		Fr	6:45pm
Dallas	KRLD	Su	10:30am
Dublin	KFPL	Th	8:00pm
		Fr	8:45am
El Paso	KTSM	Su	1:15pm
Galveston	KLUF	Mo	8:00pm
		We	8:00pm
Houston	KXYZ	Su	10:00am
S. Angelo	KGKL	Su	1:45pm
		Th	9:00am
S. Antonio	KTSA	Su	10:45am
Tyler	KGKB	Su	9:15am
		We	9:30am
		Fr	9:30am
Wichita F.	KGKO	Su	1:15pm
		Th	5:15pm

UTAH

Ogden	KLO	Su	3:15pm
		We	5:00pm
Salt L. City	KSL	Su	10:45am

VERMONT

Rutland	WSYB	Su	10:00am
		Th	5:30pm
St. Albans	WQDM	Su	1:00pm
Springf'd	WNBX	We	9:00am

VIRGINIA

Ch'lottesv.	WEHC	Su	10:45am
Danville	WBTM	Su	10:15pm
Harrisb'g	WSVA	Su	12:45pm
Lynchb'g	WLVA	Su	12:45pm
Norfolk	WTAR	Su	10:00am
Petersb'g	WPHR	Su	2:00pm
		Th	10:00am
Richmond	WRVA	Su	12:15pm
Roanoke	WDBJ	Su	12:30pm
		We	5:00pm

WASHINGTON

Bell'ham	KVOS	Su	10:00am
		Th	9:00pm
Seattle	KJR	Su	11:15am
Seattle	KVL	Mo	4:15pm
		Tu	4:15pm
		We	4:15pm
Spokane	KFIO	Su	9:30am
Spokane	KGA	Su	5:45pm
Tacoma	KVI	Su	2:45pm
Walla Walla	KUJ	Su	8:45am
		Su	1:30pm
Wenatchee	KPQ	Su	1:00pm
Yakima	KIT	Su	10:00am
		Th	7:00am

WEST VIRGINIA

Bluefield	WHIS	Su	9:00am
		Fr	8:00am
Cha'ston	WCHS	Su	4:00pm
Fairmont	WMMN	Su	12:45pm
Hunt'ton	WSAZ	Th	4:00pm
Wheeling	WWVA	Su	10:00am

WISCONSIN

La Crosse	WKBH	Su	12:00 nn
Madison	WIBA	Su	10:00am
Mani'woc	WOMT	Mo	8:45pm
		Th	1:00pm
Stevens P.	WLBL	Fr	3:15pm

WYOMING

Casper	KDFN	Su	10:30am
		Th	8:45pm

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

ARGENTINA

BahiaBlanca LU2 Th 10:00pm
Chaco LT5 Su 10:45am
Cordoba LV2 Th 7:15pm
Los Andes, San Juan LV5 Su 10:45am
Mendoza LV10 Fr 8:45pm
Rosario LT1 Su 10:15am

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 9:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 11:40am Su 6:00pm
We 6:30pm
Sydney 2-UE Su 9:00am
W'ga W'ga 2-WG Su 7:45pm

QUEENSLAND

Brisbane 4-BC Su 10:15am
Marybor'gh 4-MB We 9:45pm
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Su 5:45pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 8:45pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 9:00pm
Melbourne 3-AK Su 2:15pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

WALLONIA-BONNE
(201.7m) ESPERANCE
We 8:45pm

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKEV Su 11:45am

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:30pm
Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm

CHILE

SanAntonio CE135 Su 11:40am
Santiago CE131 Tu 9:15pm
Valparaiso CE Radio Wallace
Su 12:15pm

CHINA

Shanghai XMHA Su 7:30pm

CUBA

Caibarien CMHD
Spanish Su 12:00 nn
Camaguey CMJF Su 11:30am
Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Paris RADIO L L PARIS
We 8:15pm
Paris RADIO NATAN-VITUS Su 12:00 nn
Tu 7:45pm Th 7:45pm
Sa 7:45pm
Toulouse RADIO TOULOUSE We 7:50pm
Sa 7:50pm

PARAGUAY

Asuncion ZP4 Su 11:45am

URUGUAY

Montevideo CX32 Mo 8:45pm

UNITED STATES

ALABAMA

Birm'ham WAPI Su 9:15am
Birm'ham WBRC Su 12:45pm
Dothan WAGF Su 1:30pm
M'tgomery WSFA Su 3:45pm
Muscle S. WNRA Su 6:15pm
We 8:15pm Fr 8:15pm

ALASKA

Anchorage KFQD We 9:30pm
Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Bisbee KSUN Su 4:00pm
We 4:00pm Fr 4:00pm
Jerome KCRJ Mo 4:15pm
We 4:15pm Fr 4:15pm
Spanish Th 4:30pm
Prescott KPJM Su 5:45pm
We 5:45pm Fr 5:45pm
Tucson KGAR Su 5:45pm
We 7:30pm Fr 7:00pm
Yuma KUMA Su 6:15pm
Spanish Su 6:00pm

ARKANSAS

Hot Sp'gs KTHS Su 10:15am
Little R'k KARK Su 9:00am
Little R'k KLRA Su 10:30am
Paragould KBTM Su 10:00am
We 11:30am
Texarkana KCMC Su 12:45pm

CALIFORNIA

El Centro KXO Su 10:00am
Eureka KIEM Su 10:30am
Hollywood KNX Su 7:45pm
LosAngeles KEHE Su 9:30am
Su 8:00pm Th 8:00pm
Oakland KLS Su 11:15am
We 2:45pm Fr 2:45pm
Oakland KROW Su 10:45am
Su 7:15pm We 8:15pm
Fr 9:15pm Sa 10:45pm
Sa'mento KFBK Su 9:30am
S. F'cisco KSFO Su 2:15pm
Stockton KGDM Su 9:30am
We 7:15am Fr 1:15pm

COLORADO

Col'o Spr. KVOR Su 10:30am
We 4:45pm
Denver KVOD Su 7:30pm
Grand J'n KFXJ Su 1:15pm
Greeley KFKA Su 6:45pm
Lamar KIDW Su 3:00pm
Tu 1:00pm Fr 3:00pm
Sterling KGEK Su 3:30pm

CONNECTICUT

Bridgeport WICC Su 10:15am
Waterb'y WATR Su 10:15am

DELAWARE

Wilm'ton WDEL Su 6:15pm

DISTRICT OF COLUMBIA

Washington WOL Su 1:00pm

FLORIDA

Jacksonv. WMBR Su 10:00am
Miami WQAM Su 1:45pm
Orlando WDBO Su 12:30pm

GEORGIA

Albany WGPC Su 10:30am
Athens WTFI Su 9:45am
Atlanta WGST Su 5:45pm
Augusta WRDW Su 3:00pm
Th 8:00pm
Columbus WRBL Su 9:30am
Griffin WKEU Su 2:00pm
We 11:15am Fr 11:15am
Rome WRGA Su 12:30pm
We 8:45pm Fr 8:45pm
Savannah WTOC Su 1:00pm
Tho'sville WPAX Su 10:00am
Th 5:00pm

HAWAII

Honolulu KGMB We 11:45am
Fr 7:15pm

IDAHO

Boise KIDO Su 10:45am
Idaho Falls KID Su 10:00am
Nampa KFXD Su 11:00am
Mo 7:45pm
Twin Falls KTFI Su 10:45am
Su 4:15pm

ILLINOIS

Bloom'ton WJBC Su 9:45am
Chicago WCFL Su 8:00am
Decatur WJBL Su 10:00am
Fr 6:30am
Harrisb'g WEBQ Su 6:00pm
Quincy WTAD Su 12:30pm
We 1:00pm
Rock Is. WHBF Su 1:00pm
Tuscola WDZ Su 12:45pm

INDIANA

Elkhart WTRC Su 6:45pm
Ind'apolis WIRE Su 10:00am

KANSAS

Coffeyville KGGF Su 1:45pm
Th 8:45pm
Dodge City KGNO Su 1:30pm

LOUISIANA

Shrevep't KWKH Su 10:15am

MAINE

Augusta WRDO Su 2:00pm
Bangor WLBZ Su 11:00am

MARYLAND

Baltimore WFBR Su 12:45pm
Hagerst'n WJEJ Su 10:15am

MASSACHUSETTS

Babson P. WBSO Su 12:30pm
Boston WHDH Su 10:00am
Boston WMEX Su 10:00am
Boston WNAC Su 10:00am
Springf'd WMAS Su 10:15am
Worcester WORC Su 12:30pm

MICHIGAN

Calumet WHDF Tu 5:45pm
Detroit WJR Su 10:00am
Jackson WIBM Su 6:30pm
Kalamazoo WKZO Su 9:45am
We 1:15pm

MINNESOTA

F'gusFalls KGDE Su 10:00am
Min'apolis WDGY Su 2:00pm
Moorhead KGFK Su 7:30pm
We 4:30pm Fr 4:30pm

MISSISSIPPI

Hattiesb'g WPFB Su 1:30pm
We 7:30pm
Meridian WCOC Su 10:00am
We 6:45pm

MISSOURI

Columbia KFRU Su 12:00 nn
Kans. C'y KWKC Su 2:00pm
Tu 7:00am

MONTANA

Kalispell KGEZ Su 9:00am

NEBRASKA

Kearney KGFW Su 10:00am
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:15am
Scottsbl'f KGKY Su 10:15am
We 5:45pm Fr 5:45pm

NEVADA

Reno KOH Su 10:30am

NEW HAMPSHIRE

Laconia WLNH Su 10:30am

NEW JERSEY

Atlantic C'y WPG Su 10:00am
Newark WNEW Su 10:00am
Trenton WTNJ Su 6:45pm

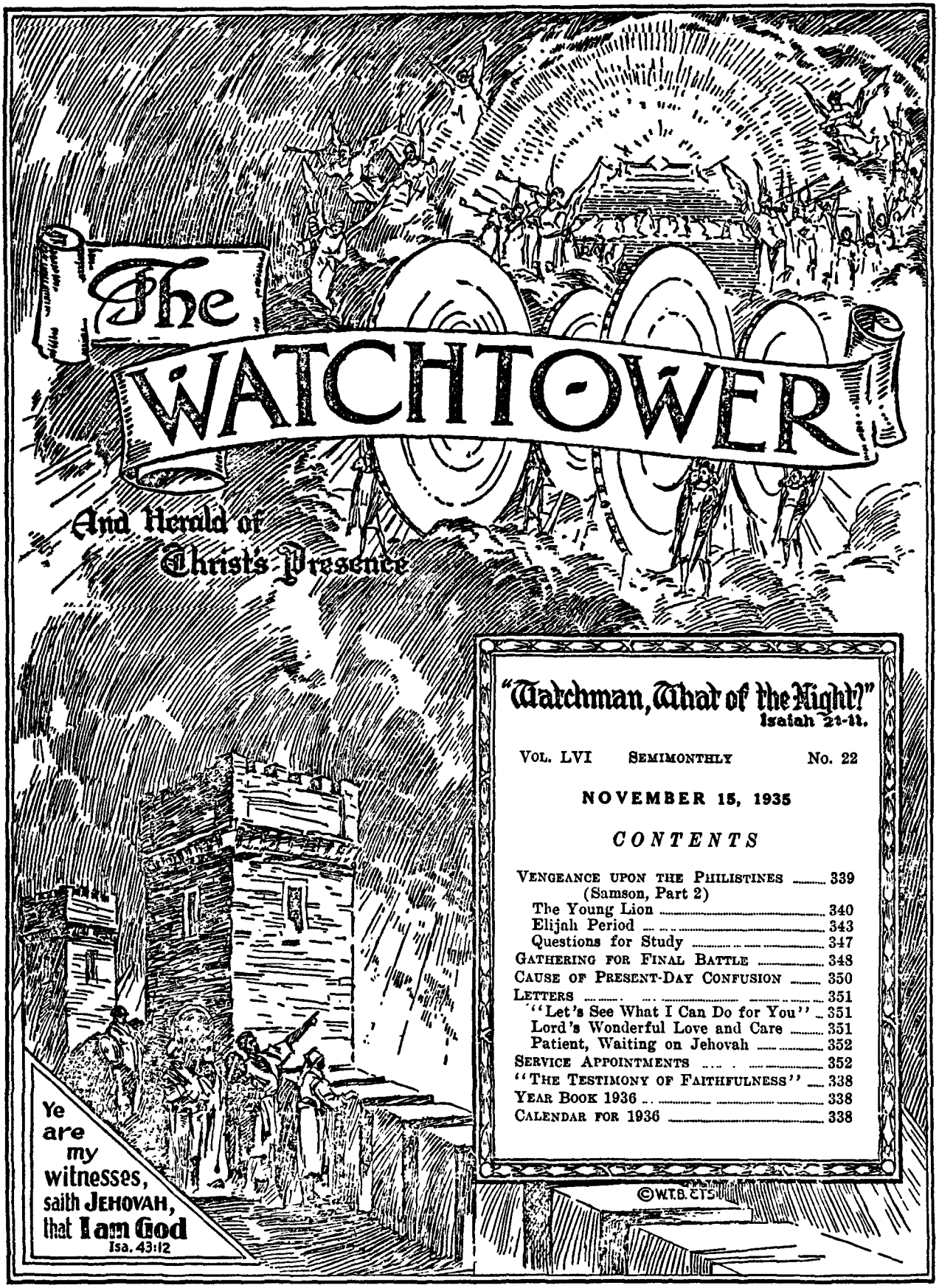
NEW MEXICO

Albuq'que KOB We 5:45pm
Roswell KGFL Su 5:15pm
We 4:30pm Fr 4:30pm

NEW YORK

Albany WABY Sa 4:45pm
Auburn WMBO Su 6:30pm
Sa 2:15pm
Bing'mton WNBF Su 7:00pm
Brooklyn WBBR Su 10:15am
Su 6:30pm Mo 10:30am
Tu 10:30am Tu 6:30pm
We 10:30am We 6:30pm
Th 10:30am Th 6:30pm
Fr 10:30am Fr 6:30pm

(*Continued on page 335*)



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

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NOVEMBER 15, 1935

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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 wilfully 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. It arranges systematic Bible study for its readers and 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.

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"THE TESTIMONY OF FAITHFULNESS" PERIOD

Appropriate to the covenant of faithfulness for the kingdom into which the approved ones are taken, the nine days, December 7 to 15 inclusive, of special action in unity have been designated "The Testimony of Faithfulness". Those anointed ones who will be faithful unto death will be found diligent during that period in advancing the testimony of Jesus Christ as commanded by Jehovah. All present Jonadab brethren will faithfully join in, thereby maintaining their integrity toward the Lord. All together will concentrate on placing the latest book and booklet, *Jehovah* and *Government*, with everyone contributing 25c. Previous testimony periods emphasize the wisdom and helpfulness of thinking, planning and arranging now for your sharing in this one as largely as you can. All the faithful will bestir themselves. The usual report thereon of work you do will be submitted, direct to this office if you are not under supervision of one of our branch offices.

YEAR BOOK 1936

The *Year Book*, including the annual report of the activities of Jehovah's witnesses throughout the earth, is nearing completion and will go on the press shortly. All those devoted to the Lord, including the remnant and the Jonadabs, will be anxious to read this report and to have the benefit of the year text and the daily comments on the daily texts. Only a limited number of these can be published, and therefore the cost of publication makes it necessary for us to receive fifty cents a copy for this book. Orders sent in early will enable us to know how many to manufacture. Please place your orders as soon as convenient. Each company of Jehovah's witnesses and the Jonadabs may send in orders through the company secretary. Your early attention to this will be appreciated.

CALENDER FOR 1936

The text "For Jehovah and for Gideon" (Judges 7: 18, *A.R.V.*) is appropriate for Jehovah's publishers, and therefore it will be used for 1936 the same as for 1935. Calendars are being prepared for those who desire them. The same illustration will be used; however, the general design and appearance will be different, the calendar pad, of course, for the year 1936. The companies and individuals will please send in orders as soon as possible, for the number required for 1936, as we wish to print only what are required. The price will be, for single calendar, 25c; for lots of five or more, 20c each.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI NOVEMBER 15, 1935 No. 22

VENGEANCE UPON THE PHILISTINES

(SAMSON, PART 2)

"And, behold, a young lion roared against him. And the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand."—Judges 14: 5, 6.

JEHOVAH puts his spirit upon those who are devoted to him. (Ex. 31:3) He removes his spirit from those who are unfaithful to him. (1 Sam. 16:13, 14) Upon his elect servant Jehovah has put his spirit. (Isa. 42:1-3) It is the spirit of the Lord that gives strength to those devoted to him. (Eph. 3:16; Col. 1:11) The spirit of the Lord God gives to his commissioned ones power, strength and authority. (Isa. 61:1, 2) By his spirit Jehovah gives strength to his people who are devoted to him. "The Lord will give strength unto his people; the Lord will bless his people with peace." (Ps. 29:11) Those commissioned to do work in the name of Jehovah and who are faithful in the performance thereof receive strength by his spirit. (Ps. 89:20, 21) The spirit of Jehovah came mightily upon Samson and greatly strengthened him, and this is further proof that Samson played a part in the prophetic drama picturing that class of persons who are faithful to God. "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name." (Ps. 91:14) "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7) "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) The foregoing scriptures announce the law or rule of action of Jehovah, and neither Jehovah nor his law ever changes. (Mal. 3:6) It is essential to understand the rule of action of Jehovah in order to understand and appreciate his interpretation of his prophetic Word, and for this reason attention is called to the foregoing.

2 Samson had grown to man's estate, and now his work begins: "And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines." (Judg. 14:1) The town of Timnath had been assigned by the Lord to the tribe of Judah but was, at the time of this drama, occupied by the Philistines. Judah stands for those who praise and serve Jehovah; and the Philistines were hypocritically and improperly in the territory of God's chosen people, and pictured a hypocritical class that assumes to be the ones who praise and serve Jehovah but in fact serve the Devil. Samson would be interested in making it unpleasant for the Philistines, and therefore 'he sought for an occasion against them' that the Philistines might be ousted from the land which they improperly occupied. Samson was not on the hunt for a woman that his selfish desires might be gratified. It is entirely reasonable that his parents had informed him that God had assigned to Samson some certain work in behalf of Israel and for that reason he was separated wholly unto the Lord from the time of his birth. Realizing that the Philistines were the enemies and defamers of God's name, and the oppressors of his people, Samson went among the Philistines to see what he might do against them. Concerning the woman mentioned, doubtless Samson had in mind the law of God which says: "When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month; and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her."—Deut. 21:10-14.

3 The woman whom Samson saw was a Philistine, but there is nothing in the record to the effect that God reproved Samson for his action in regard to that woman. This fact alone shows that this part of the prophetic drama pictured something that would take place during the preparatory work or the Elijah work of the church. During the Elijah period "Christendom", including all the church organizations, being worldly, was at enmity with God, and yet during the first part of the Elijah work those who had become

servants of God, and who were proclaiming the truth of his Word as they had learned it, mingled with the church systems, and they did so that they 'might find an occasion against them', that is, against the clergy of the church organizations. This they did on the advice of *The Watchtower*. In the issue of *The Watchtower* 1894, pages 140 and 141, there appeared the following statement: "How can you get an opportunity to speak a word in season, and to loan the books or tracts? We reply that there are several good ways, . . . When you have done what you can for your friends and acquaintances, and when you find opportunity to enlarge your sphere of labor, attend Methodist Class Meetings, and Christian Endeavor meetings, and prayer-meetings common to all denominations. Take part in these according to the liberty accorded, confining yourself within the recognized liberties of said meetings in speaking and praying." The zealous ones, acting upon like advice, did attend the various so-called "church meetings" and sought to engage others in disputations that they might get them away from those organizations and lead them in the right way. It appears that the Lord was not displeased with the course that Samson was then taking, and it is manifest that the Lord was not displeased with the true followers of Christ going in to and among the antitypical Philistines during the period of the Elijah work. Samson was playing his part in the drama, which was foretelling greater things to come to pass in the future.

4 Samson was pursuing the custom of the ancient fathers in Israel by asking his parents to get him a wife. "And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines; now, therefore, get her for me to wife." (Judg. 14:2) Samson's father and mother did not know that the Lord was directing their son in this matter that occasion might be found against the Philistines, and therefore they raised objection to Samson's taking a wife from amongst the Philistines, because they desired to be faithful and obedient to God's law concerning marriage with others than the Israelites. (Deut. 7:3) This moved Samson's parents therefore to speak their objection: "Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well."—Judg. 14:3.

5 Judges in Israel who had preceded Samson had mustered the fighting men by blowing the trumpet, but now under the direction of the Lord Samson was following a course of different strategy. "But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines; for at that time the Philistines had dominion over Israel." (Judg. 14:4) He evidently convinced his father and mother that he was pursuing a course approved by the Lord. More than likely his parents remembered what Jehovah's angel had said of Samson's work and they trusted in God to guide Samson in the way he should go.

6 The parents and Samson then began their journey to Timnath: "Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared against him." (Judg. 14:5) It was at least the custom for the bridegroom to have a friend or go-between in preparing for a marriage, and when Samson and his parents went down for the betrothal it appears that Samson had a go-between to act for him. (Judg. 14:20) The journey to Timnath was in progress, and evidently Samson did not make the journey the entire way with his parents, but probably he preceded them. The account reads: 'Samson went down, and his father and his mother.' The circumstances immediately following show that Samson was alone when he reached the vineyards of Timnath. It was there that a young lion met him and roared against him. To meet a young lion would frighten an ordinary man and cause him to flee, but Samson neither appeared to be frightened nor did he flee. Samson was on his way to get a wife, and the Lord did not send that lion to frighten him and to turn him aside and prevent his going to his destination. The lion was sent there by the Devil, and the purpose was to destroy Samson because he was seeking an occasion against the Devil's representatives on earth. In view of the development of affairs during the time of preparing the way before Jehovah the young lion played an interesting part in this drama.

THE YOUNG LION

7 God created the lion, and at the time of creation the lion was in harmony with God, and until Lucifer rebelled and turned the numerous creatures into the way of wickedness. The lion, as appears in the Scriptures, is at times used as a symbol of justice, and at other times and places as a symbol of injustice and wickedness. In harmony with God's organization the lion symbolically represents justice. In the symbols of the Bible the lion is one of importance. (2 Sam. 17:10; 1 Ki. 7:29-36) Christ Jesus, the great Judge, is designated in the Scriptures as "the Lion of the tribe of Juda". (Rev. 5:5) With him justice is of primary importance. "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." (Ps. 89:14) "For thou hast maintained my right and my cause; thou satest in the throne judging right."—Ps. 9:4.

8 Daniel was cast into the lions' den. Those were God's lions and did no harm to Daniel. When the enemy was cast into the same den the lions destroyed them. When one because of the practice of injustice is moved to take the opposite course, and does take that course because of his desire for justice and righteousness, he then and there is well symbolized by the lion. Because he knows that he is right and is advocat-

ing justice he is bold and aggressive. (Prov. 28:1) The Devil is the wicked one, and of him it is written: "The devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8) Those who follow the Devil and seek the destruction of God's people are likened unto a roaring lion. "Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places." (Ps. 17:12) "They gaped upon me with their mouths, as a ravening and a roaring lion."—Ps. 22:13; Jer. 2:30; Ps. 91:13.

[9] The statement in the abstract is here made that the "young lion" that roared against Samson pictured the clergy of the so-called "Protestant" organizations that bitterly and with great noise opposed the work of God's people during the Elijah period, that is, the day or period of time when Christ Jesus was preparing the way before Jehovah. Some proof is now submitted in support of that statement. Those who have carefully considered the development of events of recent years will see how aptly these events fit the prophetic drama.

[10] All persons who sincerely and honestly follow in the footsteps of Christ Jesus love justice and righteousness, and hate iniquity. The young lion when acting in the right way here well pictured such lovers of righteousness. For many years the Roman Catholic Hierarchy organization, which is the antitypical Philistines, dominated the nations of Europe and, in fact, of all the so-called "Christian" world. That organization had built up the most iniquitous system that the world has ever known. Everywhere it practiced injustice. It has always used a religious name to shield its wickedness and has always claimed to be the special representative of God and Christ on earth. Its doctrines did not incite so much opposition, but its practices had reached a point of such bold and flagrant wickedness that all men who retained a love for justice and righteousness, and who hated iniquity, were shocked by the wicked practices of the Hierarchy. Opposition of the lovers of justice against that wicked crowd reached a climax when, on the first day of November 1517, Martin Luther nailed his ninety-five theses on a Catholic church door at Wittenberg, Germany. Says the historian: "The *theses* were singularly unlike what might have been expected from a professor of theology. They made no attempt at theological definition, no pretence at logical arrangement; they were anything but a brief programme of reformation. They were simply ninety-five sledge-hammer blows directed against the most flagrant ecclesiastical abuse of the age. They were addressed to the 'common' man and appealed to his common sense of spiritual things. . . . The practice of offering, selling and buying indulgences was everywhere common. . . . The revenues derived from the sale of indulgences were at the disposal of the pope. The *theses* provoked a great controversy and the effect of the controversy was a great decrease in the sale of indulgences in Germany, and the Papal Curia saw with alarm a prolific source of revenue decaying."—*Encyclopedia Britannica,* Volume 17 — "Luther."

[11] Parenthetically it is here stated, if the foregoing from the *Encyclopedia Britannica* were broadcast by radio or published in the modern newspapers it would "shock the religious susceptibilities" of the clergy so terribly that a great howl would go up.

[12] The result of Luther's attack against the unjust practices of the Roman Catholic Hierarchy really marks the birth of Protestantism, although at that time the movement was designated as the Reformation. From that time forward many other organizations called "churches" came into existence and took their stand against the Roman Catholic Hierarchy. Later these organizations called themselves "Protestants". That they were moved by a desire for justice and righteousness is further evidenced by the following historical fact: "In all they [the Protestants] sought to justify their innovations by an appeal from the Church's tradition to the Scriptures."—*Encyclopedia Britannica,* Volume 23 — "Reformation."

[13] The term "Protestant" came to be common to all who opposed the practices of the Roman Catholic Hierarchy. The organizations called "Protestants" have a form of government, in which government the clergy exercises the greatest amount of power. By the year 1870 the Protestant organization, and particularly the clergy, had grown to be very strong, like unto a young lion. That organization had been born by a spirit of justice. It was now strong and began to take a wrongful course. About that same time the faithful followers of Christ Jesus were earnestly studying the Scriptures, learning of and calling one another's attention to the fact that the second presence of the Lord Jesus Christ was about due. In July 1879 six men contributed to and began the publication of *Zion's Watch Tower and Herald of Christ's Presence.* Later the name of that journal was changed to "The Watchtower", which publication continues until this day. Almost from the beginning of its existence *The Watchtower* took strong issue with the doctrines taught by the Roman Catholic Hierarchy and the Protestant clergy concerning purgatory, eternal torment, inherent immortality, and associated doctrines. A small company of faithful followers of Christ Jesus led by the then editor of *The Watchtower* laid great stress upon the following doctrines, to wit: The second presence of Christ Jesus; the ransom for all; the state of the dead; the mortality of man; and stressed the teaching that there is no such place as eternal torment. This little band of Christians also emphasized the doctrine of the resurrection of the dead and the hope to those who would then believe on the Lord Jesus Christ. The proclamation of these great truths caused alarm in Satan's camp, and occasion was taken to frighten the zealous followers of Christ Jesus into silence and to bring about their destruction. The men who had acted by a spirit of justice, forming the Protestant organization, had now passed from the stage of action

and Protestantism was managed by their successors. By the time of the year 1886 there had been a great falling away of the Protestants to the wily influence of the Devil. Like the Roman Catholic organization, most of the clergy of the Protestant systems had entered into politics and many were repudiating the inspiration of the Scriptures, particularly the doctrines of the ransom sacrifice, the second coming of the Lord Jesus Christ, and his kingdom to bless mankind. In April 1887 *The Watchtower* published an article under the title of "Papacy in the Protestant Church". What is there set forth shows that the Protestant system, at the beginning a lion of justice, had now become a representative of the Devil and hence a devouring beast like its father, going about seeking whom it might devour and bent on keeping the people in ignorance of the Scriptures. The Devil had worked through the Catholic Hierarchy and used that system to destroy the spirit of justice that once existed in the leaders of the Protestant systems.

[14] By that time the Roman Catholic Hierarchy had become very bold in American politics. On the 26th of September, 1900, at an annual meeting of the Catholic Young Men's National Union, held at Brooklyn, New York, a resolution was adopted forming the federation of all societies of the Catholic church in the United States for political purposes. The following quotation is from the Brooklyn *Eagle,* published by that paper at the time of said meeting:

"At the annual meeting of the Catholic Young Men's National Union in Brooklyn, September 26, a resolution was adopted to form a great federation of all the societies of the Roman Catholic church in the United States for political purposes. Last spring Bishop McFaul of Trenton, N. J., told the Ancient Order of Hibernians that the Roman Catholics of America were fools not to organize into one solid mass and make their power felt in the politics of this country; there were 2,000,000 Roman Catholic voters, and if they were united for political action they could make this country a Roman Catholic nation.

"This federation has now been formed by the following societies: The Knights of Columbus, the Knights of St. John, the Catholic Benevolent Legion, the Ancient Order of Hibernians, the Irish Catholic Benevolent Union, the Irish-American Societies, the German-American Societies, the Catholic Knights of America, the Catholic Total Abstinence Union of America; . . . Besides these organizations there are scores of others of less prominence.

"The federation is formed for the avowed purpose of influencing legislation and securing what the Catholics claim are their rights.

"The convention, which met in the Park Theater, Brooklyn, was the largest gathering in the history of the Young Men's National Union, and it was addressed by leading priests and laymen from all parts of the country. Father Lavelle, rector of St. Patrick's Cathedral in this city, Monsignor Doane of Newark, N. J., Sheriff Buttling of Brooklyn, Congressman Fitzgerald, of Boston, and Father Wall of Holy Rosary church, this city, made stirring addresses. The latter was elected president of the union.

"The convention unanimously approved the plan of federation and appointed committees to carry it into effect. By this means tens of thousands of men of the Catholic faith will be brought under one national head, and this stalwart body of men will have a strong influence on national legislation."

[15] Since that time the Hierarchy has pushed forward an unceasing campaign to gain control of America. Archbishop Ireland, at the hundredth anniversary of the establishment of the Roman Catholic Hierarchy in the United States, which celebration was held in Baltimore the year preceding the foregoing convention, in a public address said:

" 'We must make America Catholic. As we love our church, it suffices to mention the work and our cry shall be, God wills it, and our hearts shall leap towards it with Crusader enthusiasm.' He was wildly applauded by the eighty bishops, one thousand priests, and five thousand laymen present.

" 'Why should we fear or hesitate?' he continued, with glowing fervor and proud boasting. 'We number ten millions—a powerful army if the forces be well marshaled and their latent strength be brought into action. Catholics in America are loyal to their church and devoted to her leaders. Their labors and their victories in the first century of their history show what they are capable of in the coming century, when they are conscious of their power and are under complete Hierarchical organization.'

"And so, even before the century has begun, they are preparing by a complete organization to conquer this country and turn it over to the pope! What have the Protestants of America to say to this?"—*The Converted Catholic* of New York.

[16] And what has been the answer of the Protestant systems? Shortly thereafter a movement was begun by the clergy throughout "Christendom" to form a federation and to remove all barriers between Protestantism and Catholicism. Today there is no longer in existence a Protestant organization that is in fact a protest against the Catholic Hierarchy. Protestantism is dead, and its leading lights have become in fact a part of the mighty Catholic Hierarchy organization. Today the Roman Catholics and so-called "Protestants" are working together, and they control practically all the offices in America. The Catholic Hierarchy particularly is growing in strength.

[17] As the Philistines were occupying the land that God had assigned to Judah, so modern Philistines have long wrongfully occupied the place where true followers of Christ Jesus should be. Like its wily father, the Roman Catholic Hierarchy conceived the idea of having the so-called "Protestant" clergy engage in a controversy with honest advocates of the truth while the Roman Catholics slip in to grab the

political spoils. Early in the twentieth century the so-called "Protestant" clergy were bold and arrogant in their action and speech against advocates of the truth. The then editor of *The Watchtower* and his faithful comrades, pictured by the young man Samson, went boldly forward under the banner of the Lord declaring the deliverance of mankind by the Lord Jesus Christ. The doctrines taught by these faithful followers of Christ Jesus exposed the fallacy of both the Roman Catholic Hierarchy and the Protestants so called. Samson reaching the vineyards near Timnath pictured the faithful servants of the Lord declaring the message of truth as here stated; and the young lion that there appeared to roar against him pictured the so-called "Protestant" clergy, who about 1910 appeared and roared mightily against the faithful followers of the Lord Jesus. They bellowed long and loud against the advocates of truth, and they called upon their parishioners to refuse to read any literature coming from the Watch Tower publishers, and called by the name of "Millennial Dawn"; and they advocated the burning of such literature, and induced their parishioners in many places to burn the same. They engaged in controversies and debates with the then editor of *The Watchtower* and his faithful associates. In every one of these debates the clergy suffered great defeat.

[18] With the foregoing indisputable facts before us, note now the record of the prophetic drama: "And the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done."—Judg. 14:6.

[19] As Samson slew the young lion with his bare hands, so the Lord's little band of faithful witnesses here pictured by Samson and led by the then editor of *The Watchtower,* who had nothing in their hands, slew the modern "young lion", to wit, the so-called "Protestant" clergy. These faithful witnesses of Jehovah did not carry carnal weapons, but they had the spirit of the Lord, which God had mightily put upon them by and through Christ Jesus. They used at all times the "sword of the spirit, which is the Word of God", with which to slay the young lion. (2 Cor. 10:4) The death of the "young lion" did not result at the beginning of the controversy. Antitypically the clergy continued to roar against the advocates of the truth, and this conflict continued until the coming of the World War, and then the Protestant "lion" died completely, in this, that it went over body and all into the Devil's camp and became a part of the "Philistines", that is to say, the ecclesiastics that operated fraudulently in the name of the Lord and against God and his anointed ones. From the time of the World War onward there has been really no Protestant organization led by men known as the clergy.

[20] The slaying of the young lion by Samson was kept secret by him. He did not then tell his parents, and he boasted to no one, that he had accomplished that great feat by his own strength. Likewise the faithful followers of Christ Jesus during the Elijah work made no boasts that they had slain the Protestant clergy, because they knew what they had accomplished was done, not in their own strength, but in the spirit of the Lord. The wily Catholic Hierarchy had encouraged the Protestant "young lion" to go forth and engage in combat against the advocates of God's Word of truth, and now the only course that the Protestant leaders could take was to find cover in the Catholic camp; hence, figuratively speaking, as Protestants they ceased to exist.

[21] Since the year 1917 Protestantism has been completely dead. They have repudiated everything concerning the second coming of Christ and his kingdom and have joined forces with the old "lioness", their mother, and now they oppose God and his kingdom and those who speak the truth concerning the kingdom. The Roman Catholic Hierarchy, and particularly its secret service crowd, the Jesuits, and the so-called "Protestant" clergy and their dupes, have entered into a conspiracy to cut off or completely destroy Jehovah's witnesses now on earth, and which conspiracy is foretold by the Lord in these words: "They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent; they are confederate against thee."—Ps. 83:3-5.

[22] All the opposers of God and his kingdom under Christ have joined together in a conspiracy against the Lord's hidden ones. From this point forward in the prophetic drama the Philistines pictured the Roman Catholic Hierarchy and all others who work together under the supervision of that devilish organization, and who conspire against the Lord and his anointed. Thus it is seen that the slaying of the young lion by Samson pictured an important point in the history of God's people.

ELIJAH PERIOD

[23] The drama now turns back to an earlier date and covers the greater part of the period of time known as the Elijah period or work of the church. Samson had merely seen the woman on a previous occasion, but now the drama shows Samson and his parents, and the woman and her parents, considering the matter of the marriage: "And he went down, and talked with the woman; and she pleased Samson well."—Judg. 14:7.

[24] This seems to foreshadow what took place from 1878 to 1916. During that period those engaged in the Elijah work of the church saw many pleasing ones whom they much desired to have join with them in the Society and its efforts in carrying on its work. The sincerity of our brethren is not questioned here by the facts being recited, because they were in fact fulfilling

a part of the prophetic drama. The field workers during the Elijah period sought out prominent persons, that is, those who gave the appearance of being beautiful characters and who they desired should come into the truth and into the organization with themselves. If in America one of these field workers found a prominent man in politics or business, or a woman of unusual education and wide influence who would listen to the truth, that was considered not only as a favorable opportunity but an occasion for putting forth a special effort to get such person into the truth. If the one thus sought had material wealth and influence he was spoken of as a "brother" or "fellow worker" or by some such name. If in those countries where men and women enjoy the distinction of bearing a title, some field worker found one such that would give ear to the kingdom message, that was recorded as an unusual favor, and such workers would speak of them in this manner: "Lady Ashtray has the books and is showing much interest, and I am so grateful to the Lord that he let me find this head of wheat." Much partiality was shown toward such persons, and concerning this the apostle wrote: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts?" (Jas. 2:1-4) Samson's being well pleased with the woman, a Philistine, well foreshadowed the pleasure derived by the Elijah workers in arousing some interest amongst the modern Philistines, as here stated. Partiality was shown to the distinguished ones.

25 The Elijah workers even considered it proper to have some part in political affairs. The Temperance question or Prohibition movement was looked upon as a good thing to support, and it looked not improper to vote for the man who stood for office in those or like movements. The nice-appearing and "sweet" people in the church systems were viewed as members of the 'great company or multitude', and were designated "consolation saints", to whom special attention should be given. The desire for closer relationship with those better-appearing ones of the church systems was well illustrated by Samson's considering the taking to wife one of the uncircumcised Philistines.

26 The desire of Samson was to have the young woman, and it appears that he and his parents made more than one journey to Timnath: "And after a time [a while (*R.V.*)] he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion." (Judg. 14:8) This well foreshadows the Samson class, that is, the faithful ones doing the Elijah work, making many visits to the church systems to get out thereof the nicer or more desirable ones, while at the same time they had a desire to see the modern Philistines cleaned out completely. Samson was here doing the will of the Lord, because he was playing a part in the drama foreshadowing what would follow at a later time and what actually did follow. The time that elapsed between the slaying of the lion and the time Samson went to take the woman to be his wife was sufficient to permit the carcass of the lion to dry out or mummify in a natural way. In that dry, hot climate this would not require a great length of time. Then came a swarm of bees and established themselves in the carcass of the mummified lion, where they manufactured honey. Palestine was then a land of much honey. (Ex. 3:8) On the journey Samson quietly turned aside to see the remains of the lion, and found honey in the carcass, and he extracted the same from the carcass and ate it. In killing the lion Samson had not violated the everlasting covenant, because he killed it in self-defense. Now food, sweet and refreshing, he found in the carcass of this Devil-sent lion which Samson had killed.

27 Samson extracted the honey from the carcass, and he ate with a relish and pleasure. "And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion." (Judg. 14:9) The eating of the honey again seems to prove that Samson pictured those who are wholly devoted to God and his righteousness. Says the prophet of the Lord: "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. . . . For butter and honey shall every one eat that is left [who is the remnant] in the land." (Isa. 7:14, 15, 22) "Hast thou [like Samson] found honey? eat so much [of it] as is sufficient for thee, lest thou be filled therewith, and vomit it."—Prov. 25:16.

28 When Samson again joined his parents in the journey he did not tell them where he had found the honey; yet he gave them some of it to eat. He would withhold this secret concerning honey until the proper time for him to tell it; which seems to indicate that the Samson class did not understand and therefore could not tell the meaning of the prophecy until due time. God often has his faithful ones perform some act in the fulfillment of prophecy and later informs them of its meaning.

29 Following the custom then in vogue, a wedding feast was made: "So his father went down unto the woman: and Samson made there a feast; for so used the young men to do." (Judg. 14:10) This implies that Samson was a young man of mature age, and at that time he would have a full beard and long hair, because he was a Nazarite, and he would present an

unusual appearance amongst other young men. The record does not disclose that there were present any other Israelites aside from Samson and his parents. "And it came to pass, when they saw him, that they brought thirty companions to be with him."—Judg. 14:11.

30 While these thirty Philistines here mentioned appeared at the feast, it was probably a movement of precaution against the unusual-appearing man Samson. The Philistines were a warlike people, and doubtless many more than the thirty were near by, ready to be used if necessary. The fact that no other Israelites were there with Samson would seem to indicate that many professed followers of Christ have feared to associate themselves with the zealous ones, fearing the modern Philistines might do them harm.

31 The occasion had now arrived for Samson to spoil some of the enemy of his people, and therefore he put a riddle to the Philistines that he might find such an occasion: "And Samson said unto them, I will now put forth a riddle unto you; if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets, and thirty change of garments: but if ye cannot declare it me, then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it."—Judg. 14:12, 13.

32 The Philistines desired some material gain at the expense of the Israelites, and hence they asked Samson to name his riddle; and he did so. Samson was not seeking selfish gain, but he was there playing the part which God had assigned to him for the purpose of furnishing an occasion to inflict punishment upon the spoilers of Israel and to make a picture of the greater spoilers, the modern Philistines, which would come in the future. These modern Philistines have long opposed God and his people, and they must be discomfited in God's due time. Samson was confident that the Philistines would be the losers because his commission was from God, and that therefore the only result could be in his favor.

33 To the greedy Philistines Samson now announced his riddle: "And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle." (Judg. 14:14) The meaning of the riddle and its prophetic significance now seems quite apparent. The Devil is like a strong, roaring lion, and the dupes that he uses carry out his wicked schemes, and they are strong. Often the admiring dupes of the clergy are heard to say, "Who is like our great preachers? No one can stand up against them in controversy." Likewise many say of the Devil's organization, "Who is like unto the beast? who is able to make war with him?"—Rev. 13:4.

34 In due time Christ Jesus will slay or completely destroy Satan and all of his organization, and in doing so that will be sweet meat to him. Says the Lord, "My meat is to do the will of him that sent me, and to finish his work." (John 4:34) The faithful followers of Christ Jesus, doing the Elijah work by using the "sword of the spirit", declaring the truth of God's Word, slew the lion-like clergy of Baal, the Protestant organization. This, both for themselves and others, was really meat to them, because such was the will of Almighty God. At Armageddon the faithful will feast upon Jehovah's great sacrifice, the slaughter of Satan and his organization. (Rev. 19:17-21; Ezek. 39:17-22) "Out of the eater came forth meat"; that is to say, it was meat to the faithful servants of God to slay those who would destroy them.

35 That part of Samson's riddle, therefore, pictured the faithful doing the Elijah work, which resulted in the slaying of the opposing clergy by driving them into the Hierarchy's camp and ending Protestantism.

36 The sweetness is not inherent in the strong, but it is noticed that the riddle stated by Samson says: "Out of the strong came forth sweetness." It is the killing of the lion-like crowd that prey upon the defenseless that is a 'sweetness like unto honey' that comes to those who faithfully follow the Lord Jesus Christ, and it is sweet because such is a vindication of Jehovah's name. To those who had part in the Elijah work it is sweetness to know that the so-called "Protestant" clergy can no longer deceive those honest people who form the "great multitude" (Rev. 7:9-14) and who love the Lord. None of Satan's "lions" or servants can explain these deep sayings or prophecies of the Word of God, regardless of the length of time that is given unto them; and this was illustrated by the fact that the Philistines could not in three days expound the riddle. The Protestants had been a strong organization against the Roman Hierarchy and had been turned by the Devil to war against the true followers of Christ Jesus. But now, they ceasing to exist as Protestants, out of their decease came sweetness to the true followers of Christ Jesus for the reason that the truth, prevailing, vindicated Jehovah's name to that extent and brought sweetness of joy to those who participated in it.

37 Samson had granted the Philistines seven days in which to solve the riddle; but they were "stumped", and after three days' effort they saw that there was necessity of framing some fraudulent scheme to aid them in accomplishing their purpose of solving the riddle: "And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire; have ye called us to take that we have? is it not so?"—Judg. 14:15.

38 According to the *Rotherham* rendering of this verse it was "on the fourth day" that they began to scheme to entice Samson into their trap, and they hit upon the scheme of using his confidential companion to accomplish their purpose. Having a Philistine betrothed wife put Samson in a close relationship with

the Philistines, and it might appear that he was somewhat obligated to the people of his betrothed wife. The Philistines were the "strong powers" of that time. Likewise during the Elijah period of the church, God's faithful people on the earth understood and looked upon the officials of the worldly government as the "higher powers" (Rom. 13:1), which "higher powers" were fully supported by the Protestant clergy, and the faithful felt under some obligations to these so-called "higher powers". This they indicated by standing uncovered at the playing of the national anthems; also, they refrained from speaking the entire truth of and concerning the commercial and political elements as being a part of Satan's organization and which were aided and abetted by the clergy. They got that attitude from the "woman", that is, from the church systems, with which they had long associated. The Elijah-period workers had their garments soiled by their association with those pictured by the unfaithful Philistine woman. At that time there were many "tares" among the congregations or companies of God's people. (Matt. 13:25, 38) Those tares claimed to be of the truth, but were in fact in opposition. Those tares or unfaithful ones among God's people time and again tried, during the Elijah period, to disrupt the Lord's work, choosing rather to have the commendation of worldlings than to be faithful to God and by faithful doing to receive the reproach that always falls upon the faithful.

[39] During the Elijah period of the church some of the faithful followers of Christ Jesus, who afterwards formed the "faithful servant" class, boldly spoke the truth of and concerning the illicit relationship between professed "Christians" and the political elements who pretended to serve God but in fact served the Devil. These faithful ones were the objects of criticism by the class represented by the Philistine woman. It was not unusual in that period to see some pious apparent "brother" or "sister" say: "I think we should talk more about love, and not indulge in criticism of others." Then such ones would shed a few tears for fear some reproach might be brought upon them by reason of criticism spoken by the faithful ones. This was foreshadowed by Samson's wife. "And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?" —Judg. 14:16.

[40] She employed feigned affection and sentimentality to prevent the spoiling of Jehovah's enemies. The fact that Samson had not told his prospective wife concerning the secret shows that the true followers of Christ Jesus put Jehovah and his organization above all things of the world, and therefore the remarks of Samson to his wife picture these faithful ones' standing out for that which is pleasing in the sight of the Lord.

[41] The subtle importunities of the Philistine woman began on the fourth day following the announcement of the riddle, and she continued her importunities throughout the remainder of the seven days: "And she wept before him the seven days [the remainder of the seven days], while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people." (Judg. 14:17) Thus she pictured the pious-faced, sanctimonious, unfaithful ones of the Elijah period who were trying to restrain the faithful ones in the bold proclamation of the truth. Samson then yielded to the woman's seductive influence and told her the riddle. For this Samson is not to be criticized, because he was playing a part in a drama foreshadowing things to follow. Likewise during the Elijah period the influence of the unfaithful, and the persistent pressure brought to bear upon the faithful, impaired their powers and hindered their progress in declaring the kingdom message.

[42] The unfaithful companion of Samson transmitted the information she had received to the Philistines, the enemy. Likewise the unfaithful companions of the faithful servant class disclosed secrets to the enemy during the Elijah period. "And the men of the city said unto him on the seventh day, before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle."—Judg. 14:18.

[43] No doubt the Philistines triumphantly said, and with much malicious glee, 'Now the Israelites and their choice servant from God must be humiliated.' Likewise the unfaithful "elders" in particular, and others, of the "evil servant" class, under the tutorship of the Roman Catholic Hierarchy about the close of the Elijah period brought secret information to the modern Philistines, and those enemies with malicious glee concluded that now Jehovah's "faithful servant" class were securely in a box and they should be humiliated. The traitorous conduct of the same did not result beneficially to the Philistines, however, and so the traitorous acts of the evil servants during the Elijah period did not work to the benefit of the enemy.

[44] Samson saw he had been tricked and betrayed, and with righteous indignation he moved against the defamers of God's name and the persecutors of God's people: "And the spirit of the Lord came [came mightily (*R.V.*)] upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his father's house."—Judg. 14:19.

[45] Samson went down to the city Ashkelon, which was one of the five leagued cities of the Philistines, which people Jehovah had permitted to remain in the land of Palestine to prove the Israelites. (Judg. 3:3; Josh. 13:3) Ashkelon was a seaport town on the south

side of Philistia and at quite a long distance for those times for Samson to travel. He went down there to provide means to pay the loss of his wager, and there he slew thirty men and took their garments as his spoils. That was not murder, because Samson was there acting under Jehovah's direction for the punishment of His enemies. The fact that Jehovah does not say anything in the record against Samson is proof that his conduct was approved by the Lord. The Philistines had acted fraudulently and dishonestly with God's chosen people. They had 'plowed with Samson's heifer' and thus had fraudulently obtained information.

46 Likewise the modern Philistines practiced fraud and deceit to obtain information against God's chosen people in modern times. Samson paid his wager, but neither he nor any others of God's chosen people were impoverished or put to loss by so doing; but the Philistines, the enemies of God, did suffer loss for their deception practiced upon God's people. This shows that God will duly recompense those who do violence to his people and who despitefully use them, and this he will do in his own due time.

47 During the Elijah period there were frequent "siftings" amongst the professed followers of Christ Jesus, and to this *The Watchtower* frequently called attention; and this was foreshadowed by the fact that Samson, immediately after paying his wager, went away from his wife and went to the house of his father, being righteously indignant at the treatment received at the hands of his betrothed wife and her people. Likewise the faithful, during the Elijah period, separated themselves from the false and unfaithful ones who had been induced to take their course of wrongdoing by the influence of the Philistines. There was no reconciliation between Samson and the woman. Although during the Elijah period the faithful stood ready to receive those who had deflected, provided they would repent and show a real interest in the Lord's cause, there was never a reconciliation and uniting again in the Lord's work.

48 Samson's woman was given to another: "But Samson's wife was given to his companion, whom he had used as his friend." (Judg. 14:20) So likewise those who, during the Elijah period, were unfaithful were returned to and united with Satan's organization. It was not the fault of Samson that his wife was separated from him, nor was she given to another with his knowledge and consent. Let it be kept in mind that Jehovah was directing the prophetic drama and he caused it to mark out the things that would come to pass in the future, and it was working out to his purpose and pleasure.

49 Still another and further occasion was to be had against the Philistines, the enemy of God and his people. During the Elijah period the Devil succeeded in getting many out of the then "present truth", and those who had acted treacherously toward their brethren fell easy victims to the wiles of Satan's agents about them. Those who turned away went back into Satan's organization, and were pictured by Samson's wife, who was given by her father to another, and remained in the camp of the "Philistines". Jehovah was now preparing the stage for a further expression of his vengeance against the enemy. He was maneuvering the players in the prophetic drama to thereby prophetically foreshadow how he would punish those who would despitefully use his faithful people, and did so use them during the Elijah period. Samson, being one of the players in this drama, is not subject to reprehensory criticism because of the course he took. Jehovah put his spirit upon Samson, and likewise Jehovah put his spirit upon the faithful followers of Christ Jesus who did his service during the Elijah period and who continued zealous in the performance of the commission committed to them. The zeal and devotion of those faithful ones during that period of time often brought the modern Philistines into great embarrassment and distress, and Jehovah used his faithful ones for that very purpose. God's vengeance expressed against the Philistines through Samson foreshadows the expression of his vengeance against modern Philistines, who conspired to do injury to the faithful followers of Christ Jesus who continued to proclaim the presence of the Lord and the nearness of his kingdom. If the record discloses that God sustained Samson, would not that prove that Samson pictured a people of pure heart who receive God's sustaining grace?

(To be continued)

QUESTIONS FOR STUDY

¶ 1. With scriptures, account for the strength and security of Jehovah's faithful people. Why is it essential to understand Jehovah's rule of action?

¶ 2-5. Explain whether Samson was acting wisely in his procedure recorded at Judges 14:1-3, and whether his parents were justified in their objection thereto. How has the prophetic picture had fulfillment?

¶ 6. Account for the event that took place on the journey to Timnath.

¶ 7, 8. Explain and illustrate the Biblical symbolism of the lion.

¶ 9-19. Relate the course of events which proves the identity of the "young lion" here mentioned: (a) Prior to the incident recorded at verse 5. (b) As roaring against Samson. (c) In its being slain by Samson.

¶ 20-22. Point out the dark hand of the Catholic Hierarchy in the 'roaring of the lion against Samson'; also the facts showing that that "lion" is dead.

¶ 23-28. Point out fulfillment of verse 7. Of verse 8. Of verse 9.

¶ 29-32. Account for the procedure recorded at verse 10. At verse 11. At verse 12. At verse 13.

¶ 33-36. With facts and related scriptures, show the fitness of the riddle (verse 14) as a prophetic picture. What was pictured in the Philistines' being unable to expound the riddle?

¶ 37-40. Describe the situation foreshown in verse 15. That foretold in verse 16.

¶ 41-47. Show that the tactics employed by Samson's wife, and the result thereof, fitly picture the activities of a class in these latter days, and the outcome of their wrongful course.

¶ 48, 49. Explain (a) whether "Samson's wife" has been "given to his companion". (b) Whether Samson proceeded aright in the matter recorded of him at verse 19; also what was pictured therein.

GATHERING FOR FINAL BATTLE

MODERN wickedness is made worse than that of the past because evildoers perform their wicked deeds in the name of the Lord God. A great religious system, the Roman Catholic Hierarchy, steeped in wickedness and crime, is headed by one man; and it is claimed for his office that he is the vicegerent of Christ on earth and that he possesses power equal to that of Jehovah God. The clergy of this system fraudulently represent to the people that their loved ones who have died are now consciously suffering in "purgatory" because of the wrath of God, and these clergy claim to be able by their prayers and upon a sufficient consideration to relieve the suffering ones from purgatorial fires. Thus under false pretenses they receive money from the people and turn the minds of the people away from the true and loving God.

The so-called "Protestant" organizations likewise claim to represent God, and yet defame his holy name by teaching that he is tormenting millions of unfortunate souls in a lake of eternal fire. The clergy of these religious systems hypocritically call themselves by the name of the Lord and pose before the people as God's representatives, while at the same time they deny the Word of God and repudiate the blood of Jesus Christ given for man's redemptive price. These religious systems have illicit relationship with the commercial and political powers of the world; and the Lord himself gives to them the name of "harlot", which is Satan's organization.

The shepherds and leaders, speaking for these hypocritical religious systems, presumptuously and insolently say, in the language of prophecy (Rev. 18:7; 3:17): "I sit a queen, . . . I am rich, and increased with goods, and have need of nothing." And now when the wicked world which has oppressed the people has come to an end, and when the nation of righteousness, namely, God's kingdom, is born; when the Lord is present and beginning his reign, for which he taught his disciples to pray and which prayer these clergy have hypocritically repeated; and when the evidence clearly proving these facts is brought to their attention, these self-satisfied ecclesiastics not only turn deaf ears thereto, but persecute the humble followers of Jesus who dare call attention to the message of truth. Instead of heeding the words of the Lord and telling the people that his kingdom is their hope, these ecclesiastics blatantly, irreverently and presumptuously unite with the profiteers and professional politicians in setting up a League of Nations to keep the people under the control of Satan the enemy, and then blasphemously declare that such a League of Nations is "the political expression of the kingdom of God on earth". They not only have defamed the name of God, but have pushed the Lord aside and have set themselves up in his place, and claim that their wisdom is superior to his and a safe and ample guide for the people to follow.

If it was necessary in times past for God to exhibit his power against the Devil's organization, in order to preserve his name in the minds of the people and to save them from going into complete infidelity, the reason for so doing now has increased a thousandfold. Hence he says to these babbling, discourteous, swaggering ecclesiastics and to the principal of their flocks, their allies, "Be still, and know that I am God." The time has come for the arrogance of men before God to cease. The divine prophecy (Isa. 2:17) declares: "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day."

God will now make for himself a name in the earth that the people shall never forget. He warns the nations of earth, and particularly the clergy and the principal of their flock; but they refuse to heed the warning. The scripture (Ps. 82:5) describes them, saying: "They know not, neither will they understand: they walk on in darkness: all the foundations of the earth are out of course."

The apostle John, because of his faithfulness as a witness of God, was banished to the isle of Patmos. There the Lord rewarded him by giving him visions pertaining to his great purpose. Amongst other things John had a vision of the great and terrible day of God Almighty. He saw the throngs hurrying on for the great battle of that day, and he wrote: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together into a place called in the Hebrew tongue Armageddon."—Rev. 16:13, 14, 16.

The term "Dragon" here mentioned is one of the names of the enemy, the Devil; and it particularly applies to him and his organization, visible and invisible, when bent upon the destruction of the seed or offspring of God's organization Zion, to wit, the true followers of Jesus Christ. (Rev. 12:17) Satan's organization, visible and invisible, is the real foe of the faithful; as it is written: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:12.

The term "beast" in the text from Revelation is used symbolically. Wherever thus used in the Scriptures this symbol refers to Satan's visible or earthly organization. Since the days of Nimrod all world powers have been under the dominion and control of Satan the enemy. (2 Cor. 4:3, 4) These world powers have governed the people by military rule, and their rule has been beastly, unrighteous and ungodly. The Devil has made it so. This symbolical

beast therefore fitly describes the world powers under the dominion of the wicked one.

There are three elements that go to make up these world powers or "beast", to wit, the commercial, the political and the ecclesiastical. Satan has always had the money powers as the great bulwark of his organization; and he uses the religious element as a camouflage, to keep the people in ignorance of his wicked course. When the Lord designates anything under a symbol, that designation, name or symbol implies much. The Lord designates these world powers as "beasts", and such they are.

The term "false prophet" means nations claiming to speak with divine authority, to wit, Britain and America, as an Anglo-American empire system. A true prophet is one who speaks by divine authority and in the name of the Lord. Those who speak in the name of the Lord without authority, and who speak lies, are false prophets. For example, the prophet Jeremiah (14:14) writes this: "Then the Lord said unto me, The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart." "How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name for Baal." (Jer. 23:26, 27) The same false prophet class forms a part of the symbolic "beast", because of being allied with the world powers under the supervision of Satan the Devil.

The term "false prophet", therefore, within the meaning of the text in Revelation (16:13), may be properly defined as the Anglo-American Empire, because America and the British Empire together do most of the talking today for the Devil's organization. This Anglo-American Empire "false prophet" is a part of Satan's visible organization and is the chief spokesman of the symbolic "beast", and hence is its mouthpiece and mouths great swelling words and puts forth boasting claims, especially regarding world peace and prosperity. Although it uses religion, using it really as a cloak, it is in fact a political prophet. It is claimed, and doubtless in all truth, that its statesmen are the most astute diplomats on earth.—*Light*, Book Two, pages 44-51.

Spirits are invisible and intangible; hence the expression "unclean spirits like frogs" symbolizes messages, declarations or proclamations, rather than tangible things. A frog is a kind of animal that has a big mouth, assumes much wisdom, looks wise, bluffs a great deal, swells up, and makes much noise. It is noticed that the apostle John, in the Revelation, saw *three* unclean spirits like frogs. This therefore would signify a trio of declarations, principles, rules or proclamations which are boastful, arrogant and claim much. These messages come out of the mouths of the dragon, the beast and the false prophet. They assume to be messages of wisdom. They are boastful and are proclaimed with much braggadocio and great noise.

The "dragon", that is, the Devil and his organization, by its efforts to destroy the foretold "seed" of the divine promise (Gal. 3:29), boastfully says: 'God is a liar, and his Word unreliable. Ignore him, and away with those who advocate his cause!'

The "beast", that is, the Devil's organization visible, made up of the commercial, political and ecclesiastical factors, is saying: 'The earth is for man, and man for the earth. We have the only established forms of government that are proper, and we make the earth a fit place in which to live. Who is Jehovah, that we should heed him? Our wealth and our power are our god.'

All of their declarations are false, hence unclean. It is Satan the enemy and his organization that proclaim these false messages. Satan is responsible for them all. These false teachings are the real reasons why the nations of the world are being gathered to the great battle of Armageddon. And why is this so? The answer is that each one of these messages and their messengers defame God's holy name, and their purpose is to turn the minds of the people away from God. They are driving the people and their rulers into infidelity. And now Jehovah, according to his Word, will make a demonstration of his power so clearly and unequivocally that the people may be convinced of their ungodly course and may understand that Jehovah is God. That is the reason why God brought the great flood in the days of Noah, why he threw down the tower of Babel, why he destroyed the army of Sennacherib, the Assyrian king, when he besieged Jerusalem and reproached its God, and why he swallowed up the Egyptians in the Red sea when they relentlessly pursued the escaping Hebrews to drag them back into the house of bondage; and it is also the reason why he is now going to bring another great trouble upon the world. The former calamities were but shadows of the one now impending. The gathering of the nations is to the great day of God Almighty. According to Joel's prophecy (2:31), it is "the great and the terrible day of the LORD", when God will make for himself a name. In this great and final conflict the peoples of every nation, kindred and tongue will learn that Jehovah is the all-powerful, all-wise and just God.

BEHOLD, *how good and how pleasant it is for brethren to dwell together in unity! It is like the dew of Hermon, that cometh down upon the mountains of Zion: for there Jehovah commanded the blessing, even life for evermore.*—DAVID.

CAUSE OF PRESENT-DAY CONFUSION

JEHOVAH'S expressed purpose is that all men shall in his due time be brought to an accurate knowledge of the truth. (John 1:9; Isa. 11:9) This must be done after the ransom is provided by the great sacrifice of Jesus. During the time that others are being taken into the covenant by sacrifice a testimony of the truth is given. When that covenant by sacrifice is finished even a greater testimony will be given, that all may have opportunity to know the truth. During the period of time from the crucifixion and resurrection of Jesus until his second coming and kingdom, what has been and is the will of God concerning the work that is to be done by Christians on the earth? That question is an important one and finds full and complete answer in the Scriptures alone. If an answer given is not supported by the Scriptures it will be confusing and harmful.

The true mission of a Christian on earth is stated by the apostles in plain phrase. Those faithful followers of Jesus Christ adhered to the teachings of Christ and that which God gave also through his holy prophets. Had all professed followers of Jesus pursued a like course there would have been no confusion at this time. Seeing that Satan the enemy has caused men to misrepresent the fundamental doctrines of God's Word, it might be expected that Satan would cause confusion as to the proper duty and course of the Christians while on earth. This is exactly what has come to pass.

The Roman Catholic church claims to be *the* church. In brief, it teaches that all men fell under sin and are headed for eternal torment; that the mission of the church is to save souls from the terrible fate, and that to do so the church was organized; that through the work of the clergy in the sacrificing of the mass and by prayers and by penances souls are released from "purgatory" and saved from torment and eventually taken to heaven, and that all others not thus saved must spend eternity in torment.

Certain companies of "Protestant" systems, by and through their clergy, hold and teach that some people are elected to salvation and happiness and all others are destined to eternal torment; that even those who are elected to salvation must exercise some faith and that such faith comes by reason of hearing a message delivered by the clergy; and that the mission of the church is to warn even the favored ones to escape eternal torment and to tell the others who are less fortunate what is their fate.

Another branch of the "Protestant" system teaches that there is a great controversy on between God and the Devil as to which one will get the greater number of the human family; that God is, and for centuries has been, agonizing with sinners to accept the message delivered to them by the clergy and be saved and taken to heaven; that all who do not thus hear and obey must spend their eternity with the Devil in torment.

Other professed Christians hold that Christianity is a religion distinguished from other religions; that while some may be saved by other religions, the Christian religion is the best; and that the mission of the Christian church is to send out preachers to preach to the people the doctrines taught by the church, that the people might be brought into the church and thus be saved. They teach that millions of heathen who have died without ever having heard of the Christian religion will be saved in some way, they know not how. They further teach that if those heathen who do hear should refuse to heed and obey the message delivered by their professed Christian church, then they will be lost. When asked to explain why, then, they take their message to the heathen, when they might be saved without hearing and are certain to be lost if they do not heed, they are at a loss to give any explanation.

A fair sample of what the churches and their preachers claim to be the mission of a Christian while on earth may be had from the following statement written by a distinguished clergyman, and appearing in Volume II, *Standard American Encyclopedia,* under the title "Christianity", to wit:

"Christianity is preeminently the religion of redemption and of the Redeemer. It has introduced to the world the great reparative influence of a victorious love, inaugurating in Jesus himself an unceasing struggle; for that reparative influence must struggle constantly against the powers of evil which are not magically suppressed. But this reparative work cannot consist alone in the salvation of individual souls; to be worthy of God it must strive to restore all that the original fall has blighted or destroyed—to make the fallen creature realize all its lofty destiny—that is to say, to reconstitute in man all the greatness kept in store for him, and to give him up without reserve to God, making the regenerating spirit penetrate into every sphere of his activity as into all his faculties. Hence the wide mission of Christianity to purify and raise everything that is human in the most diverse spheres of society, from the institutions which regulate the relations of men to each other to the highest culture of the intellect. This restoration of man after the divine type is the continuation and application of the redemptive work of Christ which, after having had for its first intent to form in the church a society of believing souls, pardoned and saved, called to work directly for the salvation of all that is lost, next radiates outward into all the departments of human activity. It is in this enlarged sense that we must understand the kingdom of God which the Saviour came to found in our sinful world, and of which the progress goes on only at the price of incessant struggle, which will continue to the end of time. But this general advance of the kingdom of God in its widely human extension is always proportionate to its internal develop-

ment within his church, which keeps and cherishes the central hearth of the divine life whence emanate all light and heat."

By the time a person considers all these conflicting claims he is so confused that he does not know what to believe. Babylon is one of the names applied to the Devil's organization. It properly applies to every part of his organization as well as to the whole. The term, therefore, is sometimes applied to so-called "organized Christianity", which misrepresents the Lord and confuses the people. Jesus thus spoke of this unholy system, designating it as "Babylon", and states that it has become the habitation of devils and the hold of every foul spirit, and calls upon the true Christians to come out therefrom.—Rev. 18:2-5.

Many clergymen, because of their inability to harmonize these conflicting claims when confronted by an inquirer, reply: 'Believe what you please. It makes no difference, just so you belong to the church. Our mission is to develop character that we may be ready to go to heaven, and you can do that as well in one church as you can in another.'

It is manifest from these confusing statements of the clergy that they have no conception whatsoever of the mission of the Christian while on earth. Instead of having the right understanding they have used Christianity for a selfish purpose. These denominations fight amongst themselves and yet they all unite to fight against the truth. It is manifest from the facts, in the light of the Scriptures, that these confusing statements are not an expression of divine wisdom, but that they proceed from the Devil. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."—Jas. 3:15-18.

The fact that the claims made by the clergy concerning the mission of a Christian are numerous, conflicting and confusing, and not understandable, is conclusive proof that what they answer does not proceed from God, but emanates from the enemy Satan. "For God is not the author of confusion." (1 Cor. 14:33) Every sincere Christian should earnestly desire to ascertain what is God's will concerning a Christian while on earth, as well as hereafter. "That ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding." (Col. 1:9) Such Christian will find that wisdom which proceeds from the Lord is pure, peaceable, gentle, and full of good fruits. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."—Col. 1:10.

LETTERS

"LET'S SEE WHAT I CAN DO FOR YOU"

DEAR CR:

The enclosed snapshot was taken at Point Pleasant, N. J. We visited the town of Point Pleasant on August 29, 1935, for the purpose of carrying on our regular sound-car program. To be sure, our program is of public interest, convenience and necessity, and the people are entitled to hear it.

Chief of Police R. J. Lane received us kindly, remarking, "Let's see what I can do for you." He put his signature to the statement (attached) authorizing us to operate our sound car upon the public streets. Then he said, "If you come in the afternoon I will provide a police escort for you."

Arriving at police headquarters, an officer met us, posed for a few snapshots, asked us to send him one, and away we went. The officer led us into the center of the business section, cleared a parking space for our car, and then parked his car near by, ready to assist us in any manner we desired. Shortly after our program began a man came to the officer with a complaint. The officer received the complaint, satisfied it, and told us to go right on with our program.

The officer not only was of service to us, but also rendered a service to the people. His presence with the sound car, his smiling face, his entire attitude, tended to establish confidence in the minds of the people. He listened to our program, and the people listened. He smiled, and the people smiled. Merchants came out of their stores to listen. Those passing by stopped. The setting was altogether lovely. The consecrated voices of the male quartette filtered into every crevice. The strong clear voice of Brother Rutherford flashed from the trumpets: "They are not selling books, but if you are able to contribute a small amount when receiving the books that money will be used to publish more books for the benefit of the people."

As soon as our program was completed the officer led the way to another choice location, assisting us to get ready for another program. As we moved out of the business section into the residential section the services of our efficient escort were no longer needed. He left us, carrying with him a set of Judge Rutherford's books for himself and a set for his chief.

Contrast the reception given us by the Point Pleasant police with that by the police of Maplewood and Plainfield. The courtesies tendered us by the Point Pleasant officials would make the officials of Maplewood and Plainfield bow their heads in shame. How long will the Maplewood and Plainfield public officials hold in contempt the rights of their citizens to hear and pass upon questions of public interest, convenience and necessity?

Yours for the free circulation of the message of God's kingdom in all the earth,

D. E. MORGAN.

LORD'S WONDERFUL LOVE AND CARE

DEAR BROTHER RUTHERFORD:

Greetings in the name of Jehovah.

It has been some time since I saw you to speak to you. Just a few lines to let you know that I still have the same love for you as of old. I hear your voice every day as I carry your voice around and play the phonograph, which makes up for my not seeing you. I am grateful that we could come 900 miles to the best and most thrilling convention I have attended in the last three decades. Surely the good Lord was there making you, and the other saints who so ably assisted you in giving the witness at the seat of the beast, a witness they will never forget.

We are grateful for the small part we had in giving the witness. We are also grateful to the Lord for the privilege we have had in the last four years in declaring the glorious majesty of his kingdom in the South, among those who are groaning under this depression. This, by the way, the Lord caused to be made known at the Detroit convention, when the seventh vial was poured out, and made known to the rulers that the days of prosperity were over. But they would not listen. Short-

ly after this was given, the commercial crash came, and now they are at their wits' end. Still they will not hear the truth, but have gone after Satan's crowd of false prophets for the solution. The Lord will laugh at them: for he seeth that his day is coming.—Psalm 37: 13.

In the Southern states, as you know, there are many colored people, and they are in the majority, but they are the most oppressed people. One thing about them: They are humble, they love the Lord, and they will contribute their last cent and receive the literature. When you inform them that soon their condition will be changed, when God's kingdom is fully established, some of them will contribute for joy. One time we had the privilege of speaking to them, before we had the phonograph records. (Now we let the records do the talking.) They filled one of their church buildings. When we told them what the good Lord has in store for them, they stood up and shouted for joy, saying, "That's the truth. That man gives the Scriptures for what he says." And I wish to say that when the kingdom is fully established the colored people will be in the majority of those who march in the kingdom; for they are humble, meek, and are looking for the Lord to deliver them out of their oppressed condition. One has to be among them to see how they live, but withal they are happy.

We are also grateful to you, dear brother, for the *Year Book* and also the *Jehovah* book, and also for the meat in due season which the dear Lord is sending through *The Watchtower*. How true the scripture (Isa. 52: 8): "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion"!

The articles in *The Watchtower* are made so clear; for, dear brother, you do give the scriptures, which burn everything behind them and make the articles clear. The article on Jonadabs is marvelous; and your line of scriptures to back your article, Brother, how do you find them? Surely the Lord is working in your mind to bring them to your remembrance. It makes my heart rejoice when I read them.

A little more on the convention at Washington, D. C.; a word about the pioneer camp. It recalled the time when Moses led the children of Israel through the wilderness. One day it rained while we were there, and the mud was about six inches deep. We could hardly get our autos out to come over to the convention and service; but the cry was, "The Lord led us here, and he will see that we get out." And he did. No murmuring, no fault-finding, among them, the most happy and contented people I have found in all my years of service for the Lord. Just to show you how contented they are: One night a little pig got out of the pen near the camp, and came into one sister's tent. She woke up, chased the pig out, and then back to sleep as though nothing happened. Little things like that do not disturb pioneers. They are used to that.

I wish to mention the love that the pioneers have one for another, and how ready they are to assist one another. The entrance to the camp was down a steep hill; and when the time came for the Israelites to break camp and move, everyone was happy, blessed by the convention, ready to go and enter the field again. There were farewells from all as each one started for his or her territory: "Good-bye, and God be with you till we meet again." Brother Rutherford, I have been walking in the light for the past three decades. In all my experience I have never seen the true love manifested as it was among the pioneer brethren. When all was ready the caravan started the march out of the wilderness, and we hope, soon, to the 'land promised' to those who are faithful.

It was impossible for some of the house-cars and trailers to ascend the hill without help. One brother from Montana, with a heart in him as big as yours, volunteered to assist. Having a large sedan and strong chain, he pulled us out. I am sure the Lord's rich blessing attended him for his labor of love. All were wondering how we would get out of the camp. As we said before, the Lord directed us there, and he saw that we came out as we went in. Thank the Lord for his wonderful love and care over his children!

And now, dear brother, be assured of our love. Having known each other for the last thirty years, that love grows stronger each year; and as we carry the phonograph to the homes and turn on the record, we hear your voice as the Lord has used you in making them. It is an incentive to press the battle to the gate, fearing neither man nor devil; for we are immortal until our change comes. Sister Pittenger joins me in sending love. Praying the Lord's rich blessing on you,

Your fellow servant in the Lord's army,

LEWIS PITTENGER, *Pioneer.*

PATIENT, WAITING ON JEHOVAH

DEAR BROTHER RUTHERFORD:

I am pleased to write you and express my thankfulness to Jehovah, the God of all comfort, who through his anointed King and Vindicator has filled our hearts with joy through his word and promise in Eden. (Gen. 3: 15; Rom. 16: 20) All along the ages Satan has been fulfilling his [self-chosen] part; but, thank God! he must, together with all his supporters, drink the cup of Jehovah's fury, and the name of our God shall be vindicated for ever.

Pass my heartfelt sympathy to the brethren all over the world who, directly or indirectly, are suffering imprisonment and misrepresentation by the agents of the Devil. Seeing the servant is not greater than his Master, we ought to be patient, waiting on Jehovah.

The book bearing his title [*Jehovah*], presented us, is indeed praiseworthy, seeing he has revealed to us his name at the time of deliverance, even as he in time past revealed it to his people (Ex. 6: 3, 5) at the time of visitation.

Willing to continue in his organization and obeying the greater prophet Christ Jesus by staying in the chariot with you. I am sorry to waste your valuable time. May Jehovah continue to use you to the glory of his name unto the end.

Your brother and servant in your chariot,

EZEKIEL N. WABAH (a Jonadab), *Nigeria.*

SERVICE APPOINTMENTS

T. E. BANKS

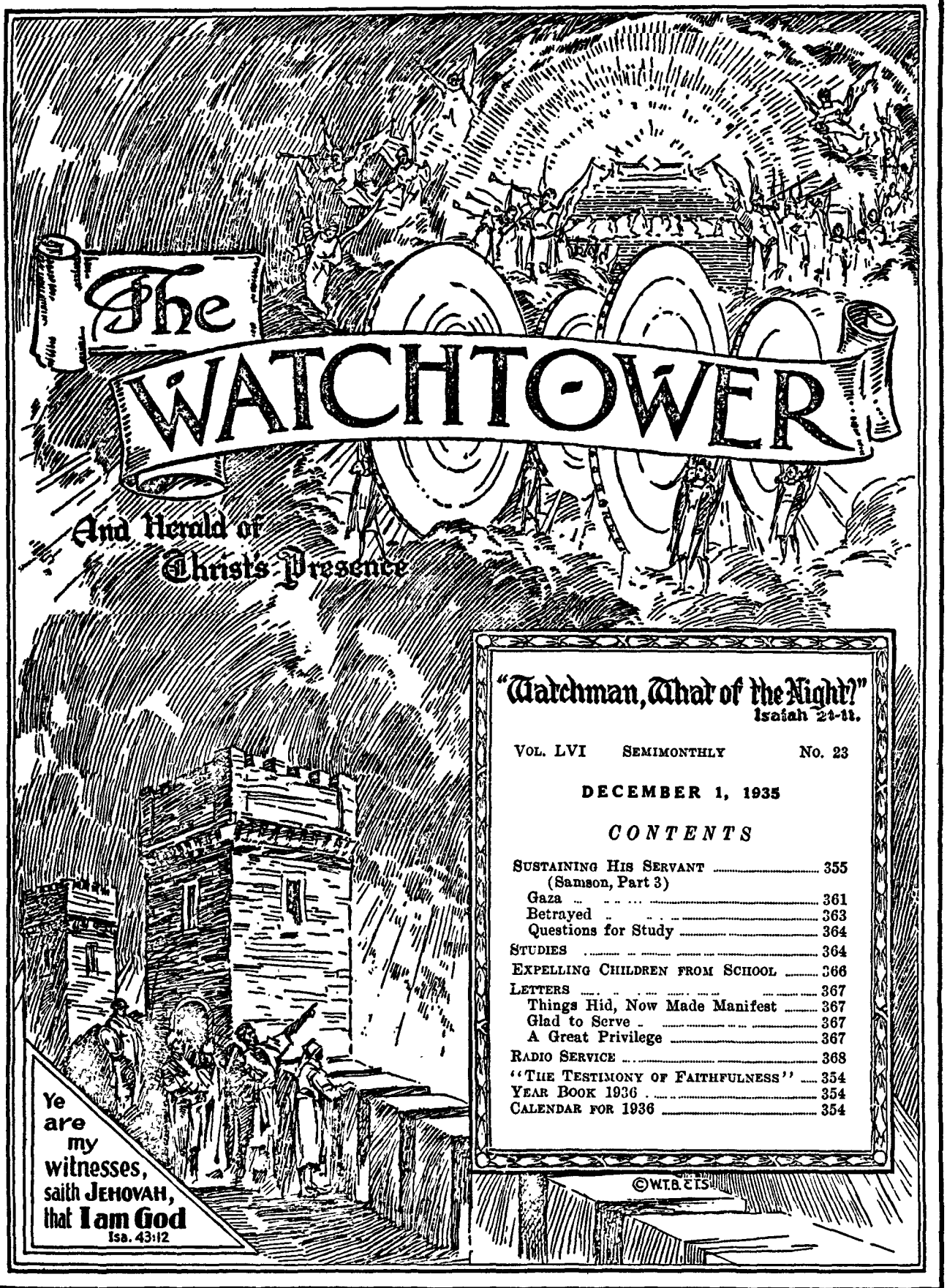
Uvalda, Ga.	Dec.	3, 4	Stroud, Ala.	Dec.	19, 20
Summertown, Ga.	"	5, 6	Camp Hill, Ala.	"	21, 22
Devereux, Ga.	"	7, 8	Montgomery, Ala.	"	24, 25
Greshamville, Ga.	"	10, 11	Bessemer, Ala.	"	26, 27
Athens, Ga.	"	12, 13	Birmingham, Ala.	"	28, 29
Monticello, Ga.	"	14, 15	Tuscaloosa, Ala.	Dec. 31,	Jan. 1
Atlanta, Ga.	"	17, 18	Jasper, Ala.	Jan.	2, 3

A. H. MACMILLAN

Denison, Tex.	Dec.	3, 4	Temple, Tex.	Dec.	17
McKinney, Tex.	"	5	Kempner, Tex.	"	18
Dallas, Tex.	"	6, 7	Taylor, Tex.	"	19
Fort Worth, Tex.	"	8, 9	Bastrop, Tex.	"	20
Ennis, Tex.	"	11	Austin, Tex.	"	21, 22
Corsicana, Tex.	"	12	San Marcos, Tex.	"	24
Mexia, Tex.	"	13	San Antonio, Tex.	"	25, 29
Teague, Tex.	"	14, 15	Seguin, Tex.	"	31

M. L. HERR

Hocomo, Mo.	Dec.	1	Jonesboro, Ark.	Dec.	15
Thayer, Mo.	"	3	Marked Tree, Ark.	"	17
Kennett, Mo.	"	4	Memphis, Tenn.	"	18, 19
Ellsinore, Mo.	"	5	Marianna, Ark.	"	20
Harviell, Mo.	"	6	West Helena, Ark.	"	21
Poplar Bluff, Mo.	"	7	Little Rock, Ark.	"	22-25
Dexter, Mo.	"	8	Redfield, Ark.	"	26
Advance, Mo.	"	10	Tucker, Ark.	"	27
Cape Girardeau, Mo.	"	11	Wabbaseka, Ark.	"	28
La Valle, Mo.	"	12	Pine Bluff, Ark.	"	29
Senath, Mo.	"	13	Haskell, Ark.	"	31
Blytheville, Ark.	"	14	Malvern, Ark.	Jan.	1



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

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DECEMBER 1, 1935

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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 wilfully 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. It arranges systematic Bible study for its readers and 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.

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"THE TESTIMONY OF FAITHFULNESS" PERIOD

Appropriate to the covenant of faithfulness for the kingdom into which the approved ones are taken, the nine days, December 7 to 15 inclusive, of special action in unity have been designated "The Testimony of Faithfulness". Those anointed ones who will be faithful unto death will be found diligent during that period in advancing the testimony of Jesus Christ as commanded by Jehovah. All present Jonadab brethren will faithfully join in, thereby maintaining their integrity toward the Lord. All together will concentrate on placing the combination of *Jehovah, Prophecy* and *Preservation* and the booklet *Government,* with everyone contributing 50c. Previous testimony periods emphasize the wisdom and helpfulness of thinking, planning and arranging without further delay for your sharing in this one as largely as you can. All the faithful will bestir themselves. The usual report thereon of work you do will be submitted, direct to this office if you are not under supervision of one of our branch offices.

YEAR BOOK 1936

The *Year Book,* including the annual report of the activities of Jehovah's witnesses throughout the earth, is nearing completion and will go on the press shortly. All those devoted to the Lord, including the remnant and the Jonadabs, will be anxious to read this report and to have the benefit of the year text and the daily comments on the daily texts. Only a limited number of these can be published, and therefore the cost of publication makes it necessary for us to receive fifty cents a copy for this book. Orders sent in early will enable us to know how many to manufacture. Please place your orders as soon as convenient. Each company of Jehovah's witnesses and the Jonadabs may send in orders through the company secretary. Your early attention to this will be appreciated.

CALENDER FOR 1936

The text "For Jehovah and for Gideon" (Judges 7: 18, *A.R.V.*) is appropriate for Jehovah's publishers, and therefore it will be used for 1936 the same as for 1935. Calendars are being prepared for those who desire them. The same illustration will be used; however, the general design and appearance will be different, the calendar pad, of course, for the year 1936. The companies and individuals will please send in orders as soon as possible, for the number required for 1936, as we wish to print only what are required. The price will be, for single calendar, 25c; for lots of five or more, 20c each.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI DECEMBER 1, 1935 NO. 23

SUSTAINING HIS SERVANT

(SAMSON, PART 3)

"But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which is in Lehi unto this day."—Judg. 15:19.

JEHOVAH sustains his servant that is faithful and true to him. All men, by reason of inherent sin, are weak within themselves, but when a man becomes a servant of God and then with a pure heart continues faithfully devoted to God he is certain to be sustained in the time of crisis. "For the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." (2 Chron. 16:9, *A.R.V.*) Such is the fixed and unchangeable rule of Jehovah. The heart of man stands for his motive and his devotion. If he is completely devoted to God and his motive is pure and right toward God, then he is certain to receive the sustaining grace of God in times of need. All men make mistakes, and no man of himself can do anything perfectly. When he is weak and then casts his burden upon the Lord, fully appreciating that his strength must come from Jehovah, and by God's grace he determines to continue faithful and diligent in the performance of his covenant, being moved so to do unselfishly, he may confidently rely upon God to sustain him. "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."—Ps. 55:22.

2 A pure heart does not mean merely that a man has good intentions, but it does mean that he is moved to take a course of action, and that he does take such course of action, not for selfish gain, but that he may do the will of God. Then he has a pure heart, and it is written: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8) One is a servant of Jehovah when he renders service to Jehovah and does so unselfishly or with a pure heart. (Rom. 6:16) The servants of God generally have been wrongfully judged by most men because men look only at such things as the natural eye can see. God knows the heart or motive of his servants, and he judges them righteously. (John 7:24) Commentators have leveled much criticism against Samson, and that without just cause or excuse. Their criticism, however, has not at all altered the matter.

3 Samson was a servant of God, and no one is competent to judge His servant. "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) God did make Samson stand and perform his will, and finally entered of record his approval of Samson. (Heb. 11:32) This of itself is proof that Samson was acting under God's direction and that he pictured a class of faithful servants of God who would be on earth at the end of the world.

4 The estrangement of Samson and his betrothed wife must have been generally known among the Philistines, otherwise Samson would have visited her in the usual and customary way. "But it came to pass within a while after [(*R.V.*) after a while], in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in."—Judg. 15:1.

5 He waited till God's due time, and then he went again to Timnath. The time was opportune to again afflict the Philistines by destroying their crops. Samson's original purpose in getting the Philistine woman was that "he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel". (Judg. 14:4) His natural kinsmen in Israel had not rallied to his support, they failing to recognize Samson as the Lord's chosen one to begin the deliverance of Israel. Samson must go alone, and in this part of the drama Samson pictured the "faithful servant" class. His kinsfolk pictured the weak-kneed, faithless crowd who pretended to be servants of God but feared men. Jehovah had not interfered with Samson's betrothed wife's being given to another, which doubtless God would have done had the betrothed been a servant of God.—Gen. 20:1-18.

6 Manifestly it was the will of God that Samson his servant should now further humiliate the Philistines. "And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her."

(Judg. 15:2) The father of the woman said to Samson: 'I verily thought thou didst hate her'; and then he offered his younger daughter to Samson for wife. But we must remember that Samson was not on a woman-hunt, but was seeking an occasion to punish God's defamers. This proves that God is not selecting persons for his servants who merely appear to be so very good that all others may say, "Behold, what a good man he is"; but that which pleases the Lord God is the servant who faithfully obeys his commandments and at all times maintains his integrity. Whenever the Devil sees a man faithfully performing service to God, the Devil is certain to launch against that man some scandalous lie to enable other persons to say in substance: "God would not use that sort of man, against whom such charges are made, and therefore such is proof that he is not the servant of God." Let it be kept in mind that God judges his own servants and the servant need not be concerned about the adverse judgment of imperfect creatures. Men-pleasers are an abomination in the sight of God. He that is diligent in his endeavors to please Jehovah and receive his approval is the faithful servant of the Most High.

7 Having determined upon the course he would take, Samson knew that he would be blamed by the Philistines, and he also knew that he would in fact be without blame because he was carrying out God's purpose: "And Samson said concerning them, Now shall I be more blameless than [(*R.V.*) This time shall I be blameless in regard of] the Philistines, though I do them a displeasure."—Judg. 15:3.

8 Samson was commissioned to bring a calamity or evil destruction upon the Philistines, and therefore in what he did he was blameless. So likewise during the Elijah period of the work performed by the faithful servants of God, these servants were used to bring evil upon the modern Philistines by proclaiming the truth, because the Word of God's truth is sharper than a two-edged sword. The wielding of that Word "shocks the religious susceptibilities" of the hypocritical crowd and 'burns their pastures'.—Ezek. 34:1-8; Jer. 25:34-38.

9 The proclamation of the message of truth has inflicted much punishment upon the modern Philistines. In performing this work the faithful servants of God are without blame before him, even as Samson was blameless: "And Samson went and caught three hundred foxes [(*R.V.*, margin) jackals], and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails."—Judg. 15:4.

10 Jackals inhabit that country, and these animals travel in bands or packs; but not so with the foxes. There is nothing in the record to show that Samson had any human assistance in catching the jackals, and in tying their tails together, and it is manifest that he had the necessary sustaining help from the Lord in performing this feat. It was not the mischievous prank of a boy, but a well arranged exploit against the defamers of God's name and the oppressors of his people. It was a deliberate arrangement to inflict punishment upon such enemies. Here Samson clearly pictures those who are faithful servants of God during the period of the Elijah work. The fact that he had to use jackals to accomplish the desired end shows that none of his brethren aided him in inflicting the punishment upon the Philistines. In like manner we see that none of the sanctimonious weaklings of the Elijah period rendered any aid to the faithful ones, but they always assumed the attitude of goody-goody, harmless creatures. Such weaklings then said: "We should be considerate with the clergy and not hold them up to ridicule and talk about their weaknesses, but should talk more about love." How could anyone be a faithful servant of God and at the same time talk sanctimoniously and sentimentally about what was then generally understood to be "love"? Love for God means to obey his commandments and to do so joyfully. (1 John 5:3; John 14:15) During the Elijah period those professed servants of God who did according to their own wish in order to avoid reproach were not moved so to do by love, and hence they did not have a pure heart. He who has a pure heart will be diligently striving to do the will of God as commanded, regardless of what creatures may think or say, and it is toward such faithful ones that God shows his strength in times of need.

11 When Samson had his band of jackals prepared, then he lighted firebrands to their tails and away they went through the wheat fields and among the olive trees, carrying destruction wheresoever they went: "And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives." (Judg. 15:5) In those days the word "corn" included wheat, barley, rye, millet, oats and like grains. A band of jackals carrying 150 firebrands, and scattered throughout the fields and olive orchards, would bring great destruction, and that so rapidly that the Philistines could not stop the conflagration until the fire had burned out, and that necessarily would bring famine upon the Philistines. Their grains evidently were ripe and would burn easily, and the Philistines had to stand by and see them perish.

12 The Elijah work of God's faithful servants was likewise mischievous to the modern Philistines. A great number of tracts, booklets and books were put amongst the church-goers of "organized Christianity", and the result was that this message of fiery truths spoiled the provender of the clergy which they had prepared for the people's consumption and out of which they reaped their own harvest. The Elijah period of the work made the clergy sick, and they were often heard to howl: "Those Millennial Dawnists are spoiling our

churches." The fact is that God was using them to spoil the pastures of the hypocritical keepers of the flocks.

[13] The Philistines were dreadfully wrought up because of this disaster, very hot and angry at what had been done to them, and they met and each one said to the other: "Who hath done this [thing]? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up and burnt her and her father with fire."—Judg. 15:6.

[14] Someone else gave them the answer, because the text reads: "And they answered." Who were the ones that gave the answer? Manifestly it was the weak-kneed, faithless Israelites who consorted with the Philistines and who foreshadowed those faithless ones of the Elijah period who afterwards formed the "evil servant" company. And here is a suggestion as to the fate of the "evil servant" and treacherous class. That which befell the treacherous betrothed wife well pictured what will be the fate of the "evil servant".

[15] Samson did not seem to be disturbed because the Philistines had burned his treacherous woman. But even that was not sufficient. He was commissioned to inflict punishment upon the Philistines, and he would not cease in performing that work until he had done what God had commanded him: "And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease."—Judg. 15:7.

[16] The language of Samson here seems to indicate that the Philistines' burning the woman and her father was a proper thing in avenging him but this was insufficient, because he says: "Yet will I be avenged of you, and after that I will cease." As a Nazarite Samson must keep covenant with God, and to do so he must perform the God-given commission to him. His language means that whenever God's vengeance has been fully expressed against the Philistines, then he would cease his depredations upon them, and not before. This pictures that the faithful servants of God will continue to do God's bidding to the very end and will not cease until God stops them. The cause of Jehovah knows no defeat, and the expression of his vengeance must continue until it is fully accomplished.

[17] The Philistines throughout the land apparently had gathered at Timnath to execute the woman and her father, who had made the marital arrangement with Samson. The burning of the man and his daughter furnished an occasion for Samson to go after the Philistines, and a real fight followed: "And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam." (Judg. 15:8) How many Philistines were killed in that fight by Samson is not known, but there must have been a great number, because it is stated that there was "a great slaughter".

[18] It does not necessarily follow that the conflict of Samson with the Philistines foreshadowed events that come to pass upon the modern Philistines in chronological order, but that they pictured repeated defeats of the modern Philistines, the ecclesiastics of Satan's organization during the period of the Elijah work of the church; and this also well pictured defeats inflicted upon the "Philistines" after the end of the Elijah period and during the Elisha period of the church. Following the "great slaughter" Samson went to dwell in the cliffs of the rock of Etam. The name "Etam" means "place of ravenous birds", such as the eagle or vulture. Samson preferred to make his dwelling there rather than amongst his brethren, and thus to show his complete reliance upon Jehovah God for protection and not to trust for help or protection to be furnished by his weak-kneed faithless brother Israelites. Likewise the true and faithful servants of Jehovah God have found refuge and consolation in the great "Rock of Ages", Jehovah, and not amongst those who are weak-kneed and faithless. (Isa. 26:4, *margin*) Although surrounded by the beastly and ravenous organization of Satan, in the Great Rock God's people have been sheltered and protected, shielded and sustained.

[19] How long Samson dwelt at the rock of Etam is not definitely stated, but it must have been some time before the next exploit was performed by him. The territory of Judah bordered upon that of Dan, and now in order to have revenge for the slaughter that Samson had wrought upon the Philistines, that people prepared to make war on Judah and with other Israelites with whom they might come in contact: "Then the Philistines went up, and pitched [their war camp] in Judah, and spread themselves in Lehi." (Judg. 15:9) The gathering of the warlike Philistines in camp to attack Israelites was a real test of faith upon the Judeans. Would they resent the attack of the Philistines? or would they compromise with them to save their own hides? "And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us,"—Judg. 15:10.

[20] The very language of the Judeans shows that they were hedging and were willing to compromise. They were willing for Samson to take the brunt of the fight and punishment just so they were protected. The Philistines had concluded that they must have an army to go against the man Samson, upon whom God had put his power. Probably they thought to draw Samson into the land of Judah and there engage the Israelites in battle and get him as well as the others. Up to that time their god Dagon had not been able to deliver the small company of soldiers out of the hand of Samson, and now they would send up a whole army; which they did. The Philistine god Dagon was nothing like the God of Samson. "For their rock [Dagon, the Philistine god] is not as our

Rock [Jehovah], even our enemies themselves being judges."—Deut. 32:31.

[21] The Philistines would now compel the Judeans to render aid to them in getting Samson, or else they would attack the Judeans. How well this illustrates what happened near the end of the Elijah period! The Judeans in this part of the drama pictured that large company of faithless ones who consorted with the modern Philistines against the true and faithful class. The Judeans in Samson's day had fallen away from their devotion to God and had become wicked and faithless, and so Judah was ready to compromise. They had failed to give heed to the counsel of Jehovah: "For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one [of their enemies] chase a thousand, and two [of their enemies] put ten thousand [unfaithful Israelites] to flight, except their Rock [Jehovah] had sold them [the unfaithful ones because of their unfaithfulness], and the Lord had shut them up?"—Deut. 32:28-30.

[22] Likewise about the beginning of the World War Satan put a test upon all who had covenanted to do service for Jehovah. Satan and his agents sought to destroy the people of God, and saw that the great World War would furnish the opportunity to accomplish their wicked purpose. In every nation of "Christendom" engaged in that war the clergy were against the covenant people of Jehovah, and particularly against those who persisted in serving God by telling of his kingdom. The modern Philistines, the ecclesiastics at that time, went out to kill God's people. In every country efforts were made to force the faithful servants of God into the war. In all the countries that had enacted a conscription law with the "conscientious" provision therein, the clergy got themselves appointed on the draft boards or commissions and there used their power and influence to destroy the faithful servants of God. The faithless crowd that afterwards developed into the "evil servant" class co-operated with the modern Philistines. "Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them." —Judg. 15:11.

[23] Here the host of Judeans pictured the weak-kneed and faithless modern Judeans, the professed servants of God, who sought to induce the faithful ones to bow to the dictates of the commercial, political and ecclesiastical rulers of the world in violation of their covenant with God. The faithless ones said to those who were standing firm to the Lord substantially this: 'Don't you know that the "higher powers" are the present-day rulers of this world, and that we must be obedient to them? Why get all of us into difficulties and jeopardize our interests in persisting in holding out that you cannot conscientiously go to war? These "higher powers" are ordained of God.' Thus they argued, and cited Romans 13:1-3 in support of their argument. This was the crowd that wanted peace at any price and were willing to compromise and, being unable to entice the faithful ones to compromise, to resort to a treacherous conspiracy with the modern Philistines.

[24] As stated in the eleventh verse, foregoing, the three thousand Judeans made a like argument to Samson. To them Samson replied: 'As they have done unto me, so I have done unto them.' The Philistines had reproached the name of Samson's God by wickedly opposing and persecuting Jehovah's chosen people, and the faithful Samson would not let the insult go unnoticed. Likewise the "faithful servant" class said to the clergy, and to their faithless brethren, and to all "Christendom": 'You have reproached God's holy name by inflicting upon God's faithful people great indignities, and we will not compromise by bowing to you, but we will obey God and do what he has commanded us to do.'

[25] The Judeans, failing to win Samson to their side, proceeded to act against him by binding him: "And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves." (Judg. 15:12) The Judeans there demonstrated their extreme selfishness and fear of men instead of fear of God. Likewise the faithless ones during the Elijah period of the church demonstrated their extreme selfishness and fear of men rather than fear of and obedience to God. They wanted to shield and protect themselves. They were not willing to trust God to protect them, because they were faithless servants. Samson was not afraid of his ability to defend himself against his faithless brethren, but he knew he was not commissioned to indulge in mortal combat with his kinsmen. And therefore he asked them to swear unto him that they would not fall upon him in combat. He could doubtless have worsted the whole three thousand, but that was not his fight.

[26] The spokesman of the three thousand drew near to Samson and disclosed their purpose: "And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand; but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock." (Judg. 15:13) Those Israelites preferred to deliver up the faithful servant of God, Samson, regardless of what punishment he might suffer, hoping thereby to save themselves from war. And likewise during the Elijah period many of the weak-kneed and faithless ones preferred to deliver their brethren into the hands of the modern Philistines for the same or like selfish reasons. Men among that faithless crowd, pretending

to be servants of God, went to the worldly ones, that is, the supposed "higher powers", and said, in substance: 'We are in favor of doing whatsoever your laws say; and it is the other fellows [referring to the "faithful servant" class] that stand out against you, and we are ready to deliver them into your hands.' They made known to the enemy who were the ones standing firm, and hence enabled the enemy to lay hold of such faithful ones. They entered into a conspiracy, as Judas entered into a conspiracy against Christ Jesus. God's rule concerning such is stated by Jesus in these words: "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." (John 19:11) No wonder the Lord says to such faithless ones that their portion shall be "with the hypocrites", that is to say, the modern-day Philistines.—Matt. 24:51.

[27] The weak-kneed Israelites bound Samson with strong cords and brought him forth from the rock of Etam and led him to Lehi: "And when he came unto Lehi, the Philistines shouted against him; and the spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands."—Judg. 15:14.

[28] Doubtless there was a great shout that went up from the army of the Philistines when they saw Samson being brought to them apparently securely bound. Enemies are always noisy when they think they have God's faithful servants within their power. The beginning of the World War opened the gate for the enactment of conscription laws. This furnished the means of tying up the faithful; and the faithless, acting with the modern Philistines or ecclesiastics, shouted with glee and beat each other on the back when they saw the faithful men who had stood for the Lord being thrust into military or concentration camps or incarcerated in prison.

[29] Samson had now reached a great crisis. Would God sustain his faithful servant? If so, that would be proof that Samson had God's approval. Jehovah then caused his spirit to come mightily upon Samson, and his ropes with which he was bound fell from his hands. Samson quickly looked about for a weapon of God's provision, and he found the jawbone of an ass that had recently died. "And he found a new [a moist (*margin*)] jawbone of an ass, and put forth his hand and took it, and slew a thousand men therewith."—Judg. 15:15.

[30] By causing Samson to use the jawbone of an ass Jehovah there demonstrated that the deliverance of his faithful servant did not come by means of the bow, spear, sword or horse, or other means of warfare invented by man, but was the result of the spirit or invisible power of Almighty God. "He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man." (Ps. 147:10) "When my father and my mother forsake me, then the Lord will take me up." (Ps. 27:10) "For I will not trust in my bow, neither shall my sword save me." (Ps. 44:6) Samson put his trust in Jehovah God, and Jehovah sustained his servant. Likewise those who put their trust in Jehovah God in the Elijah period, and who feared not man but remained true to Jehovah, God sustained.

[31] The ass was not an animal of war. Only the miracle of God could have made that jawbone of an ass stand the great wear and tear of crushing the skulls of a thousand men. While Samson was doing that work in the name of Jehovah, the three thousand Judeans stood by and looked on and gave no help. Samson, the faithful servant, fought alone, so far as any human help was concerned, but he fought in the strength of the Lord. Likewise during the days of the Elijah work of the church there was a faithful, zealous and fearless company of men and women that continued to do the work, while many others stood by and refused to do anything to the honor of Jehovah. Those who really continued to serve Jehovah were made up of the peaceful, meek and obedient class like unto an ass, and they used their jaws to do the speaking or witness work in the name of Jehovah and Christ Jesus, and they continued to slay the modern Philistines with the Word of God. The warfare continued, and the righteous held up the banner of the Lord.

[32] Immediately following this slaughter of the Philistines with the jawbone of the ass Samson sung a song of victory to Jehovah: "With the jawbone of an ass, heaps upon heaps, with the jaw [jawbone] of an ass have I slain a thousand men." (Judg. 15:16) In that song or declaration he was not boasting of his own power, but giving glory to Jehovah God, who had sustained him in that terrible crisis. Samson did not keep the jawbone of the ass and hang it up in his tent as a relic to be worshiped or viewed with great awe, as some men like to do and as some during the Elijah work liked to point with pride to what they had accomplished. He had relied upon God, and not upon the instrument he held in his hand. That instrument having served his purpose, he had no further use for it. "And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi."—Judg. 15:17.

[33] Samson gave an appropriate name to the place where the battle was fought. The word "Lehi" means "a jawbone", and the place was so named by Samson after Samson slew the Philistines there who had come up against him. Samson named the place "Ramath-lehi", meaning "lifting up of the jawbone", that is to say, using it then and there to vindicate Jehovah's name by slaying his enemies. In this manner Samson memorialized the place of victory to the vindication of Jehovah God; and this shows that the

proper thing for faithful servants to do is to always give glory to God for his sustaining grace and power and never honor man.

[34] That fight in which a thousand Philistines fell before Samson was a great and trying ordeal upon Samson, and when it was finished he was near unto exhaustion and much in need of refreshing water. "And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised?" —Judg. 15:18.

[35] It was the very hot season of the year, and Samson had fought on without stopping to quench his thirst, even if there was anything near by with which he could have quenched it. He did not claim the victory to himself, but, giving all glory to Jehovah God, he confessed himself the servant of God, and then with confidence called upon the Lord for help that he might not die. This shows that he knew that he was entirely dependent upon Jehovah and that the victory just won was God's victory, and not his own. His conduct at this point points with emphasis to the fact that Samson was a man of faith and that because of his faith and faithfulness God puts him on his approved list. (Heb. 11:32) He fully realized that now, although he had put the Philistines to flight and had slain a thousand, he would now fall into the hands of the uncircumcised crowd because of his near exhaustion. He knew that should that occur the uncircumcised horde of Philistines would reproach Samson's God and further defame his name and would say: "His God cannot help him from dying from thirst in the wilderness, where he found the jawbone of the ass withering." That not only would be a reproach on Jehovah's name but would be the downfall of Jehovah's people. Samson therefore prayed God that he might have water to refresh him and that he might live to fight on. Thus he pictures the faithful ones during the Elijah work who often found themselves in difficulty and in need of refreshment and help that they might live and continue to bear testimony to the name and glory of Jehovah God and his King. The faithfulness and constancy of Samson was set before the followers of Christ Jesus as an example unto them, and they are admonished to do likewise. (Heb. 12:1) Would Jehovah let his servant Samson die in the wilderness for want of water? No; because God always sustains those who are faithful and true to him. Samson was at Lehi, the place near the jawbone, and there God would refresh him, sustain him, and permit him to live. "But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which is in Lehi unto this day."—Judg. 15:19.

[36] This does not mean that God brought water out of Samson's jaw, nor out of the jawbone of the ass that had been cast away, but that he brought forth water at a point in that land which Samson had called Lehi, that is, "a jawbone," or "Ramath-lehi", meaning the place of lifting up the instrument of vindication to Jehovah's name. Whether God brought forth a stream of water by means of an earthquake or by causing the earth to split and water to flow out, is not stated. It is sufficient to know that Jehovah God there refreshed and sustained his faithful servant. Manifestly the Lord refers to all such faithful ones who rely upon him under all circumstances, when he caused the prophet Isaiah to write: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." (Isa. 41:17, 18) The prophetic picture here clearly foreshadows that God's faithful servant class may confidently rely upon Jehovah to sustain them in every time of need and that he will never forsake those who continue faithful in the performance of their covenant to do his will.

[37] After Samson had refreshed himself with the sweet waters provided by the hand of the Lord he was revived and rejoiced. Likewise during the Elijah period when the conflict was trying and the faithful became tired, worn, weary and thirsty for some refreshing assurance from the Lord, he provided it, and on they went with their work, doing with their might what their hands found to do, and continued to rejoice. This is exactly in accord with God's promise to those who are faithful to him. (Isa. 40:29-31) What God does to one faithful servant, he does likewise to all those who are faithful to him.

[38] Being refreshed, Samson in an expression of gratitude called the place by the name "En-hakkore, which is in Lehi", meaning "the fountain of the crier", that is, the well of water provided for him that called upon Jehovah. The place was so called unto the day of the making of the divine record of the book of Judges. That permanent spring of water, which God had brought forth for his name's sake, became a memorial of his power and of his faithfulness toward those who called upon him and who served him in spirit and in truth. How fitting is *The Watchtower*, and its kindred publications, as a means or channel of bringing refreshing truths to the servants of God. It is God's provided instrument, and not man's. It was so during the Elijah period of the church that *The Watchtower* was used to bring refreshing truths of life to God's faithful people. Even to this day God graciously continues to use the Watch Tower publications to bring forth refreshing waters of truth, which he employs to sustain his faithful people. The faithful servants of the Lord are fully assured that

God, who has promised to sustain them, will always faithfully carry out his promise, and hence with confidence they may sing as they go on with their work: "Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength."—Isa. 26:2-4.

[39] Samson had begun to deliver Israel from the uncircumcised Philistines, and he continued to judge Israel: "And he judged Israel, in the days of the Philistines, twenty years." (Judg. 15:20) The continuous service of Samson as judge of Israel is a silent testimony to his faith and faithfulness as a servant of Jehovah, and this is further proof that he represents God's faithful people and that he is held forth as an example for those faithful ones to follow who have undertaken to serve God.—Heb. 11:32; 12:1.

GAZA

[40] Jehovah then sent Samson to Gaza. The record does not specifically so state, but it must be kept in mind that Samson was Jehovah's servant playing a part in the prophetic drama under the direction of the Most High: "Then went Samson to Gaza, and saw there an harlot, and went in unto her." (Judg. 16:1) The name "Gaza" means "strong; fortified". It is also the feminine gender noun for "goat"; and it was true to its name, as history subsequently shows. It was an ancient city, being mentioned as early as Genesis 10:19. It was one of the five principal cities in the Philistine league. (Josh. 13:3) Although the city was situated some distance from the sea, it had a port on the sea and did a commercial business in the sea. Its people practiced the Devil religion, Dagon the fish-god being their deity. Its fortifications were very strong at that time. It was the key city to Palestine, being situate on the southern border. It was the key or way of entrance into Egypt from the north. The evidence is quite conclusive that the Philistines were the Caphtorim who migrated from Egypt, drove out the earlier inhabitants of Gaza, and dwelt there in their steads. (Deut. 2:23; Amos 9:7) The territory occupied by the Philistines formed a portion of the promised land and, as heretofore stated, had been assigned to the tribe of Judah; but the Philistines held possession of it most of the time.

[41] The history of the Philistines well corresponds with that of the Roman Catholic Hierarchy system. The Catholic organization sprang out of Pagan Rome, that is, Satan's organization, pictured by ancient Egypt. Early in its history the Roman Catholic system assumed to occupy a place as God's people, and which was represented by the land of Judah, or those who praise Jehovah. In other words, it pretended to be praisers of God, yet at the same time served the Devil. It is a fact now well known to all that it is a commercial-political organization, operating under a religious name, and its main purpose is to enrich itself and to rule the earth. It fraudulently employs the name of the Lord to accomplish its purposes. It has always been the deadly enemy of the true worshipers of Jehovah God. Modern Gaza and its inhabitants are doomed to destruction at the hand of the Lord, and it seems that such destruction will take place in the early part or beginning of Armageddon. (Jer. 25:20; 47:5) That wicked organization has been and continues to be guilty of many crimes, among which dastardly deeds was the carrying away and the humiliation of God's people during the World War period, at the close of the Elijah work, particularly from the years 1917 to 1919. For its many crimes against his people Jehovah has declared that he "will send a fire on the wall of Gaza, which shall devour the palaces thereof: . . . the Philistines shall perish, saith the Lord God". (Amos 1:6-8) When Jehovah expresses his fierce anger against the modern Philistines, they shall be rooted up and cleared out and the way be made clear for the praise of Jehovah by all those who devote themselves to God and who continue to seek meekness and righteousness. "For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noonday, and Ekron shall be rooted up. Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant. And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening; for the Lord their God shall visit them, and turn away their captivity. This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts."—Zeph. 2:4, 5, 7, 10.

[42] The Roman Catholic Hierarchy, which is the chief part of the modern uncircumcised Philistines, has always been given to conquest for the acquisition of wealth and power. That cruel organization has reached out to every part of the earth and has enriched itself by fraudulently extracting money from the people. Today it holds possession of the choicest places on earth and connives and operates with the commercial giants everywhere, and the spineless politicians everywhere, to subjugate the people and take away their possessions. It is the chief religious element of the Devil's visible organization, and its commercial and political allies and pets operate under other names to deceive the people. Its commercial strength, pictured by Tyre, shall be devoured with fire. (Zech. 9:3-7) Let all persons who are now fully devoted to Jehovah take courage and rejoice that the day of deliverance is at the door, when the modern Philistines and all their wicked allies shall cease to exist. Without a doubt Jehovah today is unfolding

to those who love him an understanding of his prophecy that the ones devoted to his cause may receive comfort and strength to carry on the witness work in his holy name.

43 Samson did not go to Gaza to gratify his human desire upon a harlot, and there is no evidence to warrant harsh criticism of him because he was at the house of a harlot at Gaza. Manifestly the purpose of Samson's visit to Gaza was to find an occasion against the Philistines that his commission from Jehovah might be fulfilled. So far as the record discloses Samson went down to Gaza alone. Going among his deadly enemies shows his courage, because he was relying upon God for his protection and security. He was there as Jehovah's instrument or servant to again make a triumphant show of God's superior power against Satan's organization. Samson entered the gates of that fortified city alone. This part of the drama shows God's purpose to demonstrate his power against the modern Philistines in their fortified position, which they think is invulnerable.

44 At Gaza Samson saw a harlot and went in unto her. That was not the only time God has used a harlot woman in making a picture of his purpose. The house of the harlot was a public establishment and was probably the only place that would receive Samson and give him lodging for the night. The fact that Samson is not reproved in his conduct shows that he was at the house of the harlot for a legitimate purpose and in harmony with God's will. Probably he had in mind what had taken place at Jericho when the two spies were sent there, concerning whom it is written: "And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. And before they were laid down, she came up unto them upon the roof; and she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you."—Josh. 2: 1, 2, 8, 9.

45 There is no evidence that Samson had sexual intercourse with the harlot or even any conference with her. The words, "And [he] went in unto her," do not necessarily mean that he had relations with her. He went into her house just the same as the spies went into the house of Rahab and "lodged there [(*margin*) lay there]". Regardless of what the argument may be, and regardless of how human creatures pretend to be shocked at the fact of Samson's spending a night in the house of a harlot, he was there at Jehovah's direction and therefore all presumptions must be indulged in his favor. The "strong-arm squad" of the Philistines evidently were keeping close check on the house of the harlot for the reason best known to themselves. They usually hang around such places. At any rate, they spread the news quickly that Samson was in the harlot's house. "And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him."—Judg. 16: 2.

46 In this verse of the text the word translated "is come" (hither) is the same word translated in the preceding verse "went in", and supports the conclusion that Samson was merely a lodger in that house. The strong-arm squad immediately compassed the house about and lay in wait for Samson, that Samson might be taken unawares. The Lord must have informed Samson, however, from what occurred later that night.

47 The guards were quiet during the night, saying to each other, "In the morning, when it is day, we shall kill him." During the Elijah period of the church the modern Philistines, the leaders of the religious element and their chief dupes, tried to entrap the faithful people of the Lord and closed all loopholes to prevent their escape. They 'lay in wait', thinking they knew how to get their prey at the time most convenient for them. The period of the Elijah work was drawing near to a close, and the modern Philistines "laid wait" for God's people, expecting to have them completely bottled up. "And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron."—Judg. 16: 3.

48 After his long journey from the north Samson was taking his rest upon his bed in the harlot's house. The text does not even indicate that he was with the harlot. The same Hebrew word here translated "lay" is translated "lodged" at Joshua 2: 1, referring to the spies in Rahab's house. God's people are often in a place or position which to the evil-minded looks very suspicious, and the scandalmongers wag their heads, look pious, hold their eyebrows high, and scowl at the conduct of God's faithful people, claiming it to be wrong. It is better to let God judge his own servants, since he knows.—Rom. 14: 4.

49 Samson undoubtedly knew of the Philistines' purpose to capture and kill him. It is not to be expected that he went into the enemy's fortified city with any thought of being received and permitted to depart in peace. He did not wait until morning, but concluded that midnight was the best time for him to get out of the city and to demonstrate the power and protection of his God Jehovah. He knew that the gates of the city would then be locked and that the strong-arm squad would think that they had him completely secure, and for him to break away from the city under such circumstances would be further evidence that Jehovah was protecting Samson and

supplying him with strength. The gate had two leaves or doors, and the posts holding them up were very great and ponderous. The walls of the city were so massive that the military engineers of Alexander found them almost insurmountable barriers to entering the city.

50 Samson left the house of the harlot at midnight and probably had to fight a number of the guards before he reached the city wall. Having knocked out the guards, then he laid hold upon the posts and tore them and the gates away from their moorings, bars and all, and carried them away on his shoulders up to the top of the hill at Hebron, a distance of at least forty miles. No man could have done that save by the strength supplied by the Lord.

51 Hebron was a priests' city in the higher, mountainous-country part of the land of Judah. To carry the gates there might seem like a useless expenditure of strength. Not so, however. Only a miracle of the Lord could enable Samson to escape from the city with that great load. He might have dumped the gates just outside of the city walls, but carrying them out of the Philistines' country into the land occupied by Judah magnified God's power bestowed upon his faithful servant and dealt a stunning and humiliating blow to the pride of the Philistines. The disposition of those gates and the posts at Hebron should have been strong and tangible proof to all the Israelites and their priests that God's power was upon his faithful servant Samson, and therefore should have been an incentive for the other Israelites to support Samson.

52 This corresponds to what took place in the year 1914. For some time prior to that time God's "faithful servant" class, led by the then editor of *The Watchtower,* had repeatedly announced 1914 as the end of the world. The modern-day Philistines were lying in wait for that servant class, expecting that in 1914 nothing would come to pass, and hence the Society and its supporters would be put out of business and receive severe ridicule and reproach and would come to an end. Instead, the modern Philistines, the modernists, were the ones who were nonplussed and put to shame and had to crawl into their holes in 1914, when the World War suddenly broke. They had been saying there could never be another war, and now it had come exactly as God's faithful servants had declared it would. In 1914 God's "faithful servant" class continued by the grace of the Lord to present the message of the kingdom, showing that the World War was evidence that the world had come to an end. This demonstrated that what they had said previously was not of their own knowledge but was a manifestation of God's foreknowledge and power. Those who had faith in God and in his Word should have taken this evidence as conclusive proof that God was with the Society or organization of faithful men and women who were proclaiming the end of the world and the kingdom of God. The faithful ones stood firm, while many others, fearful and weak-kneed, fell away.

BETRAYED

53 The time was near the close of the twenty years of Samson's judgeship of Israel when the events came to pass as here mentioned. Samson's father and mother had been his helpers. That the father and mother, his helpers, were now dead may well correspond with the time when Christ straightway came to the temple and when the office of the holy spirit as a helper ceased and when all who professed to be of the house of God stood before Christ Jesus, the great Judge, for an accounting. All then were under the direction of the Lord Jesus, and not the holy spirit as helper. "And it came to pass afterward, that he loved a woman in the valley [(*margin*) by the brook] of Sorek [(*Roth.*) ravine of Shorek], whose name was Delilah." (Judg. 16:4) The word "Sorek", or "Shorek", means "hissing", as in a scornful manner in reproach. It was during the World War, and particularly at about 1917 and 1918, that God's people were hissed at, scorned and hated. (Matt. 24:9) The location of the ravine or valley of Sorek is not definitely fixed, but the weight of authority appears to fix the place at about thirteen miles west of Jerusalem, which would make the place not far distant from the home of Samson. In that valley of Sorek resided a woman by the name of Delilah. Her name means "languishing", that is, with an unclean desire or extreme selfishness. Biblical commentators generally class Delilah as a Philistine woman, but the evidence supporting that conclusion is not at all satisfactory. Without a doubt she was quite familiar with the Philistines, because they felt free to approach her and engage her to carry out a conspiracy against Samson. The decided weight of the evidence shows that she was not a Philistine, but of the Israelites. Nor is there any evidence that she was a harlot. If a harlot, then it was the business of Judge Samson to clear her out of Israel.

54 Since it was through the efforts of Delilah that Samson met what appears to be his defeat by the Philistines, it seems important to locate, according to the Scriptural proof, just whom Delilah pictured. If she was a Philistine woman, why should Samson, after his previous experiences with the Philistines, be so moved that, as the Scriptures say, "he loved" the woman? If she was an Israelitish woman, there would be some reason why Samson should love her. We must bear in mind that Samson was the faithful servant of Jehovah, playing his part in one of Jehovah's great dramatic prophecies recorded for the special instruction and comfort of the remnant of God on earth at the end of the world. The fact that Delilah is given such a prominent part in this prophetic drama, the playing of which part brought such apparent disaster upon Samson, is proof that whomsoever she pictured or represented in the drama must be prominently identified in the Scriptures and the events

which thereafter followed. Whom, then, did Delilah picture in that drama? and what important part did she play as related to modern times?

(To be continued)

QUESTIONS FOR STUDY

¶ 1. What are the conditions on which man may receive the sustaining grace of Jehovah?

¶ 2, 3. What is meant by "a pure heart"? By being a servant of Jehovah? Have the servants of God been judged aright? Show whether adverse criticism of Samson is justified.

¶ 4-6. Explain Samson's purpose in again going to Timnath, and his going alone. What is shown in the fact of his not considering the offer made by his betrothed wife's father?

¶ 7-12. What was the "displeasure" which Samson did to the Philistines? How could Samson be blameless in bringing that calamity upon them? How does this find application as a prophecy?

¶ 13, 14. Show that the affair recorded at verse 6 was truly prophetic.

¶ 15-18. Seeing that the Philistines had burned his treacherous woman and her father with fire, why should Samson now proceed as recorded in verses 7, 8? What is foreshown therein?

¶ 19-21. What did the Philistines then do, and why? How did the men of Judah regard this action? Apply the picture.

¶ 22-24. Point out fulfillment of verse 11.

¶ 25-28. Why had the men of Judah gone up to the rock of Etam, where Samson now was? Explain his asking them to swear to him as recorded in verse 12. What was their reply? Why would they bind Samson and deliver him into the hand of the Philistines? Why should these "men of Judah" desire or be permitted to ill-treat Samson in this manner? How has this part of the picture had fulfillment?

¶ 29-35. What instruction for God's faithful servant is seen in verse 15? In verses 16, 17? In verse 18?

¶ 36-39. Explain verse 19. What was clearly foreshadowed therein? What is now seen in verse 20?

¶ 40-42. Account for Samson's going to Gaza. Briefly compare the history of the Philistines with that of the Roman Catholic Hierarchy, as serving to confirm the identity of the modern Philistines. Show that the Scriptures clearly foretell the destruction of the Roman Catholic Hierarchy.

¶ 43, 44. Explain Samson's going alone to Gaza, and the absence of record of any reproof of Samson in connection with his procedure there. Relate another recorded incident further confirming the propriety of Samson's lodging where he did.

¶ 45-48. Account for the Gazites' learning of Samson's presence there, and for their lying in wait for him until the morning. Describe the situation in which this part of the picture has had fulfillment.

¶ 49-52. Point out the wisdom in Samson's leaving the city at the time mentioned and in the manner described at Judges 16: 3, and account for the strength and security in which he did this. Apply this part of the prophetic picture.

¶ 53, 54. When did the event recorded in verse 4 take place, and what does that fact suggest? What is shown in the name of the place where Delilah dwelt? Who was Delilah? and whom did she picture in the drama?

STUDIES

THE WATCHTOWER has been requested to answer the following questions for the benefit of those who desire to be in harmony with the Lord and his work here on the earth: "What is the proper relationship between the remnant and the Jonadabs where the conditions exist as stated below:

"Where the anointed are greatly in the minority? Where there is but one brother claiming anointing in a group of twelve to twenty publishers? Where, in a large group of men and women, the only one or ones claiming anointing are women? As above, when the sisters are old and incapable? Where the one or few anointed are foreign, able only with difficulty to express themselves in English, with several English-speaking Jonadabs? Where the group of Jonadabs resent the bossing of one brother claiming anointing, and do not co-operate with him because he is a 'rough-riding' foreigner? Where, because claiming anointing, an old man holds all service arrangements and leading of meetings in his own hands, and younger, more efficient Jonadabs are available who could get more witnessing done, but who try to get on with the old brother?"

Answer: The Scriptures make it quite plain that Jehu was sent out by the Lord Jehovah to drive the chariot and that Jonadab, by Jehu's invitation, rode with him. This does not indicate that Jonadab aspired to be the driver or that there was any difference between him and Jehu, but they both went on harmoniously together. The Scriptural illustration is obvious.

The chief objective in all meetings for the study of God's Word should be to ascertain the will of the Lord as expressed in his Word. If the company has been in existence for some time past, and among those attending the study class there are some who are well known to possess the Scriptural qualifications of a leader in fact, as stated by the apostle Paul in 1 Timothy 3: 1-7, then all those present who claim to be fully consecrated to do the will of God should select a study leader and other servants from amongst those who possess the qualifications set forth in the scripture above cited.

No man should assume to be the only one anointed of the Lord and therefore the only one qualified to be the class leader. If he in fact possesses the Scriptural qualifications and has the spirit of the Lord, the others present who have a sincere desire to do the will of God will gladly vote for him to be the leader of the class study. For any person to arbitrarily assume to be the class study leader or the chairman of the company is entirely wrong.

Where there is no man amongst the company, that is, no one of the male sex, who does possess the Scriptural qualifications stated in the above text, then some one of the company who has and manifests the mind of the Lord, and who appears to be apt to direct a class study, should be chosen for that purpose. He can be selected to preside at the class study and propound the questions and keep order while they are being discussed.

A woman should not be selected to lead the class study where there are some male members present that

might lead. No one who speaks the English language in a broken manner, and difficult to be understood, should be put forward as a leader of a class study. If any one assumes to be boss he should not be selected to preside or direct the class study. "Roughriders" find no proper place amongst the Lord's people.

It is entirely improper for any man, whether he be old or young, to voluntarily assume the responsibility of directing everything or anything in a company or in a class study without first receiving the consent of the majority of those who attend. Nor should any man be selected as chairman who insists that he is the only one qualified. Even though he claims to be the only one who has received the anointing of the Lord, that is not conclusive. It is for the company then to first determine whether or not he manifests the spirit of the Lord. The fact that a man thinks he has been a long time in the truth and that this gives him precedence over others is entirely a wrong conclusion. Anyone who is brought forth or put forth to act in the capacity of the leader of a class study or as chairman of a meeting, in order to be properly selected, must first show that he has and manifests the spirit of the Lord, that he is kind and considerate, and that he deals justly with his brethren.

Where there are a number of persons meeting together who sincerely desire to study God's Word and to understand it they will have no difficulty in agreeing on someone to act as chairman and propound the questions and keep order, whether he claims to be of the anointed or of the Jonadabs. To be sure, the anointed remnant should be first selected, but if the company cannot see and understand that the one put forward to act as chairman or director of the class is in truth and in fact a child of the Lord, then they should not be forced to do so. Everyone who is of the temple class will be anxious to dwell together in peace and will do so and will attempt to keep peace and order amongst his brethren. Everyone who has good will toward God and wants to obey God will do the same thing.

If a majority of the company are of the opinion that no one present gives evidence of being of the anointed remnant, then let the brother be selected who comes the nearest to having the spirit of the Lord Jesus Christ and the apostles.

In this connection it is entirely appropriate to say that those who are sent out as representatives of the Society are requested to deal fairly and justly with their brethren. It has been reported that some who have been sent forth as representatives of the Society will at times say to the persons present: "Do as I say, or get out." Anyone using such expression does so contrary to the wish of the Society, and certainly such an attitude is contrary to the spirit of the Lord. The Society does not endorse anyone who manifests an arbitrary and dictatorial spirit; and if one does manifest such a spirit, then, though he claims to represent the Society, he does not in fact represent the Society.

All should keep in mind that the adversary will do everything possible to disrupt the Lord's people, and the only way to resist him is to do as the Lord has directed. Love is the principal thing, and love means an unselfish desire to do good and doing good toward others, and not merely looking after self-aggrandizement. Keep in mind the great commandment to love God with all one's heart, mind, and strength and to love our brethren as ourselves, and by following this rule peace will prevail amongst all those who study the Lord's Word.

From time to time reports show that local service directors, who have been appointed by the Society, assume the attitude of a boss or dictator. Such an attitude is entirely wrong. The service director should attend strictly to his business, which is to organize the territory and the workers, assign the territory, and put the workers in the field and take the lead, going before them and actively engaging in the witness work. Anyone who pleases the Lord will be anxious to do the Lord's work, and not to exalt himself.

When a service meeting is called the service director, by virtue of his position, presides at the meeting. He should avoid making a discourse or permitting anyone else to take up the time discoursing. The attention of the company should be called to the *Director,* which is published by the Society, and it be explained and the purpose set forth, discussing its contents where such discussion is required. No time should be wasted in relating personal experiences, but the time should be occupied in considering ways and means to more efficiently carry on the work. It is reported to the Society that often a service meeting is conducted in this way: The first 30 minutes is occupied in a discourse by the director, then a talk by some other brother several minutes, then the playing of a phonograph record, then another discourse by some brother present. Such manner of conducting a service meeting is entirely out of order and not conducive to the welfare of the Lord's service. Let the brethren remember that God has taken out of the world a people for his name and commissioned them to publish his name and his kingdom. The day of "windjamming" is past. This is no time to listen to long-winded dissertations or the unnecessary "experience" of some one as to his views relating to some particular scripture. A service meeting should be strictly in the interest of service. If it is desirable to have someone give a brief talk on service, then let this be limited to five minutes and not more than three speakers, at the outside, during the entire meeting. If each one of the speakers confines himself to a point that is helpful in the service, some good may result. The Lord feeds his people through *The Watchtower,* and not by discoursing indiscriminately.

EXPELLING CHILDREN FROM SCHOOL

SCHOOL boards now indulge in the expulsion of children from school because such children refuse to engage in the ceremony of saluting a flag. These children have been taught by their consecrated parents to love and serve Jehovah God and his King, Christ Jesus, and that their allegiance and devotion must be to God at all times, and that they must always do that which is right regarding every person. They have been properly taught that the law of Jehovah God is supreme and cannot be overridden by the law of man. Many of these children now in the schools will doubtless be of the "great multitude" and, if so, they must salute God and Jesus Christ and none other, because such is the commandment of the Word of God. (Ex. 20:3-7; Rev. 7:9, 10) The child must intelligently choose to obey Almighty God or do violence to his own conscience and violate God's commandment. When a school board has been informed that a child in school refuses to salute the flag only for the reason that the child believes on and serves Jehovah God and Christ Jesus, and that the child cannot disobey the Almighty God, and the school board then under such circumstances, and with such knowledge, expels that child from school, the school board is doing injury to the child and pursuing a lawless or iniquitous course. They do exactly what Jehovah God by his prophet says, they 'frame mischief by law'. "They gather themselves together against the soul of the righteous, and condemn the innocent blood." (Ps. 94:20, 21) In attempting such action the school board is doing violence to the Constitution of the United States, which guarantees the right of all to worship Almighty God without interference. Not only is the school board doing injury to the child and treating it unjustly, but it is attempting to compel the child to bring reproach upon God's name, and the board itself, above all, is reproaching the name of Jehovah God. The child who thus is made to suffer by reason of the iniquity of men enjoys the privilege of being reproached for the name of Christ. The child may confidently trust in the Lord, knowing that the ultimate result will be to its good and to the glory of God. For the consolation of such a faithful child Jehovah puts in its mouth these words: "But the Lord is my defence; and my God is the rock of my refuge." (Ps. 94:22) Concerning those men who, moved by selfishness, work injury to the child, God through his prophet emphatically says: "And he [Jehovah God] shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off."—Ps. 94:23.

When children are expelled from school for the reason above stated and are thus wrongfully denied the benefit of schooling, what shall be done by the consecrated parents of the child? Probably the Lord has permitted this condition to come about in order to show the parents the necessity of teaching their own children or having them taught by someone who is devoted to Jehovah God and his kingdom. The advice, therefore, is here given to the consecrated parents of such children that they arrange to have their children taught in private schools or by private teachers, that is, by someone devoted to God and to his kingdom. There may be in the community a woman or man who is devoted to God and his kingdom and who would count it a great privilege of service to God to teach children under these circumstances. The teaching of children under the conditions here mentioned would be and is a service unto Jehovah God and his kingdom. The children could thus be taught the truth of and concerning the kingdom of God along with the other studies that it is necessary for them to have. In this manner the children would be taking a preparatory course to enable them to fit themselves to receive the special protection of the Lord God during the time of Armageddon. The Scriptures expressly state that all such who do receive God's protection must seek meekness and righteousness. (Zeph. 2:1-4) They could seek neither meekness nor righteousness in schools where they are compelled to violate their conscience and, above all, to violate God's law. It is far more important to teach the children the truth of and concerning Jehovah's kingdom than anything else. Doubtless there will be a great multitude of these young ones who will shortly learn to praise God and be the recipients of his rich blessings soon to be administered to all who love and obey him. We know that the iniquitous rule of Satan must shortly end and that the kingdom of Jehovah God under Christ will take over all the affairs of earth. The parents can give to the children no greater heritage than a knowledge and understanding of Jehovah's purposes. Let not the parents be discouraged anywhere by reason of the iniquitous act of law-makers and law-enforcers of this world. Be diligent to look after your children and to help your neighbors to teach their children concerning God's kingdom. It is quite probable that the Roman Catholic Hierarchy will bring to bear influence upon law officers to take the children away from parents and put them in a Catholic institution, and to do this on the theory that the parents are not competent to train their children. Of course, such action will be grossly wrong, but the consecrated parents should now fortify themselves by making arrangement to teach their children the truth of and concerning God's kingdom and then trust implicitly in the Lord to bring about the result to the good of those who love him and to his own glory and praise.

It is written in the Scriptures: "Remember now thy Creator in the days of thy youth, while the evil days come not." (Eccl. 12:1) All who understand the Scriptures well know that the great evil day upon all the world is just ahead, that it will be a time of tribulation such as the world has never known. (Matt. 24:21, 22) It is the time of the battle of the great day of God Almighty, in which all the world shall perish

and only those who turn to Jehovah God shall live. To those who love God the light is now shining more brilliantly than ever, and just preceding that great evil day it is an obligation laid upon the parents to see that their children are taught to remember the Creator and his provision made for his creatures, and especially to impress that upon them before that terrible day breaks upon the earth. It will be only those who have been taught that can be fortified. Those who are now taught to remember and serve the Creator, Jehovah God, and his kingdom will be the ones in line for the protection and blessing of the Lord. The truth is set forth in a simple way in *The Harp of God,* and this may be used to instruct the children; and, by the Lord's grace, the Society will soon have a publication especially for the benefit of the "great multitude".

LETTERS

THINGS HID, NOW MADE MANIFEST

DEAR BROTHER RUTHERFORD:

Loving and happy Christian greetings in the name of Christ Jesus, Zion's King. The undersigned company take this opportunity to drop you a few lines though we are aware of how busily engaged you are in the "King's business"; still we cannot forbear expressing to you in a feeble way the great appreciation we have for you, and our thankfulness to our loving heavenly Father for using you as an elder, in the real meaning of that term as made manifest to us lately from the temple, to convey through his earthly channel the Watch Tower and you his willing servant to the Lord's people the "food convenient" for us; we have reference to the articles appearing in the *Watchtowers* of August 1 and 15 respecting "The Great Multitude". Language fails us to express ourselves as we would like to in appreciation to God for this special feast, which is some of the 'things hid from generations past but now made manifest to his saints'. We are very glad to express ourselves as being fully in harmony with the light thrown on the "great multitude", that there is no need for stumbling, but that we are seeing "eye to eye" with that which we have received from our Teachers, Jehovah and Christ Jesus, and the intent of our heart is fully expressed in the words of the psalmist David as recorded in Psalm 27:4. We are one hundred-percent devoted to the Lord's work which he is doing in the earth, and the Watch Tower Society, his earthly vehicle, and you, dear Brother Rutherford, who so unselfishly are daily laying down your life in sacrifice in Jehovah's cause and on the behalf of his people. Our sincere prayer to the Lord is that he will continue to keep you in his "secret place" and use you as you devote yourself to the King of kings and Lord of lords. We look forward with sharpened appetites to the further light to be thrown on "prisoners", the "priests", the "Levites", the "scapegoat", "Samson," and the 'foolish virgins'. Our united prayers go out on your behalf to the end that the Lord may bless, preserve and direct you to carry out the work he has given you to do until you shall hear his "Well done".

Yours by grace in vindication service,

PORT LIMON (Costa Rica) COMPANY OF JEHOVAH'S WITNESSES.

GLAD TO SERVE

DEAR JUDGE:

I want to say that I am deeply appreciative of the wonderful work that you are doing in the interest of the coming kingdom, and I am convinced from your writings, which I am sure are inspired by the flashes from the temple, that Armageddon is near at hand, and I rejoice to know that the evil reign of Satan over the people of this earth is about to be brought to a close.

For some years past I have been a subscriber for *The Watchtower,* and also *The Golden Age,* and it has afforded me genuine pleasure in keeping up with the correct interpretations as contained in your writings relating to the closing scenes of this age.

With the hope that I may be considered as a humble Jonadab I have contributed, and am still contributing, in a humble way to help those faithful men and women who are going from house to house distributing literature telling of the close approach of that kingdom which our blessed Redeemer taught us to ever pray for.

Although not a very old man, yet I have become convinced that I don't want any longer to be an active practitioner of my profession as a lawyer, for the reason that I want to wholly sever my connections with any and all worldly organizations so that I will not have anything to divide my loyalty toward the coming kingdom.

In this connection I will state that some four years ago I was elected by the Bar Association of Rusk County as its first president, which office I am still holding, although we have not met as an association for something like three years, and really such organization is now virtually defunct. However, I would like to have your advice as to whether I should tender my resignation as president of this virtually defunct organization in order that I might be fully severed from any and all organizations which might be a part and parcel of Satan's world.

I have let it be known heretofore to all of Jehovah's witnesses that I would gladly go to their rescue, free of charge, and give them the benefit of my legal services should they get into any trouble with officers of the law by reason of their work. That is to say, I have given all of Jehovah's witnesses that I have come in contact with this information, and I here and now tender to you, as president of the Watch Tower Bible & Tract Society, my services to help any and all of Jehovah's witnesses who may get into trouble with officers of the law by reason of their work in this section of Texas; my services to be given free.

And in this connection it has occurred to me that my services in behalf of such of Jehovah's witnesses as may be oppressed by reason of their work might, as president of the Bar Association of Rusk County, be more effective in their behalf than were I only a private practitioner of the law. Therefore I would thank you to give me your ideas on the subject above mentioned.

Permit me to say that I have especially enjoyed your thorough explanation of the Scriptures relating to the "great multitude" class. I have been greatly comforted by such explanation, and the fact that it has been given to you to explain such Scriptures further convinces me that Armageddon is close at hand.

I am sending you herewith my check for . . . which I want you to use in any way that you see proper for the advancement of the blessed kingdom which we are all praying for.

May God bless you and the noble work that you are doing in furtherance of the coming kingdom, is my constant prayer.

Yours in the true faith,

R. T. JONES, *Texas.*

A GREAT PRIVILEGE

DEAR BROTHER RUTHERFORD:

For Jehovah and for Gideon. Greetings.

Indeed it was a great privilege for the opportunities which we have had in having a part in declaring and announcing the name of our great God Jehovah of Hosts and of his kingdom through Christ Jesus, which is the only hope for mankind. We thank our God, making mention of you and all the brethren, and our prayers are that Jehovah will continue to use us all and that we may remain faithful to the end. We wish to express our love and thanks to the many friends who have been writing to us and who have come to visit us while incarcerated, and wish Jehovah's rich blessings upon all who faithfully serve and seek to do His will.

With much Christian love,

Your brethren in Jehovah's service,

PETER SEMANSKY,
ALICE ROSENDAHL,
ELLA HERING, *New Jersey.*

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

ARGENTINA

BahiaBlanca LU2 Th 10:00pm
Chaco LT5 Su 10:45am
Cordoba LV2 Th 7:15pm
Los Andes, San Juan LV5 Su 10:45am
Mendoza LV10 Fr 8:45pm
Rosario LT1 Su 10:15am

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 9:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 11:40am Su 6:00pm
We 6:30pm
Sydney 2-UE Su 9:00am
W'gaW'ga 2-WG Su 7:45pm

QUEENSLAND

Brisbane 4-BC Su 10:15am
Marybor'h 4-MB We 9:45pm
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Su 5:45pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 8:45pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 9:00pm
Melbourne 3-AK Su 2:15pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

WALLONIA-BONNE (201.7m) ESPERANCE We 8:45pm

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKEV Su 11:45am

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:30pm
Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm
Kirkland L. CJKL Su 5:00pm

CHILE

SanAntonioCE135 Su 11:40am
Santiago CE131 Tu 9:15pm
Valparaiso CE Radio Wallace Su 12:15pm

CHINA

Shanghai XMHA Su 8:15pm

CUBA

Caibarien *CMHD* Spanish Su 12:00 nn
Camaguey CMJF Su 11:30am
Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Paris RADIO L L PARIS We 8:15pm
Paris RADIO NATAN-VITUS Su 12:00 nn
Tu 7:45pm Th 7:45pm
Sa 7:45pm
Toulouse RADIO TOULOUSE We 7:50pm
Sa 7:50pm

PARAGUAY

Asuncion ZP4 Su 11:45am

URUGUAY

Montevideo CX32 Mo 8:45pm

UNITED STATES

ALABAMA

Birm'ham WAPI Su 10:15am

ALASKA

AnchorageKFQD We 9:30pm
Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Jerome KCRJ Mo 4:15pm
We 4:15pm Fr 4:15pm
Spanish Th 4:30pm
Tucson KGAR Su 5:45pm
We 7:30pm Fr 7:00pm
Yuma KUMA Su 6:15pm
Spanish Su 6:00pm

ARKANSAS

Hot Sp'gs KTHS Su 10:15am

CALIFORNIA

Hollywood KNX Su 7:45pm
Oakland KROW Su 10:45am
Su 7:15pm We 8:15pm
Fr 9:15pm Sa 10:45pm

COLORADO

Col'o Spr. KVOR Su 10:30am
We 4:45pm
Denver KVOD Su 7:30pm
Greeley KFKA Su 6:45pm

CONNECTICUT

Bridgeport WICC Su 10:00am
Waterb'y WATR Su 10:15am

DISTRICT OF COLUMBIA

Washington WOL Su 1:00pm

FLORIDA

Miami WQAM Su 1:45pm
Orlando WDBO Su 12:30pm

GEORGIA

Atlanta WGST Su 5:45pm
Savannah WTOC Su 1:00pm

HAWAII

Honolulu KGMB We 11:45am
Fr 7:15pm

ILLINOIS

Chicago WCFL Su 8:00am
Harrisb'g WEBQ Su 6:00pm
Quincy WTAD Su 1:45pm
We 1:45pm
Tuscola WDZ Su 12:45pm

INDIANA

Ind'apolis WIRE Su 10:00am

LOUISIANA

N. Orleans WDSU Su 10:00am
Shrevep't KWKH Su 10:15am

MAINE

Augusta WRDO Su 2:00pm
Bangor WLBZ Su 11:00am

MARYLAND

Baltimore WFBR Su 12:45pm

MASSACHUSETTS

Boston WNAC Su 10:00am

MICHIGAN

Detroit WJR Su 10:00am

MINNESOTA

F'gusFalls KGDE Su 10:00am
Min'apolis WDGY Su 2:00pm

MISSISSIPPI

Meridian WCOC Su 10:00am
We 6:45pm

MISSOURI

Columbia KFRU Su 12:00 nn
Kans. C'y KWKC Su 2:00pm
Tu 7:00am

NEBRASKA

Lincoln KFAB Su 9:30am

NEVADA

Reno KOH Su 10:30am

NEW HAMPSHIRE

Laconia WLNH Su 10:30am

NEW JERSEY

AtlanticC'y WPG Su 10:00am

NEW MEXICO

Albuq'que KOB We 5:45pm

NEW YORK

Brooklyn WBBR Su 10:15am
Su 6:30pm Mo 10:30am
Tu 10:30am Tu 6:30pm
We 10:30am We 6:30pm
Th 10:30am Th 6:30pm
Fr 10:30am Fr 6:30pm
Buffalo WGR Su 10:00am
New York WMCA Su 10:30am

NORTH CAROLINA

Asheville WWNC Th 1:30pm
Greensboro WBIG Su 10:30am

NORTH DAKOTA

G'd Forks KFJM Su 2:30pm

OHIO

Cleveland WHK Su 10:30pm
Tu 10:00am Th 4:30pm
Fr 5:00pm
Cleveland WJAY Su 9:45am
Columbus WBNS Su 8:45am
We 2:15pm Fr 2:15pm
Columbus WCOL Su 10:00am
Tu 1:30pm Sa 1:30pm

OKLAHOMA

Tulsa KVOO Su 10:15am

OREGON

Portland KWJJ Su 4:15pm

PENNSYLVANIA

Philadelphia WIP Su 7:00pm
Pittsb'gh KQV Su 10:15am
Tu 8:15am Th 8:15am

PHILIPPINE ISLANDS

Manila KZEG Su 7:00pm
Th 7:00pm

SOUTH CAROLINA

Spart'b'g WSPA Su 10:30am

SOUTH DAKOTA

Pierre KGFX Su 10:00am
Tu 4:00pm Th 4:00pm

TENNESSEE

Cha'nooga WDOD Su 1:30pm
Th 8:00am
Memphis WREC Su 9:45am

TEXAS

Amarillo KGNC Su 9:00am
Corpus Chr. KGFI Su 9:00am
We 6:45pm Fr 6:45pm
Dallas KRLD Su 10:30am
El Paso KTSM Su 1:15pm
Houston KXYZ Su 10:00am
S. Antonio KTSA Su 11:00am

UTAH

Salt L. City KSL Su 10:45am

VERMONT

St. Albans WQDM Su 1:00pm
Springf'd WNBX We 9:00am

VIRGINIA

Petersb'g WPHR Su 2:00pm
Th 10:00am
Richmond WRVA Su 12:15pm

WASHINGTON

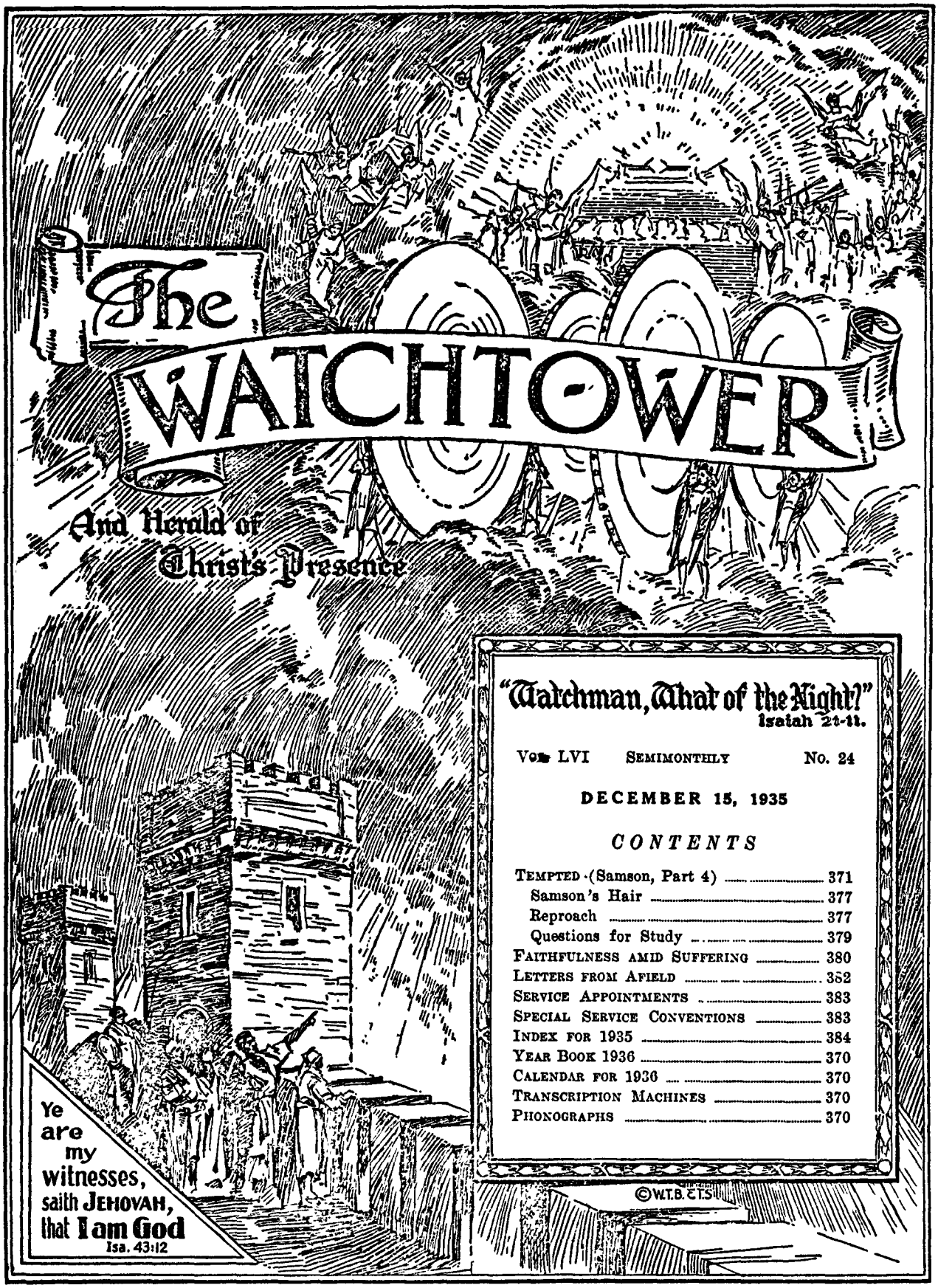
Seattle KJR Su 11:15am
Spokane KGA Su 5:45pm

WEST VIRGINIA

Cha'ston WCHS Su 4:00pm
Wheeling WWVA Su 10:00am

WISCONSIN

La Crosse WKBH Su 12:00 nn
Madison WIBA Su 10:00am



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

Vol. LVI SEMIMONTHLY No. 24

DECEMBER 15, 1935

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The WATCHTOWER

PUBLISHED SEMI-MONTHLY 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 wilfully 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. It arranges systematic Bible study for its readers and 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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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.

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YEAR BOOK 1936

The *Year Book,* including the annual report of the activities of Jehovah's witnesses throughout the earth, is now ready. All those devoted to the Lord, including the remnant and the Jonadabs, will be anxious to read this report and to have the benefit of the year text and the daily comments on the daily texts. Only a limited number of these can be published, and therefore the cost of publication makes it necessary for us to receive fifty cents a copy for this book. Orders will be filled as long as the limited stock manufactured lasts. Each company of Jehovah's witnesses and the Jonadabs may send in orders through the company secretary. Your early attention to this will be appreciated.

CALENDAR FOR 1936

The text "For Jehovah and for Gideon" (Judges 7:18, *A.R.V.*) is appropriate for Jehovah's publishers, and therefore it will be used for 1936 the same as for 1935. Calendars are being prepared for those who desire them. The same illustration will be used; however, the general design and appearance will be different, the calendar pad, of course, for the year 1936. The companies and individuals will please send in orders as soon as possible, as we have printed only what we estimated are required. The price will be, for single calendar, 25c; for lots of five or more, 20c each.

TRANSCRIPTION MACHINES

The Society has made arrangements to construct and assemble portable transcription machines at our own factory at 117 Adams Street. These machines are somewhat different in construction from those previously furnished. They will be spring-wound, and operated from a 6-volt wet-cell battery. Every machine will be furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. We are pleased to announce that this machine can be offered at $100, complete, to brethren in the United States.

PHONOGRAPHS

Jehovah God has duly provided another effective instrument for the kingdom proclamation, to wit, a portable phonograph equipped with electrically transcribed records of 4½-minute speeches by Brother Rutherford on vital Bible topics. Reports to date from pioneers and others already equipped with and using this phonograph attest the success and potency of this method of introducing and driving home the Lord's message. The machine is manufactured by the Society at its Brooklyn factory, and is specially designed for its work, and is the best available for the purpose. Strong, compact, with a powerful spring-wound motor, and carrying space for several discs, it weighs 21 pounds with six discs bearing twelve recordings. To cover the bare cost the phonograph, with 18 recordings, may be had for $19.25. All orders therefor, remittance accompanying, should be sent to the Brooklyn office of the Society.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVI DECEMBER 15, 1935 No. 24

TEMPTED

(SAMSON, PART 4)

"The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deut. 13: 3.

JEHOVAH approves and receives into his royal organization only those who under the test remain true and faithful to him. Such must maintain their integrity toward God to the end. From the time that Jehovah first declared his purpose to have a righteous government on earth until the present time the question before men has been and is, Who will maintain their integrity toward God? The Israelites were on the trek from Egypt to the Promised Land, and there they pictured God's covenant people on the way to the kingdom. Moses assembled the Israelites on the plains of Moab and there God made with his people the covenant of faithfulness. It was shortly before that covenant was made that Moses as the mouthpiece of Jehovah said to the Israelites: "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Every one whom God will have in his royal house will be a monument or memorial testifying to the fact that Satan is a liar and that Jehovah is true. They must undergo a proving test to reach this point.

2 The issue raised by the Devil's wicked challenge to Jehovah made it necessary and important that God permit the Devil to use his devices in an effort to turn men away from him and their faithful devotion to the Most High. For this reason Jesus was tempted by the Devil while in the wilderness, and in that temptation Jesus won. (Matt. 4: 1-11) All the members of the royal house must follow in the footsteps of Jesus, and all must likewise be subjected to temptations or tests. For this reason it is written: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. 4: 15) "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."—Heb. 2: 18.

3 To tempt means to entice; to discipline, and to prove. How could one be proved unless he be subjected to enticement or temptation? This does not mean the development of character, by which men are enabled to resist the weaknesses of the flesh. It does mean that men, when put to the test as to whether they will be true to God or not, if faithful, will remain true and steadfast in their devotion to Jehovah and will refuse to compromise with the enemy. Jesus was subjected to that very test. The apostle, under inspiration, addressing those who are in line for the kingdom, wrote: "Looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Wherefore lift up the hands which hang down, and the feeble knees." (Heb. 12: 2-8, 12) Jehovah does not tempt a man, but he does permit the Devil to put God's sons to the test in order to afford them an opportunity to prove their own integrity toward him.

4 Samson in the prophetic drama under consideration played the part that pictures the faithful members of the royal house, and now shows that they would be subjected to temptation. At the same time all those who are subjected to temptation are admonished to watch and to walk circumspectly. If there were not danger of falling they would not be so admonished. (Matt. 24: 42; 25: 13; 1 Cor. 16: 13; 1 Thess. 5: 6; 2 Tim. 4: 5) "Be ye therefore sober, and watch unto prayer." (1 Pet. 4: 7) "Watch, and pray, that ye enter not into temptation." (Matt. 26: 41) Probably Samson was not as watchful as he might have been, but then in this respect he is not to be criticized by those who have lived since his day. The part he was playing pictured what would actually come to those who undertake to follow in the footsteps of Je-

sus. The unbiased examination of the divine record fails to disclose anything that would justify criticism of Samson. He was finally approved by Jehovah God, and that covers every mistake, if any, that Samson made or is supposed to have made. Samson's relationship with the woman Delilah is not a matter of proper criticism of him. Lest some may, for a justification of improper conduct, foolishly seize upon what Samson did and what was said by him, it is well to here give some consideration to his relationship with the woman Delilah mentioned in the divine record concerning him.

5 There is no conclusive evidence that Samson was ever in fact married to any woman. The request he made of his parents concerning the Philistine woman at Timnath was, "Get her for me to wife." The arrangement was made, and together with his parents Samson went to Timnath, and "Samson made there a feast", as was the custom on such occasions. (Judg. 14:10) That would appear to be nothing more than the betrothal feast, which preceded the consummation of the marriage contract. A recognized Biblical authority, concerning such matters, says: "Between the betrothal and the marriage a varying interval elapsed. During this period the bride-elect lived with her friends, . . . She was virtually regarded as the wife of her future husband. . . . (Deut. 22:23, 24) . . . The essence of the marriage ceremony consisted in the removal of the bride from her father's house to that of the bridegroom or his father." (*International Bible Dictionary*, page 388) The evidence is conclusive that the Philistine woman remained with her father and never at any time went to the home of Samson or his parents. However, he would probably refer to her as "his wife", as the Scriptures do, by reason of the betrothal agreement. There is nothing said in the record to the effect that Samson loved that woman. The record is emphatic that Samson wanted that woman because "he sought an occasion against the Philistines"; and that was the result of his experience with her. Samson called her his "heifer", that is, meaning a female calf that he would use for his purpose. Not much love for a heifer, and there is no evidence that he did love her. She "pleased" him only to find occasion against the Philistines. (Judg. 14:3, 7) God was here making a prophetic picture of things to come to pass, and we may be absolutely sure that the picture begins and ends at the proper point.

6 Returning now to the question, Whom did Delilah picture in the prophetic drama? Samson's fights with the Philistines had taken place several years previous to the Delilah incident, which later incident evidently was near the close of his twenty years in office as judge of Israel. It does not appear that Samson was seeking an occasion against the Philistines when he came in contact with Delilah. On the contrary, the record says that he "loved . . . Delilah". That means that he had affection for her as a friend. The same original word here rendered 'love' is also rendered 'love' in the following texts: (1 Sam. 18:16) "Jonathan loved him [David] as his own soul." (1 Sam. 18:1; 20:17) It was the same kind of love that Jesus had for Lazarus. (John 11:36) The same word as Paul used when he wrote to Titus: "Greet them that love us in the faith." (Titus 3:15) No such feeling of affection ever existed between the Israelites and the Philistines; and this is another reason to conclude that Delilah was not a Philistine, but an Israelite.

7 Samson must have had confidence in Delilah; otherwise he would not have loved her. Their relationship must have been close, and much closer than that of the Israelites and the Philistines. There is no reason whatsoever for God to cause the record in this great drama to speak of love between his chosen people, the Israelites, and their mortal enemies, the Philistines. The conclusion that the faithful Samson loved a Philistine is a direct contradiction of the purpose of the drama.

8 Delilah in this drama pictured that class of persons who during the period of the Elijah work of the church were begotten of the holy spirit, and who therefore were in line for the kingdom, and who afterwards fell away, became traitors and formed the "evil servant" class. In that period of time all spirit-begotten ones in obedience to God's commandments loved one another. They had a deep interest in one another as brethren in the Lord. They worked together as servants of the Lord and were confidential with one another. Samson did not marry Delilah, and there is not the slightest evidence that there was ever any sexual relationship between them. His love for and confidence in her would make it easy for him to be betrayed by her.

9 The fulfillment of this particular part of the prophetic drama seems to be from about 1917 to 1919, approximately at the end of the world. Concerning that very time Jesus said in answer to what would be evidence of the end of the world: "And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."—Matt. 24:10-13.

10 Clearly, then, these words of Jesus foretold two separate and distinct classes: (a) A class the love of which grows cold and the members of which turn to iniquity and betray their brethren and are not saved; and (b) the other class, that maintain their integrity toward God, endure great reproach and persecution to the end, receive God's approval, and are saved; the class first mentioned terminating in the "evil servant", "the son of perdition," and the other class in the "faithful and wise servant", to whom the Lord commits "his goods".—Matt. 24:45-51.

11 What are the indisputable facts? In 1917 the Elijah work of the church was drawing to a close. The one who had long been the editor of *The Watchtower*,

and leader of God's people on earth, was dead. In the organization of the WATCH TOWER BIBLE & TRACT SOCIETY there were then ambitious persons desiring to receive the honor of men and personal gain, that they might gain control of the Society. They had expected to be prominent in the kingdom, looking forward with much gratification to the time in which they would be exalted and would help to rule the world, and they expected the realization of that hope about 1914, and, these things not having come to pass, they were chagrined and offended at the Lord and turned bitter. Three years had passed since the expected time, and they were still on the earth and without honor amongst men. So at that time many of such became offended; and made no secret of the fact, by letting it be known that their brethren in the Society were not pleasing to them. The antitypical Philistines learned that fact and took advantage of it.

12 Returning now to the dramatic prophecy: Without a question of doubt Delilah had consorted and conspired with the Philistines to entrap Samson, and gain his secret, to bring about his downfall. Likewise the offended ones in 1917 consorted and conspired with the modern Philistines, the known enemies of God's people, to entrap and to destroy the faithful ones, pictured by Samson. About that time the espionage (spy) law was enacted by the Congress of the United States. That furnished the occasion for both the clergy and the "evil servant" class, the unfaithful ones, to entrap the faithful servants of God. Delilah received the envoys of the Philistines and conspired with them against her brother Israelite, Samson. That furnishes a good reason why the Scriptural account does not say that she was a Philistine, and the other facts lead strongly to the presumption that she was an Israelite. The Philistines were in no wise brethren of the Israelites. In 1917 and 1918 the members of that certain class, who had been for years in the Society and serving God's people in a manner, lined up with the clergy and took a positive, open, defiant stand against their own brethren. They betrayed their brethren into the hands of the clergy, the modern, up-to-date Philistines.

13 The lords of the Philistines would be the chief ones that managed the affairs of the people, and these are the ones that engaged Delilah to carry out their wicked work. "And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him; and we will give thee, every one of us, eleven hundred pieces of silver."—Judg. 16:5.

14 The lords of the Philistines would picture the chief ones or lords of "Christendom", who were out to destroy the faithful servants of Jehovah God. Therefore it was the Roman Catholic Hierarchy, acting by its chief officers, and the under-clergy, and the political and financial agents and dupes of such, including the once Protestant preachers, all of whom now are acting together against God's people and who are designated in the Scriptures as "the shepherds" and 'the principal of their flocks'. (Jer. 25:34) Later those same lords were on the roof of a house when it was thrown down by the blind Samson. (See verses 27-30.) Those Philistine lords knew of the close and friendly relationship that had for some time existed between Samson and Delilah, and they knew Delilah was a crook and a traitor, loving gain, as represented by money. Likewise in modern times the "Philistines", the lords of religion, and their allies in 1917 knew that for some time there had existed a close relationship between those forming the Watch Tower Society, and they learned of the deflection of the then opponents, and believed they were "crooks" and open to any proposition that might bring to them some personal gain, as represented by money.

15 So the lords of the Philistines went to Delilah and said, "Entice him." They did not say, "Entice thy husband," as they had stated to the Philistine woman at Timnath on another occasion; and this is further proof that Delilah was not married to Samson. In fact, there is no evidence to show that he was married to her. The close and friendly relationship, represented by love between Samson and Delilah, would make it possible for her to entice and to betray him. Likewise the close brotherly relationship existing at and prior to 1917 between those in the Society who remained faithful and the others, who became offended, would make it possible for the iniquitous ones to entice the unsuspecting, trusting, faithful ones and entrap them. Regardless of the spy or espionage law and the dangers it held for them, the faithful ones in the Society continued to carry forward the witness work, by the grace of the Lord, and that alone greatly disturbed the clergy, because the truth being proclaimed at that time concerning the events of the second coming of Christ, and his kingdom, exposed the duplicity of the clergy and disclosed that they were not in favor of God's kingdom, and therefore they were anxious for the "pestiferous" so-called "Bible Students" to be put out of business. Carrying out their conspiracy, they visited the traitor class, pictured by Delilah, and in substance said: 'See wherein is the strength of this crowd in persisting in going on with their work amidst the present conditions, and wherein we may prevail against them and afflict them; and if you will do so, we will pay you well.' In other words, their request was that the Delilah class 'find out how it is that this Samson company of people have such vigor and strength in the cause that they claim to represent. They are but a small company, but they go boldly on in the face of the war and all opposition and the repeated warnings of the clergy. How can we stop the work of this Watch Tower Society, or pestiferous Millennial Dawnists, as they call themselves? and how can we deprive them of their strength and make them helpless and cause their influence among the people to cease?'

[16] The Philistine lords dangled before the avaricious Delilah a bag of silver containing about 5,500 shekels as the price for Samson's head, and Delilah's love for money moved her to act against the one who was her friend. Likewise the clergy, or modern Philistines, dangled before the avaricious eyes of the "offended" ones, whose love had grown cold toward God and their brethren, the bag of money, representing gain; and their love for personal gain and their hope to get gain, even though by foul means, which would enable them to control the Society, caused them to act and to betray their brethren into the hands of the modern Philistines.

[17] During the years 1917 and 1918 the faithful servants of Jehovah frequently were in the company of those of their erstwhile brethren whose love for God and his kingdom had grown cold, even as Jesus said it would. This was foretold in the prophetic drama by Samson's coming in contact with Delilah and their conversation immediately following the time she had contracted for the bag of money: "And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee." (Judg. 16:6) Delilah had no love for Samson, but she recognized that Samson still had love for her.

[18] The class of offended ones in modern times, pictured by Delilah, had lost their love for their brethren of the Samson class. They had lost the spirit of the Lord, and 'their lamps were going out' (Matt. 25:8, *margin*), and they did not perceive and understand what was the real reason for the zeal of the faithful Samson class in going on joyfully with the Lord's work, and that amidst so much opposition and danger. Persons who have once had the spirit of the Lord and lost it, whose love is cold and in whom selfishness has taken the place thereof, quickly lose sight of the privilege of serving God. That was exactly the condition of the offended ones in the latter part of 1917 and 1918. This was foretold by the fact that Delilah did not herself know the source of the strength of Samson. Like Delilah, the class she pictured thought more of their so-called "outward refinement" and winsome ways, and beautiful "character development", than of the covenant-keeping God and their obligation to keep their covenant that they had made with him. That offended class, whom we call "the Delilah class", reasoned that if they could rid the Society of the Samson class they would reap personal gain for themselves by controlling the official element of the Society and have charge of it, and at the same time save their own faces with the "Philistines". Like Saul, the spirit of the Lord had departed from them. (1 Sam. 16:14) Delilah was ready to engage in this despicable and destroying enterprise for personal gain; and so the Delilah class in 1918 were of the same condition of mind and heart. God foreknew this, of course, and long ago he foretold it in this prophetic drama. Now he permits his faithful people to see the meaning thereof in order that they may be further comforted and in position to continue their work unto the end.

[19] The request of Delilah would lead Samson naturally to be suspicious of her movements, since the Philistines had tried the same ruse on him on another occasion. And so Samson answered her request: "And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man." (Judg. 16:7) He was under no obligation to give her the true answer, and therefore what he said to her was not a deliberate lie. Even if it had been a lie, we are not looking at Samson's conduct, but are looking at what Samson's acts foretold in this prophetic drama. In order for any statement to be a lie, it must be concerning the matter that the party to whom it is told has a right to know about, and that statement made must be untrue and such as would work injury to the party by reason of not knowing the truth. Probably Samson did not himself fully appreciate the reason of his great strength.

[20] During the period of the Elijah work the faithful servants themselves did not clearly understand just why the Lord gave them their strength, although they knew they were on the Lord's side and their strength came by his grace. Probably the words of Samson in answer to Delilah had a symbolic meaning when he told her, 'If he were bound with seven green withs.' The word "withs" in this text appears to mean "superiority". The English word "withs" used is also spelled "withes", meaning "a band consisting of twigs twisted together into a compact rope". A green tree is symbolic of a living creature in the organization of Jehovah. Seven is symbolic of spirit completeness. The words used by Samson could be heard by the Philistines, but the meaning thereof they could not understand. The same would be true with reference to the modern Philistines. Had the Samson class been bound by seven or all of the living creatures in God's organization they would have been weak, like other men, even as Samson stated to Delilah he would be weak. The Philistines would understand that Samson meant an ordinary withe from a green tree, and they would act accordingly; which they did.

[21] Probably the Philistines had some spies hiding in the adjoining room, or close by, to hear the words of Samson, and these would straightway provide the necessary implements with which to bind Samson. "Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them." (Judg. 16:8) Samson, knowing that on previous occasions he had broken stronger cords, now submitted himself to be bound with the withes of the green trees. Delilah's treachery is further disclosed by the fact that she had arranged that the enemy should have their strong-arm men concealed near by to hear her call and then to act immediately upon her giving the alarm: "Now there were men lying in wait, abiding with her in the chamber [inner chamber]. And she said unto him, The Philistines be

upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire; so his strength was not known."—Judg. 16:9.

22 When everything seemed to be in readiness and the withes were on Samson, she cried out: "The Philistines be upon thee, Samson." Doubtless she did it in an affectedly horrified manner to appear that she was the friend of Samson and giving him the warning. The Philistines were there ready, and rushed in upon Samson, but they did not get him, because the withes that bound his arms he broke as tow is broken when it touches the fire; and the presumption is that he gave those Philistines a good walloping before they got out of the way. What he did after that is not recorded, but this presumption is based on what he had done on former occasions. Samson was not reproved by the Lord for his relationship with Delilah and his submitting to his being bound; which shows that Samson was proceeding in harmony with the will of God, performing his part of the great prophetic drama.

23 It might be said that Samson should have known from the experience just related that Delilah was betraying him, and therefore he should have avoided her rather than permit her to put a test upon him. No doubt he knew that she was conniving with the Philistines, but he knew that he had the ability to defend himself. Since he loved Delilah he might have thought to further prove to her his superiority over the Philistines, thus do her some good. Likewise during 1917 the faithful Samson class knew that their erstwhile brethren were offended and were becoming bitter, and they had reason to believe that they were consorting with the enemy, but their love for their erstwhile brethren induced them to believe that they might recover them, even though in doing so they would expose themselves to further ridicule. The indisputable facts are that those faithfully representing the Lord's cause did put forth many efforts looking to the recovery of their brethren that they might engage in the Lord's service. The main point here is that the test was upon Samson, affording him an opportunity to prove his integrity, and upon Delilah, to afford her an opportunity to show her treachery; and these things foreshadowed what would come to pass at the end of the world, and the parts that would be performed by the faithful Samson class, and the parts performed by the treacherous Delilah class.

24 "And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies; now tell me, I pray thee, wherewith thou mightest be bound." (Judg. 16:10) The Philistines were holding Delilah to her contract, and she wanted the money, and this was evidence that she had no love whatever for Samson. Likewise the modern Philistines were holding the Delilah class, in 1917 and 1918, to their bargain, and the faithless Delilah class wanted personal gain, even if that should result in great loss to their brethren. This further proves that the Delilah class exhibited no love for Jehovah and his faithful witnesses.

25 The drama proceeds, and again Samson yielded to the request of Delilah: "And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man." (Judg. 16:11) That was practically the same answer given to Delilah previously, except that on this latter occasion Samson designated "new ropes" to be used in binding him, the new ropes meaning bands or cords made of thick boughs of branches of trees, according to the custom of that time. Samson was speaking prophetically, and there is no reason why it should be said that there he was making false statements. The Samson class, during the Elijah period, and particularly in 1917, did not know how they would be bound, and yet some of them ventured a guess. These attempted to interpret Revelation, the thirteenth chapter, and there expressed the thought that the Roman Catholic church was the 'sea beast' and the Anglican church was the 'beast of the earth', and the Federation of churches the "image of the beast", and that these would combine and bind them so that "no man might buy or sell". The fact is that the church combination here mentioned did attempt to bind the Samson class secretly to prevent their work, and in this they failed.

26 The Philistines furnished the ropes, and Delilah got busy to tie up Samson: "Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread."—Judg. 16:12.

27 When she thought Samson was securely bound again she gave the alarm to the "liers in wait" and "waiting liars", who rushed in upon Samson, and again he disappointed them by breaking the ropes like thread. That at least taught the Philistines, or should have taught them, that Jehovah God is superior to their god Dagon. When the combined church element, twisted together in a conspiracy, failed, in 1917, to stop the work of the faithful Samson class, and the Samson class continued to receive God's blessing, that should have convinced the modern Philistines that Jehovah God was supporting his faithful people and they were being moved by his spirit and that the worldly modern Philistines were being moved by the spirit of their father the Devil in their continued efforts to get the Samson class.

28 Delilah was now growing desperate, because it appeared there was small chance for her to reap the coveted bag of silver, and so again she denounced Samson as a liar: "And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web." (Judg. 16:13) During the year 1917 the faithless Delilah class was becoming desperate and began to openly denounce the Samson class as liars and worse than liars. They went up and down the

country so doing and issued their publications to that effect. At the same time the Samson class did what they could do to appease the wrath of their brethren, hoping to bring them back into the fold of the Lord. Even after the Delilah class had been wholly defeated in their efforts to get control of the Society at a convention of God's people held in January 1918, an effort was made to open the way for the Delilah class to return and act right. In this the Samson class were wrong, but they did so with all good conscience and with a desire to do right. In permitting his hair to be woven together and put in the web of the loom Samson was being false to his consecration vow unto the Lord, even though he did it ignorantly. But the fact that Jehovah did not reprove him for so doing shows that God did not hold him personally responsible for this act. The reason manifestly is that Samson was playing his part in the drama directed by Jehovah, which part foretold certain things and conditions that would come upon the Samson servant class of God at the end of the world.

[29] Seeing that Samson was playing a part in the prophetic drama, criticism of his conduct would be entirely out of place. It foreshadowed carelessness on the part of the Samson class, which carelessness is reprehensible before the Lord and by reason of which the Samson class suffered. The woman Delilah did not picture anyone individually, but foreshadowed that class of persons once in line for the kingdom who at the coming of the Lord Jesus Christ to the temple manifest extreme selfishness and who jeopardize the interest of their brethren in order to gratify a selfish desire on the part of the offended or iniquitous ones. Delilah, weaving Samson's hair with the web of the loom, thereby shows or pictures the Delilah class attempting to bring about the downfall of Samson to gratify their own selfish and ambitious desires: "And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web."—Judg. 16:14.

[30] In this transaction Samson had not willingly done violence to the vow of a Nazarite, but his conduct foretold that the Samson class, whom he pictured, would be indiscreet and fail to watch and walk circumspectly; and the subsequent facts show that exactly that very thing did come to pass. Samson again put to shame the Philistines, mocking them by breaking away from the fastenings which held him to the loom, and where Delilah thought she had him made securely fast. Likewise during the closing days of the Elijah work the Delilah class connived with the modern Philistines to bring discredit upon the faithful ones in order that they might receive personal gain, but again they failed in their wrongful efforts. Their failure increased their petulance and anger.

[31] The drama proceeds in further foretelling the treacherous work of the Delilah class acting in conjunction with the modern Philistines: "And she said unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth."—Judg. 16:15.

[32] In the closing days of the Elijah work the Delilah class frequently with feigned piety and with the falling of crocodile tears insisted that those of the Society did not love them; one reason was, that the Society was proceeding contrary to the so-called will of the former editor of *The Watchtower*. This, of course, was merely an excuse. They were expressing their petulant anger in a veiled way because of their failure to gain their coveted prize. For some time after 1917 the chief ones, or "bellwethers", of the Delilah class, continued to scheme toward the downfall of the Samson class, and weaker ones of unstable minds followed after the Delilah crowd. The leaders, or bellwethers, would often fight one another, but they were at all times at unity in their efforts against the faithful Samson class. Inspired by the soft speech of the hypocritical leaders, they, together with others of the same Delilah class, continued to talk much about love for the brethren, while they showed nothing of the kind themselves and frequently charged that the Samson class were showing no love for their brethren. The Samson class tolerated the soft speech and apparently good words, hoping that they might see the Delilah class recovered, or, at least, that no blame would attach to the Samson class for pushing the unfaithful ones out of the way.

[33] The Philistines were bent on destroying the power and influence of Samson, but, having failed so often, it appears that they were about ready to give up the job. But Delilah had her heart set on the purse of 5,500 shekels, and this avaricious desire moved her to continue to use all her charms and persuasive powers to accomplish her purpose upon Samson. Likewise the modern Philistines, after making many fruitless efforts to involve the faithful Samson class during the World War, might have quit and counted the whole effort on their part as a bad job, but the Delilah class wanted gain that might result to them by reason of the downfall of the Samson class, then in control of the Society, so that the Delilah class might get control and have their own selfish desires gratified. Delilah continued her efforts: "And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death."—Judg. 16:16.

[34] Delilah was persistent and used every means at her command to accomplish her purpose, and her persistence vexed Samson unto death. Bear in mind that we are not to look critically upon Samson because of his acts or conduct here, but are to give full and careful consideration to his acts and conduct as to what they foretold. He had tolerated the continued efforts or importunities of Delilah without yielding thereto, but now he had reached the point where he was greatly vexed and he disclosed to her his secret. Whether Samson then knew wherein his secret lay or not is

immaterial to this drama. The important thing is what it foretold prophetically.

[35] As Samson indulged Delilah and permitted her to continue importuning him to disclose his secret, even so the faithful servants of God during the closing of the Elijah period indulged in tolerating the Delilah class' continuing to complain against the faithful ones on the ground that they were not treating them fairly and with brotherly love. The leaders of the modern Delilah class at that time were so anxious to have the approval of men and receive the honor and praise of others that they had entirely lost the spirit of the Lord and were no longer guided by that spirit.

[36] Did Samson in fact know the true secret of his superior power? That question must remain in doubt, and it is well for us that it is not so very material. It seems more reasonable to conclude that the words spoken by Samson disclosing his secret strength were prophetic and would not be understood until the end of the world, at which time they were fulfilled. If that conclusion be true, then certainly no blame can be attached to Samson.

[37] In 1917 both those who composed the "faithful servant" class and those forming the "evil servant" class understood that the "higher powers" mentioned in Romans thirteen meant the ruling powers of the nations of the earth; but even so, the Samson class insisted that God's law is above the law of man, and where there is a conflict between the two the true followers of Christ Jesus must obey God's law and not the law of man.—See *The Watchtower*, May 15, 1917, page 149.

[38] Samson told Delilah all that was in his heart, and likewise the Samson class disclosed the true heart sentiment that guided them at the close of the Elijah period: "He told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man."—Judg. 16:17.

[39] The divine record does not say that Samson was bound by any vow or other obligation to refrain from telling the secret of his great power. Today the source of divine strength exercised by the faithful is not kept a secret, but is told in the Watch Tower publications. Formerly it was not correctly understood and therefore could not be correctly disclosed. The Delilah class did not know or understand. The Samson class knew that they must be faithful to God, and they wanted to be faithful, but their exact relationship to Jehovah and his kingdom was not understood prior to the coming of the Lord to the temple.

SAMSON'S HAIR

[40] Whether or not Samson in fact understood what his long hair had to do with his strength is not material. It is certain that his strength was not in his hair, but his strength was provided by the Lord by reason of what his long hair stood for or pictured. What, then, did Samson's long hair represent or picture? The angel of the Lord had laid upon Samson's mother and father the obligation to make Samson a Nazarite from his birth, and therefore Samson said to Delilah: "I have been a Nazarite unto God from my mother's womb." That meant that he had been a Nazarite before he had any power to determine the matter for himself. God had foreordained he should be a Nazarite, manifestly for the purpose of performing his part in this great prophetic drama. To be a Nazarite one must not shear his hair. Neither Jehovah nor his "woman", that is, his organization, could relieve Samson of the obligation of carrying out the terms of the Nazarite vow, because God does not reverse his law. The same is true of those for whom Samson stood in this prophetic drama. One having become the child of God through his woman or organization, and fully devoted to him, must continue so for ever to have God's approval.

REPROACH

[41] The apostle Paul, writing under inspiration from the Lord, discloses the key to the meaning of the long hair when worn by a man, and this is discussed in these words: "If a man have long hair, it is a shame unto him." (1 Cor. 11:14) The long hair worn by the man Samson, or by any man as a Nazarite, therefore, symbolically said: "This man is shameful before men of the world, therefore he must bear the reproaches that come upon him from the world and its god." The Devil had reproached God from the beginning, and all devoted to Jehovah God must likewise bear these reproaches from the Devil and his representatives. The long hair is for Jehovah's sake and for his pleasure when worn by a man, and He commands that devoted men will bear the reproaches from the enemy. Concerning Christ Jesus it is written: "The reproaches of them that reproached thee are fallen upon me" (Ps. 69:9); and certainly the Lord Jesus bore the reproaches that had fallen upon his Father by reason of the Devil's opposition. (Isa. 53:1-10) Like reproaches come upon all who are the true followers of Christ Jesus; as it is written: "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." (Rom. 15:3) The irresistible conclusion therefore is that the long hair pictured the reproaches that necessarily come upon all who are wholly and truly devoted to Jehovah God. The indisputable facts are that every person who has wholly devoted himself to God and continued thereafter to faithfully follow in the footsteps of Christ Jesus has been reproached constantly by the Devil and his agents, and this is particularly true with reference to the reproaches that the modern Philistines have heaped upon the faithful servants of God.

[42] This does not mean that all true followers of Christ Jesus must wear their hair long and uncut, but does mean that, long hair on a man being a symbol

of reproach, all who do follow in the footsteps of Christ Jesus must bear reproaches like those that came upon Christ Jesus, and only those who do faithfully follow in the footsteps of Christ Jesus are strong in the Lord and in the power of his might. (Eph. 6:10) In the eleventh chapter of First Corinthians the question of reproach is not considered, but there the apostle is showing a picture of Christ Jesus and the members of his body, in which picture the man represents Christ Jesus and the woman represents the members of the body of Christ. If all who are wholly devoted to God and Christ Jesus must literally wear their hair long and uncut, then both men and women in the church must wear their hair without cutting it. The long hair of Samson was typical and applies to all the faithful followers of Christ Jesus. The point to be stressed is that every person who is a faithful and true footstep follower of Christ Jesus, who maintains his integrity toward God, will be and must be reproached, and in this there is no distinction between men and women, because "there is neither male nor female: for ye are all one in Christ Jesus". (Gal. 3:28) Hence the reproaches fall alike upon all, without regard to sex.

43 At 1 Corinthians 11:14 the point is made that it is a shame for a man to have long hair, thus showing that long hair is a reproach; but with reference to the picture of Christ and the members of the body the scripture reads: "If it be a shame for a woman to be shorn or shaven, let her be covered." (1 Cor. 11:6) There is no divine rule provided that a woman must put her hair up in a knot on the top of her head, or that she shall or shall not crop it so that it is hanging lose, or that it shall be worn in any other way that is unsanitary. The reproaches pictured by Samson's long hair come upon one by reason of his faithfulness and his unswerving devotion to Jehovah God. At Revelation 9:7, 8 the followers of Christ Jesus, the faithful and the true, are likened unto locusts with faces of men with long hair. "Their faces were as the faces of men. And they had hair as the hair of women." Thus the faithful ones are shown as wholly consecrated, devoted and separated unto God by a vow to do the will of God even unto death.

44 Such was the prophetic picture of a Nazarite vow, as it is written: "When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord; he shall separate himself from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth himself unto the Lord he shall come at no dead body." (Num. 6:2-6) Thus it is shown that the question of long hair by Samson did not have reference to sex in the church, but it does refer to all who are in Christ Jesus as bearing the reproaches that fall upon Christ.

45 In harmony with what is here expressed by the Scriptures, during the period of the Elijah work Christ Jesus occupied himself in bringing forth a people for Jehovah's name, not merely spirit-begotten ones, but sons of God, wholly and unreservedly devoted to God and to the honor of his name, such as willingly and gladly bear the reproaches that result by reason of such faithful devotion. The Nazarite vow further shows that these faithful ones pictured by Samson do not touch the dead carcass of Satan's organization, nor eat its unclean things, nor seek heart-cheering gladness from the wine of the vine of the earth, that is to say, Satan's organization, but that they derive their joy from having part in doing honor to God and Christ and in participating in the vindication of Jehovah's name.

46 To Delilah Samson said: "If I be shaven, . . . I shall become weak, and be like any other man." This foreshadows that those devoted to the Lord Jehovah are unlike the men of the world, but if they put aside their love and devotion to Jehovah, and thereby relieve themselves of the reproaches that come upon the follower of Christ Jesus, they become like other men of the world and no longer have the favor of God.

47 The modern Philistines, parading under a religious name and pretending to serve God, hold that the church should be respectable and honorable in the eyes of others of the world and such always should yield to and support the visible governing powers of this wicked world because such are "the higher powers . . . ordained of God". During the Elijah period of the church there were members of the Society who claimed to be true followers of Christ Jesus, and who were without doubt sincere, that advocated the recognition of governors of this world as the "higher powers". Those who did so for the purpose of avoiding reproach separated themselves from the faithful ones. Those who remained faithful and true to the Lord without deviation would suffer reproach, while others yielded to the worldly powers in order to avoid reproach. These unfaithful ones, pictured by Delilah, were willing to betray their brethren, pictured by Samson, in order that they might curry favor with the modern Philistines and enjoy other selfish gains and relieve themselves from any reproach that might come upon them. Some were induced so to do by an ambitious desire for gain, while others associating with them did so by reason of the fear of men.

48 Samson told Delilah how he might become weak, like any other man, and this foretold what the Samson class would say, and they did say: "We are fully devoted to Jehovah; but if it can be made to appear that we are against the governments of the earth and hence disloyal or seditious, and if, in order to clear ourselves of such charge and reproach, we can be

forced to cease preaching the gospel of the kingdom of Christ whenever the governments of earth demand that we do so, then we shall show our fear of reproach from men and shall become weak, like any other man." The Samson class are plainly distinguishable from other men or human creatures by their uncompromising devotion to God and by their willingness to bear the reproaches that come upon the true followers of Christ Jesus. If for that reason they should avoid such reproaches, then in the eyes of the world they would be just like other men.

[49] During the World War the Samson class was put in that very position and tacitly admitted that the governors of this wicked world are "the higher powers" to which Christians should be subject. Even *The Watchtower* published the fact that the law of God is higher than the law of earthly governments and that "where the laws enacted by man are contrary to the laws of God, then it is for each one to govern himself by his own conscience as to whether or not he will be controlled by the law of man or by the law of Jehovah". (*The Watchtower* 1917, page 150) *The Watchtower* did not here give a clear and unequivocal lead that those might follow who are wholly devoted to God. The statement above quoted left it to the conscience of each one to determine what he would do. There was at least a tacit recognition that it would not be wrong to obey the worldly powers. This showed a weakness and indiscretion on the part of the Samson class and which was foreshadowed by Samson's telling Delilah what he did tell her. Criticism is not to be leveled against Samson, but against those whom Samson represented.

[50] The modern Philistines learned the true state of mind of the Samson class, and forced the issue raised by the war. The result was the arrest and imprisonment of a number of God's people charged with resisting the governments of the earth, and that in effect virtually stopped the witness work. It was the Delilah class who conveyed the information to the modern Philistines and caused them to fall upon God's people: "And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand." —Judg. 16:18.

[51] Did Samson show weakness and make a great mistake by disclosing his secret to Delilah? The answer is No, because Samson was playing his part in the prophetic drama foreshadowing that the Samson class at the end of the world would make a grievous mistake. The warning of God's prophet written long after the days of Samson applied specifically to the Samson class at the end of the world: "Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom [Delilah, thy betrayer]. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house. Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me." (Mic. 7:5-7) The Lord Jesus showed that this would apply at the end of the world: "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household." —Matt. 10:35, 36.

[52] The Philistines were discouraged and about to quit the conspiracy with Delilah, but she wanted the money and she sent to the Philistines and said: 'Come up this once and we will get Samson sure.'

[53] The editor of *The Watchtower*, and the visible leader of the Elijah work, was dead; the United States had entered the World War, and this provided the emergency and the excuse for the modern Philistines to "get" the faithful Samson class; the "evil servant" class, pictured by Delilah, saw that the opportunity was ripe to entrap Samson and destroy his work, and thus bring themselves into prominence and make themselves secure with the rulers. And so they said, in substance, to the modern Philistines: "The Samson class will insist on their consecration to the Lord as against the government when put to the real test, and their strength is in the fact that they set the law of God above that of earthly governments. They have disclosed this fact to us in their admission, and now is the time to get them into the trap. Come up this once and we will get them." The Devil sent the modern Philistines with the "money" in their hands, and the "evil servant" class received their reward. It was early in the year of 1918 that the modern Philistines, with the aid of "Delilah", the "evil servant" class, began to move swiftly to get rid of the Samson class. The Elijah work was done, and those who had done most of the work and remained faithful were about to be entrapped by the treacherous and wicked men acting at the behest of the Devil. Would that mean, then, the end of Samson and the work he pictured in this prophetic drama?

(To be continued)

QUESTIONS FOR STUDY

¶ 1. What was the occasion on which the words of this text were spoken? What has been the question before all who would have Jehovah's approval and be received into his royal organization? Account for such issue's having been raised.

¶ 2, 3. What is meant by temptation? Account for the temptation to which those having set out to do the will of God are subjected. Quote the words of the apostle written to those under this test.

¶ 4, 5. How does Samson at this point picture the faithful members of the royal house? Explain his wanting the Philistine woman for a wife.

¶ 6, 7. What is the evidence as to Delilah's being a Philistine?

¶ 8, 9. Whom did Delilah here picture? How did she fitly thus serve in the prophecy? When and how does this apply to the fulfillment thereof?

¶ 10, 11. What two classes were foretold in Jesus' words at Matthew 24:10-13? What are the facts in fulfillment thereof?

¶ 12-16. Show that Delilah's consorting and conspiring with the Philistines to bring about Samson's downfall was prophetic. How does the matter of the inducement offered fit as to the fulfillment of that part of the picture?

¶ 17, 18. Then Delilah proceeds to entice Samson (verse 6). Account for her thus readily engaging in this despicable procedure. Apply the picture.

¶ 19-23. Explain Samson's answer to Delilah as recorded in verse 7. Also the outcome of this effort on the part of Delilah to effect the result desired by the Philistines. Account for Samson's permitting Delilah to put this test upon him. How does this fit in the fulfillment of the prophetic picture?

¶ 24-27. What fact at that time, and as a prophecy, is seen in verse 10? Explain and apply verse 11. Verse 12, and the result of this test.

¶ 28-30. How does the next test (verses 13, 14) have application in fulfillment of the picture? Explain whether Samson and the Samson class were wrong in this matter.

¶ 31-33. Why did Delilah further persist in her treachery? How does this find fulfillment?

¶ 34, 35. Explain Samson's so long tolerating the importunities of Delilah, and how this fits the facts in connection with the modern Philistines.

¶ 36-39. Account for Samson's then disclosing the secret of his strength. What is the secret of the strength of the Samson class? How has this been made known?

¶ 40-45. Point out the relationship between Samson's strength and his long hair, and the significance thereof in this prophetic picture.

¶ 46-50. Show that Samson's statement, "If I be shaven, . . . I shall become weak, and be like any other man," was prophetic. That verse 18 also has had fulfillment.

¶ 51. Explain whether Samson showed weakness and made a mistake by disclosing his secret to Delilah. With scriptures, show the purpose of this part of the picture.

¶ 52, 53. How has "Delilah" divulged the secret to the modern Philistines?

FAITHFULNESS AMID SUFFERING

GOD, whose name is Jehovah, is faithful. Having made a promise, he keeps it absolutely. (Isa. 46:11) The apostle Paul declares: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (1 Cor. 1:9) "Faithful is he that calleth you, who also will do it." (1 Thess. 5:24) Christ Jesus is always faithful; and because of his faithfulness he won the title 'The Faithful and True'. (Rev. 19:11) The Lord having committed into the hands of those begotten and anointed of his spirit certain interests and duties to perform, it is required of each one that he be faithful as a steward of the Lord. (1 Cor. 4:2) As God's great High Priest the Head of the new creation of God addresses those who are the members of his body, the church, in these words: "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) It is life eternal that the new creature is seeking, and the condition precedent thereto is faithfulness.

There is a distinction between loyalty and faithfulness. The Lord requires the members of the new creation to be both loyal and faithful. To be loyal means to be obedient to the letter of the divine law; that is to say, serving God as his rules of action laid down in the Scriptures direct. Faithfulness means not only obedience to the letter and to the spirit of the law or rules of action, but it means an unswerving devotion to the Lord at all times, never for one moment willingly rendering allegiance to the enemy, nor even sympathizing with any part of the worldly organization, which is the Devil's organization. Loyalty and faithfulness therefore mean the carrying out of one's covenant with the Lord, being prompted in so doing by an unselfish devotion to the Lord.

Peter, an inspired witness of the Lord and himself a member of the new creation, wrote: "Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (2 Pet. 1:10) The things mentioned in the same connection are faith, fortitude, knowledge, self-control, constancy in the performance of duty, godlikeness or holiness, brotherly kindness, and love. Doing these things with diligence is the performance of the new creature's part of his covenant. His organism, which is the body of flesh, must serve God. To make his calling and election sure means that he must make it firm, stable and certain; and this is done by the joyful performance of God's will in harmony with the terms of the covenant of sacrifice.

Therefore serving the Lord with mind, will, heart and body is essential to the well-being of the new creature. His body and all his faculties must be employed to the glory of the Lord. It is written: "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid!" (1 Cor. 6:15) This is the reason why the Scriptures forbid a new creature in Christ to intermarry with an unconsecrated or non-Christian person.

The human creature who becomes a new creature and who then responds to the call to God's kingdom and is chosen and anointed with his spirit becomes a part of the sacrifice of Christ Jesus. Only the High Priest Christ Jesus offers the sacrifice. A member of the body of Christ does not sacrifice himself; but Christ Jesus, as the High Priest, does the sacrificing. The members of the body, however, must keep themselves always in the attitude of devotion to the Lord. To this end it is written in the Psalms (118:27): "Bind the sacrifice with cords, even unto the horns of the altar." In harmony with this it is written: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

In substance this latter scripture says: 'You who have been begotten as sons of God and who have been

called or invited to the kingdom enjoy a great privilege and opportunity. Your body is holy, because it is justified through the merit of Jesus' sacrifice. Your reasonable service is to see to it that your body and all the faculties with which you are endowed are used to the Lord's glory.' For this reason every new creature is bound by his covenant to use his faculties and organism in the service of the Lord as opportunity affords. To be opposed to the service of the Lord, therefore, means to be in opposition to the creature's own interests.

The natural tendency of the fallen flesh is evil; but the flesh or humanity, now counted right because of justification, must be brought into subjection to the will which is in harmony with God. The will of the new creature must always be in harmony with God's will, because the creature has agreed to do God's will without reservation. The mind therefore searches out the Word of the Lord and thereby ascertains God's will. For this reason it is necessary for the new creature to study God's Word, not occasionally, but constantly. (2 Tim. 2:15) As he looks into the Scriptures and searches God's will, there is a transformation of mind going on. For this reason it is written: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:2.

An unregenerate creature uses his mind and will to the gratification of his selfish desires. That evil tendency and course of action is called "the old man", because that was the tendency of Adam when he yielded to temptation. The "old man" must be put off, and the "new man" must grow.

The *new man* is the new creature in Christ, with the mind, will, heart and organism devoted to the Lord. As such he is growing forward and upward into a perfect stature of a man in Christ Jesus. (Eph. 4:13) To accomplish that desired end the apostle said: "Ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation [or conduct, behavior, course of action], the old man [the depraved man], which is corrupt according to the deceitful lusts; and be renewed [or made over] in the spirit [the invisible power] of your mind [your intellect]; and that ye put on the *new man*, which after God is created in righteousness and true holiness."—Eph. 4:21-24.

Members of the new creation are not dual creatures, but *one*. The body of flesh being the organism of the creature which is now "new", the expression "dual creature" leads to confusion and shows that the words of the apostle Paul are misunderstood. The apostle says: "But though our outward man perish, yet the inward man is renewed day by day." (2 Cor. 4:16) The "outward man" means that which is seen by all others. The "inward man" means that which God looks upon and sees, to wit, the mind, will and heart devoted to him in harmony with the terms of the covenant. Man looks upon and judges from the outward appearance. God sees the heart and mind and intent of man, and judges him accordingly. (Heb. 4:12) What the apostle really means here is that the "outward man", which other creatures on earth see, is perishing; but that if it is being used up in harmony with the terms of one's covenant with God the "inward man", namely, the mind, will and heart, is growing day by day more into the likeness of the Lord.

In writing to the church at Colosse the apostle Paul makes the clear distinction between the old man and the new. In this statement he says: "Mortify therefore your members which are upon the earth." (Col. 3:5) The word "mortify" means to deaden or put to death. The apostle, then, says in substance: 'If you are a new creature in Christ, then seek the things which are above, and set your affections on things above, and not things earthly. As a man you are dead, but as a new creature your life is hid with Christ in God.' "Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience. . . . But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth." Therefore he defines the "old man" and plainly states that it is the one who takes the wrongful course of action, taken by Adam and those who follow in the same way.—Col. 3:3, 5-9.

Then the apostle shows the course of action of the "new man", and how the "new man" is renewed by knowledge of the Lord. He says: "[Ye] have put on the new man, which is renewed in knowledge after the image of him that created him. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."—Col. 3:10, 12-15.

When God expelled Adam from Eden his decree entered at that time, amongst other things, stated: "And I will put enmity between thee [the Serpent] and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) Both terms, "woman" and "serpent", were used symbolically. 'The seed of the woman' is the new creation. 'The seed of the Serpent' is the Devil's agencies on earth, particularly the hypo-

critical teachers who claim to serve the Lord, but who in fact serve the Devil.—John 8:44.

Satan the Devil, knowing Jesus to be the Anointed One of God and therefore the "seed" of promise, tried to destroy Christ Jesus. This he attempted even before the child Jesus was born. (Matt. 1:19, 20) He again attempted his destruction when Jesus was a babe. (Matt. 2:16-18) By fraud and deceit he tried to destroy Jesus at the beginning of his ministry. (Matt. 4:1-11) Failing in these attempts the Devil caused the clergy of that time to accuse Jesus of every crime known to their calendar. For his telling the truth these enemies time and again tried to kill him. Jesus informed them that they were the "seed" of the Devil. He said: "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." —John 8:43, 44.

Those hypocritical clergymen and their supporters were a part of the world of which Satan was and is the god or invisible ruler. It was the opposition and contradiction of Jesus by these pious-faced hypocrites and sinners from which he suffered. (Heb. 12:3) He was in the world but he was no part of the world. "And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world." (John 8:23) He was the great Light that came into the world. (John 9:5) His disciples and those who have since become his true followers have received and profited by that great Light. For centuries God's holy name had been reproached by the Devil and his "seed"; and now the reproaches had fallen upon Jesus, as it was foretold by the prophet. —Ps. 69:9; Rom. 15:3.

The members of the body of Christ, being a part of the new creation, must suffer as he suffered. Peter says: "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) As he was not a part of Satan's evil world, neither are his body members, his true followers, a part thereof. As he was hated by the world, so are his body members hated. To them he said: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18, 19) And again, when he was giving them final instructions before departing from the earth, he said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 16:33.

LETTERS FROM AFIELD

UNITY AND INTELLIGENT CO-OPERATION

DEAR BROTHER RUTHERFORD:

At our divisional assembly at Asheville, N. C., August 31 to September 2, the brethren present voted to extend to you their love and appreciation of your untiring efforts in the service of Jehovah at the present time. They asked me to convey their greetings to you.

The spirit of unity and intelligent co-operation pervaded the entire three days. Complete harmony among the witnesses, the principal towns of two counties covered, and the service of three sound cars made a better campaign than we have yet had. Seven persons were immersed in symbol of their consecration to do the will of God.

We called to see the mayor and chief of police and found them out of town. The sergeant was friendly. There was no opposition from the officials, and very little from the citizens.

The family here join me in love and best wishes.

Your brother by Jehovah's grace,

G. T. MCLAMB.

A GRACIOUS PROVISION OF JEHOVAH

DEAR BROTHER RUTHERFORD:

Jehovah be praised for his just and marvelous ways. These words express the sentiment of us pioneers located in the newly established pioneer camp here in Cincinnati.

The local Catholic [organization] boasts that about 60 percent of the total population of Cincinnati is Catholic; and the sad part of it is that in the past there has been but a very weak and timid witness given in this area to the name of Jehovah God. It seems that selfishness exercised in various ways on the part of some of those who claim to be the Lord's people, and lack of vision of Jehovah's organization, has been the greatest hindrance to the kingdom service here. Those publishers here who longed to see Jehovah's work carried on obediently, thoroughly and speedily were unhappy to see such conditions prevail, but now is cause for rejoicing, because it begins to appear that Jehovah is opening up ways for the honest-hearted here to press on in the battle as never before. He plainly shows us what must be done, more publishers in the field and a more aggressive fight carried on against Satan's kingdom of darkness, leaving no time at all for aggression toward one another.

How we do wish to thank the brethren at Zion's earthly headquarters for sending Bro. W. E. Treder here to help us in carrying on the kingdom service. The pioneer camp now being managed by him is surely a gracious provision of Jehovah, making it possible for a much more effective witness to be carried on here, enabling us to devote more time in the field and aiding us in seeing eye to eye and in fighting shoulder to shoulder for the kingdom. There is much to be done here, and will require the strenuous and faithful efforts on the part of all here.

We look forward eagerly to the arrival of the Sound Equipment Number 3 which we have ordered, as it will be a powerful weapon in this priest-ridden territory. All local radio stations absolutely refuse to broadcast the "glad tidings".

May Jehovah continue to guide and bless you in your aiding us to carry on in the witness work.

As one we send our love,

ROSCOE STONE
WESTON BROWN
L. A. REYNOLDS
EDWARD B. CRAWFORD
ZOE TROLL
ROY MORT
ROY E. THOMPSON
OLIVE E. REYNOLDS
ELMIRA A. BUEHLER
JEANETTE SMITH
ARTHUR V. BUEHLER

JEHOVAH'S PRECIOUS MESSAGE

DEAR BROTHER RUTHERFORD:

I want to express my sincere appreciation and thanks to you for the gifts I have received in the past in the form of the *Jehovah* book and others and for *The Watchtower* which you also so graciously have sent free to the pioneers, and which books and *Watchtowers* contain Jehovah's precious message of truth, encouragement and blessing for his people, and for which I daily thank Jehovah. The Lord has indeed set a bountiful table of strong, nourishing food before his people, which keeps them rejoicing in his service in spite of all difficulties.

Another thing I am thankful for is the phonograph, because I find many people who have no radio and are therefore denied the privilege of hearing the kingdom message in that way. I have gone over urban territory with the phonograph shortly after covering it with the testimony card, and have placed literature where I was unable to do so before. Your short, concise talks break down a lot of prejudice. I am at present working alone, and your voice on the phonograph is a source of encouragement and stimulus to me. In the evenings when I camp at a farm house, the people are almost always delighted to have me come in after supper and put on some of the talks, which they appreciate very much.

I remember you and all the brethren daily in my prayers. May the joy of the Lord be our strength as we all fight shoulder to shoulder in this great cause of truth and righteousness to the vindication of Jehovah's name.

Your fellow witness by his grace,

GEO. B. WATSON, *Pioneer.*

"TO GOD BE ALL THE GLORY"

DEAR JUDGE RUTHERFORD:

First of all let me say, I am an Englishman, and reside in the old country, in the county of Yorkshire.

Second, I have in a general sense been a Bible student all my life; and am now in my eighty-third year; presented by a godly mother on the day of my birth to my Lord and Master, for service in the Wesleyan Methodist church, which I served up to ten years ago. *The Harp of God* then came into my possession; after then, the whole of your publications as published, also *The Watchtower* and booklets. This has been, and is, spiritual food, the best of anything I have ever perused. Heavenly light has shone upon the sacred page, enabling me to pursue a course of witness to clergymen, Non-conformist ministers, and many others. "To God be all the glory."

Third, my untiring labor and witness has not been lost; and I shall have to bless God through, and along, an unending eternity, through the holy spirit, and your instrumentality, for my spiritual possessions, and trusting for more to follow.

Yours in the service of the Master,

GEORGE MALTBY, *England.*

CONSOLATION, HOPE AND COMFORT

DEAR BROTHER RUTHERFORD:

It has been just five years since I have written you, expressing gratitude to Jehovah, and rejoicing with you to have a part in the vindication of his name..

Now I rejoice with you in the ever-increasing spiritual food we see in *The Watchtower*, by the Lord's hand. No man on earth, by his own futile efforts, could bring out such wonderful spiritual food.

Rejoice, and be of good courage, dear brother, and know we are all with you and, above all, that you are on the side of him who will shortly "vindicate his name".

In the service a woman told me the other day that she had lost her twelve-year-old boy through death. It grieved her and her husband. She knew, in time, she was going to lose her mind. But only barely in time did she get some of your books, and they gave her just the consolation, hope and comfort she was hungering and thirsting for, and straightened out her mind. Smiling and rejoicing, she and her husband took some more of your books and booklets from me and also subscribed for *The Golden Age*, praying the Lord's blessings to me as I left them.

Another woman got some of your books from my partner, saying, "I like to read Judge Rutherford's books and to hear his radio lectures, because he speaks a language I can understand!"

Rejoicing with you to have a part, along with the "great multitude", in the vindication of his name,

Your brother and co-worker by his grace,

T. R. WEEKS, *Pioneer.*

SERVICE APPOINTMENTS

T. E. BANKS

Decatur, Ala.	Jan.	4, 5	Knoxville, Tenn.	Jan.	18, 19
Chattanooga, Tenn.	"	7, 8	Lebanon, Tenn.	"	21, 22
Cleveland, Tenn.	"	9, 10	Nashville, Tenn.	"	23, 24
Knoxville, Tenn.	"	11, 12	Clarksville, Tenn.	"	25, 26
Johnson City, Tenn.	"	14, 15	Columbia, Tenn.	"	28, 29
Mountain City, Tenn.	"	16, 17	Memphis, Tenn.	"	30, 31

A. H. MACMILLAN

Cuero, Tex.	Jan.	1	Devers, Tex.	Jan.	17
Victoria, Tex.	"	2	Beaumont, Tex.	"	18-20
Bayside, Tex.	"	3	Lake Charles, La.	"	22
Corpus Christi, Tex.	"	4, 5	Lafayette, La.	"	24
El Campo, Tex.	"	7	Baton Rouge, La.	"	25
Wharton, Tex.	"	8	New Orleans, La.	"	26, 27
Houston, Tex.	"	9-12	Pensacola, Fla.	"	29
Waller, Tex.	"	14, 15	De Funiak Spr., Fla.	"	30
Dayton, Tex.	"	16	Ponce de Leon, Fla.	"	31

M. L. HERR

Hot Springs, Ark.	Jan.	2	Big Fork, Ark.	Jan.	17
Lamar, Ark.	"	3	Amity, Ark.	"	18
Formosa, Ark.	"	4	Glenwood, Ark.	"	19
McPherson, Ark.	"	5, 6	De Queen, Ark.	"	21
Mountain Home, Ark.	"	8	Saratoga, Ark.	"	22
Harrison, Ark.	"	9	Prescott, Ark.	"	23
Rogers, Ark.	"	10	Camden, Ark.	"	24
Gentry, Ark.	"	11	Warren, Ark.	"	25
Springdale, Ark.	"	12	Wilmar, Ark.	"	26
Fayetteville, Ark.	"	14	Hamburg, Ark.	"	28
Fort Smith, Ark.	"	15	Bernice, La.	"	29
Boles, Ark.	"	16	Shreveport, La.	"	30, 31

SPECIAL SERVICE CONVENTIONS IN CANADA AND UNITED STATES

Served by W. F. Salter and J. C. Watt

Fort William, Ont.	Dec.	18	Newton, B. C.	Jan.	21
Winnipeg, Man.	"	20-22	Kamloops, B. C.	"	23
Kamsack, Sask.	"	23	Penticton, B. C.	"	24
Quill Lake, Sask.	"	24, 25	Nelson, B. C.	"	26
Saskatoon, Sask.	"	27-29	Swift Current, Sask.	"	28
Prince Albert, Sask.	"	31	Herbert, Sask.	"	29
Wilkie, Sask.	Jan.	2	Moose Jaw, Sask.	"	30
Edmonton, Alta.	"	3-5	Regina, Sask.	Jan.	31-Feb. 2
Calgary, Alta.	"	6, 7	Brandon, Man.	Feb.	3
Vancouver, B. C.	"	10-12	Portage la Prairie, Man.	"	4
Victoria, B. C.	"	13, 14	Winnipeg, Man.	"	5
Nanaimo, B. C.	"	15	Minneapolis, Minn.	"	6
Seattle, Wash.	"	17-19	St. Paul, Minn.	"	7
Bellingham, Wash.	"	20	Chicago, Ill.	"	8, 9
			Detroit, Mich.	"	10

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