



The

# WATCHTOWER

Announcing  
Jehovah's Kingdom

**"They shall know that I am Jehovah."**

-Ezekiel 35:15.

VOL. LXV

SEMIMONTHLY

No. 9

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**"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD!"—Isa. 43:12.**

# The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY  
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

## OFFICERS

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

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

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

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

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

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

## "EDUCATORS IN FREEDOM" TESTIMONY PERIOD

Appropriate to the name of the June Testimony Period as above given, a new educational feature is being released then for initial introduction to the general public, namely, the booklet *Religion Reaps the Whirlwind*. This will go well with the bound book *The Truth Shall Make You Free* and the booklet *The Coming World Regeneration*, the three being offered in combination on a contribution of 30c. Otherwise, the bound book and a self-covered booklet, *The Coming World Regeneration*, will be offered together on a 25c contribution, and the new 64-page colored-cover booklet alone on a 5c contribution. Preliminary arrangements are essential in order for each one to join in getting the Testimony Period off to an effective start. Those desiring to share in this educational campaign by means of circulating the printed message are invited to get in touch with us for instructions and references. A report is asked of all educators at the close of June on all their individual activities and the results.

## "WATCHTOWER" STUDIES

Week of June 4: "The Glorious Treasure of Service,"  
¶ 1-14 inclusive, *The Watchtower* May 1, 1944.  
Week of June 11: "The Glorious Treasure of Service,"  
¶ 15-28 inclusive, *The Watchtower* May 1, 1944.  
Week of June 18: "The Glorious Treasure of Service,"  
¶ 29-42 inclusive, *The Watchtower* May 1, 1944.

## ITS MISSION

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

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

## 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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## "RELIGION REAPS THE WHIRLWIND"

Here is a new booklet for which we predict a good future in the "strange work" of striking the shackles of religious bondage from multitudes of prisoners of "Christendom". Its 64 pages put under the Scripture searchlight the fundamental doctrines of "organized religion" and show religion's responsibility for the present world conditions and the certain fate that awaits it in a near day. This booklet has a special three-color cover with a unique expression of the artist's conception of the title. *Religion Reaps the Whirlwind* is due for release for public distribution June 1, and you may now get your advance personal copy and read it in preparation for the general distribution, at 5c the copy, postpaid.

## USE RENEWAL SUBSCRIPTION BLANK

The blank sent you one month before expiration of your *Watchtower* subscription should be filled out and returned to the Brooklyn office or to the Branch office in the country where you reside. Servants in the companies, and individuals, when sending in renewals for *The Watchtower*, should always use these blanks. By filling in these renewal blanks you are assured of the continuation of your *Watchtower* from the time of expiration, and without delay. It will also be a great help if you sign your name uniformly, and note any recent change of address, on the renewal slip.

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV

MAY 1, 1944

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### THE GLORIOUS TREASURE OF SERVICE

*"But 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.*

**J**EHOVAH is the inexhaustible Source of treasures. He is in the highest heavens, and treasures that descend from him are heavenly in origin. (Rom. 11:33; Prov. 2:4-9) They are enduring, and are more precious than all the ill-gotten hoards of material wealth and goods that selfish men can heap up for themselves or can bestow upon those who serve and please them. The most precious treasure possible to be enjoyed by creatures on this earth is to be engaged in their Creator's service, having a commission or ordination from him to serve. Not all men prize such treasure and seek it.

\*The religionists of so-called "Christendom" pile up earthly treasures for themselves and their organization and at the same time claim to be rich toward God. To prevent being exposed as being in reality "wretched, and miserable, and poor, and blind, and naked" toward God, they seize upon the circumstances of total war to further their envious and malicious schemes against the true servants of the Lord God, "whose name alone is JEHOVAH." (Rev. 3:17; Ps. 83:18) One recent publication bearing the *imprimatur* of an archbishop of the most numerous, wealthy and powerful religious sect of "Christendom" boasts of its long antiquity and worldly respectability and then says of the witnesses of Jehovah: "They have no evidence whatever that Jehovah ever asked them to be His witnesses." It speaks of them as a "freak religion" that sprang up within the last century, and quotes Jesus' words: "By their fruits ye shall know them."

\*That same totalitarian religious sect of "Christendom" brands Jehovah's witnesses, therefore, as impostors, frauds, and deceivers. Raising against them the false charge of "Communism!" which has been the cry of all the totalitarian dictators of Europe, that religious organization continues to carry forward a world-wide and concerted program of opposition, persecution and suppression against Jehovah's witnesses. In such course the said religious

sect is joined and aided by other religious organizations, which do not have the courage to withstand it and who feel that the cause of organized religion stands or falls together and hence all religious organizations must hang together and support one another as good neighbors.

\*The antiquity of such sect goes back to the time of the emperor of pagan Rome, Constantine, of the fourth century. Its utterances and actions toward Jehovah's witnesses show plainly that its hierarchy does not perceive that the true ordination of the witnesses of Jehovah God is not from man or by man, but is from the Lord God. Hence, even though such ordination does not come from or through the said religious sect, yet it is valid, binding, and beyond the power of any religious organization to cancel. It is true that Jehovah has never asked the "witnesses of Jehovah" to be his witnesses; he *commands* them to be such. Why so? Because Jehovah's witnesses are composed of men and women who accept the Bible as the inspired Word of Jehovah God and who take it for what God says therein. Through that Word they hear no invitation to join any religious sect, great or small, but do hear Jehovah's invitation to give themselves to Him in full surrender and consecration through the Redeemer Christ Jesus, who is "the way and the truth and the life". Those truly Jehovah's witnesses have acted on this divine invitation. They have wholly devoted themselves to the Most High God through the merit of Christ Jesus and have thereby entered into an abiding covenant of obedience to Him. Hence they are bound to do his will forever, and the Lord God commissions and commands them to do His will.

\*The acceptable consecration is not made to any religious organization or through it, but is made direct to God and through faith in Christ Jesus. The consecration vow is binding upon the one consecrating himself thus to God for the rest of his days, eternally if he is faithful. Jesus, when on

1. What is the most precious treasure possible to be enjoyed by an earthly creature, and why? and what is its source?  
2. What treasures do religionists pile up? and what belittling discrediting claims do they make against Jehovah's witnesses, and why?  
3. What movement does that religious sect carry on against Jehovah's witnesses? and who join in it, and why?

4. (a) Despite that sect's antiquity, what does its hierarchy not perceive regarding ordination? (b) Why is it true that Jehovah has not asked "Jehovah's witnesses" to be his witnesses?  
5. With God, what is the acceptable consecration? and how is it manifest that Jehovah's witnesses have taken up the stake to follow Jesus Christ?

earth as a man, consecrated himself to Jehovah God. He said: "Lo, I am come; in the roll of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart. I have proclaimed glad tidings of righteousness in the great assembly; lo, I will not refrain my lips, O Jehovah, thou knowest." (Ps. 40: 7-9, *Am. Stan. Ver.*; Heb. 10: 7-9) His apostle Peter reminds us that "Christ also suffered for us, leaving us an example, that ye should follow his steps". (1 Pet. 2: 21) Christ Jesus himself said, for the benefit of every individual with ears to hear: "If any man will come after me, let him deny himself, and take up his [stake; (Greek) *stauros*], and follow me." "And he that taketh not his [stake; *stauros*], and followeth after me, is not worthy of me." (Matt. 16: 24; 10: 38) Jehovah's witnesses are Christians who have done just that. That they are bearing a stake of reproach and suffering, such as Jesus experienced at the hands of priests, scribes, lawyers, Pharisees and other religionists, is very plain from the shame, persecution and oppression that Jehovah's witnesses undergo.

\* For those dedicated to God it is not a question of being asked to serve him. But just as surely as the witnesses of Jehovah have consecrated their all unreservedly to Almighty God and must follow the example of their Leader, "The Faithful and True Witness," just so surely it is mandatory upon them to be Christlike witnesses of Jehovah God and there is no escaping the obligation. It betrays religious ignorance to say that Jehovah's witnesses are not old enough in existence to have the prophecies of God's Word fulfilled upon them. Over seven centuries before Christ, God's word went forth through the prophet Isaiah saying: "Ye are my witnesses, saith the Lord [Jehovah], and my servant whom I have chosen"; showing that Jehovah's witnesses existed back there, even before the city of Rome was founded, which was in 753 B.C. (Isa. 43: 10, 12; 44: 8) The apostle Paul states that the "cloud of witnesses" of Jehovah overshadowed human history all the way back to Abel, the first martyr. (Heb. 11: 1-40; 12: 1, 2) Furthermore, the Revelation, given to the apostle John by Jesus Christ, predicted that at the end of the world, at the time of the establishment of God's kingdom by Christ, the witnesses of Jehovah would still be on earth and bearing their testimony under intense persecution. Revelation 12: 17 reads: "And the dragon was angered against the woman, and went away to make war with the rest of her seed—with them who were keeping the commandments of God and holding the witness of Jesus."—*Rotherham*.

' That Revelation foretells that the Psalms and

other marvelous prophecies of God's Word have their final and complete fulfillment at this end of the world. Thus it comes that the inspired prophecies must now have fulfillment upon the true servants of the Most High God, that is, His witnesses. The persecution that was prophesied to come upon them at this time includes the public misrepresentation of their service to God and the crying down of their commission from Him. Religionists do not consider them ordained ministers of God.

\* Religion, however, cannot deny accomplished facts, no matter how much she may misrepresent and impugn them. Religion quotes Jesus' rule: "By their fruits ye shall know them." Very well, let real works testify as to the true identity of God's genuine ordained ministers. Who can deny that religion has left the whole world in ignorance or misconception of the true and living God, "whose name alone is Jehovah," and who is the Father of the Lord Jesus Christ? To the direct contrary thereof, the name of the Most High God has been declared throughout all the earth by no others than the despised witnesses of Jehovah. What does such fruitage make out of them but Jehovah's true witnesses? Their dauntless testimony to all the nations concerning Jehovah and his Theocratic Government in the face of world-wide opposition from religion could never have been accomplished without Almighty God's help. If it had been of men, it would have been overthrown long before now; but, being manifestly of God and done at His command, this witness work still thrives and prospers. Its further expansion is certain to occur, before God himself climaxes this witness work by his own convincing testimonial through an overwhelming demonstration of divine power at the battle of Armageddon. There religion's denials and blasphemies will be silenced for ever; but Jehovah will vindicate his witnesses gloriously. Thereat all "men of good-will", who will have received His life-giving message through Jehovah's witnesses, will rejoice and praise him, and forevermore.

#### FRAGRANCE OF TRUE KNOWLEDGE

\* Long ago Paul, who was "ordained a preacher, and an apostle, . . . a teacher of the Gentiles in faith and verity", well stated the position of Jehovah's witnesses in this twentieth century. He himself was one of that long line of witnesses starting with Abel. Since A.D. 1918 the testimony that has been given by this hated and persecuted minority has resulted in a dividing of the people, for and against. To the sanctimonious religionists it has been like a putrid stink in their nostrils. Although the religionists pit

6. (a) With Jehovah's witnesses, why is it not a question of being asked to serve Him? (b) Why is it false that Jehovah's witnesses are not long enough in existence to have prophecy fulfilled on them?

7. How does it come that prophecies must have fulfillment upon them now? and what does the persecution include of special point here?

8. (a) As between religion and Jehovah's witnesses, what fruitage identifies the true witnesses of God? (b) Why does the witness work thrive, and how will it be concluded?

9. What has the testimony since 1918 caused among the people? and why can the witnesses in 1944 take up Paul's words at 2 Corinthians 2: 14?

their vast strength against it, the testimony so offensive to them continues to be delivered. The great God, who sends this testimony, which is good news to all those of good-will, bears his witnesses up in his everlasting arms and gives them triumph after triumph over the strongholds of religion and demonism. Following Paul even as he followed Christ, these triumphant ones can, in 1944, take up the words of that zealous apostle: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."—2 Cor. 2:14.

<sup>10</sup> The apostle's words are better stated in modern English by other translators, as follows: "Now thanks be to that God, who always leads us forth to triumph with the anointed One [Christ], and who diffuses by us the fragrance of the knowledge of him, in every place." (*Emphatic Diaglott*) "But to God be the thanks who in Christ ever leads us in His triumphal procession, displaying everywhere through us the sweetness of the knowledge of Him." (*Weymouth*) These words appear to bear a reference to the ancient practice that, as the triumphal procession of a military victor, with members of his family in the chariot with him, moved through the streets of the city, the people burned sweet incense all along the route. This compares with the conduct of the people of good-will at Christ's triumphal ride into Jerusalem, when the multitudes spread their garments in the way and strewed branches of trees, while they also waved palms and shouted hosannas to God and blessings on his King.

<sup>11</sup> In A.D. 1914 Jehovah enthroned his Christ and crowned him as reigning King. Despite the protests of his enemies, the King rules amid them and goes forth "conquering, and to conquer", riding gloriously along to the final victory, at Armageddon. His footstep followers, Jehovah's witnesses and their good-will companions, "follow the Lamb whithersoever he goeth," and they see that he leads against religion, which is demonism. (Rev. 6:2; 14:4) The Bible truth is the unyielding foe of religion. By spreading abroad everywhere the truths of the Bible concerning Jehovah's name and his kingdom under Christ they are diffusing, displaying and making manifest everywhere the sweet fragrance of the knowledge of the gracious God, whose truth makes us free from religion and its bondage. These educators in truth and righteousness care not at all what the stinky goats of opposition may say in condemnation of the educational campaign. Jehovah's witnesses march triumphantly along in His service, announcing the line of march of His victorious King. Unto God

their offerings of service as witnesses to him and his King are like pleasing incense. Hence we can appreciate what the apostle means when he says: "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"—2 Cor. 2:15,16.

<sup>12</sup> Honest persons of good-will toward God and his Theocratic Government sense the sweetness of the knowledge of Him as diffused to them by His witnesses, who go from house to house, spreading Bible literature and making revisits upon the truth-seekers and conducting home Bible studies with them, at no charge for such service. To such persons the witness work has the smell of health and life, of living, life-giving truth. They render thanks to Jehovah God and to his King, whose triumphal procession they joyfully join, loudly crying out: "Salvation [be ascribed] to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7:9,10) They breathe in the atmosphere of the Kingdom truth, which is an odor of life that leads to life. Those hanging on to religion, however, hold their noses and disdainfully refuse the truth, because to them it and its faithful bearers breathe off an odor of death that leads to death. Satan the deceiver and his demons have perverted the smelling powers of these, and they continue to think that religion is necessary to good morals, life and salvation and that the world needs more of it.

<sup>13</sup> "And who is sufficient for these things?" the apostle then questions. That is to say: "And for these things who is qualified?" (*Diaglott*) "And for such service as this who is competent?" (*Weymouth*) The Scriptural answer is, Only the truly consecrated ones who are honest, sincere and seeking no selfish gain, neither trying to appear respectable, honorable and pleasing in the eyes of the religious world, but who speak forth the truth plainly and without any compromise with religion. Religious clergymen, who seek a good standing with this world and its politicians and moneyed merchandisers, could not be qualified and competent for such unselfish service and its reproaches and sufferings, and are not. "For," continues the apostle, "we are not as many, which corrupt [(marginal reading) which deal deceitfully with] the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." (2 Cor. 2:17) Again modern translation sharpens the apostle's words: "For we are not like the many, trafficking the Word of God; but really from sincerity, and as from God, in the presence of God, we speak concerning Christ." (*Diaglott*) "Unlike most

10 How is 2 Corinthians 2:14 better stated in modern English? and to what ancient practice do the words appear to refer?

11 Who are those that as it were burn incense along the route of Jehovah's victorious King? and how so? and to whom is it like pleasing incense?

12 To whom is the witness work a savor of life unto life, and to whom a savor of death unto death?

13 Who, then, "is sufficient for these things"? and why, according to the apostle?

teachers, we do not adulterate God's word; but with sincerity, as sent by God, in God's presence we speak in Christ."—*Weymouth*.

<sup>14</sup> Jehovah's witnesses are "sent by God", and they appreciate that he is their judge and that they are doing their work "in God's presence". They accept small contributions freely given by persons who accept the valuable books, booklets and magazines that make plain God's Word; but such is not traffick-ing or adulterating his Word. The money contribu-tion is to the work and its expense that the Bible explanations may be spread abroad to still others. In old time the taverners and vintners made gain by adulterating their wine with a foreign mixture; as Isaiah 1: 22 describes it: "Thy vintners mix thy wine with water." (*LXX* translation) The religious clergy and their official offspring are the ones that make gain of the Word of God. This they do by claiming its authority but at the same time adulterating it with religious lies and unscriptural traditions of men, thus making their product more agreeable and able to go around farther to those who do not want the pure truth or Jehovah's ways of righteousness. Hence Jehovah's witnesses are hated, boycotted, discriminated against and suppressed because they tell the pure and simple Bible truth in all sincerity as Christians and continually study to clear away all the religious traditions from all Bible instruc-tion. Quite like when Jesus said to the religious sticklers for human traditions which made God's Word void and transgressed his commandments: "Ye seek to kill me, a man that hath told you the truth, which I have heard of God."—John 8: 40; Matt. 15: 1-9.

#### LIVE HUMAN RECOMMENDATIONS

<sup>15</sup> Any servant that has proof from the written Word of his Master and knows he is in the divine service and doing God's approved work cares little for what all the elements of this world say, do or think about him. Because he carries no diploma or certificate of authorization or letters of recom-mendation from the religious hierarchy or clergy, organized religion may contradict that he is com-missioned or appointed as a witness for the Supreme One of the Universe. Yet he need not worry and hesitate to go forth into the field preaching "this gospel of the kingdom", just as Paul did who was not ordained by Peter or any other man. When standing before boards of investigation, or legis-lative committees, or courts of law, the true servant need not fear to declare plainly that he is a minister of the Most High God and a witness of Jehovah.

He need not be grieved because he is denied an open hearing as to this fact or because his testimony, based on valid grounds, the Bible and field service, is set at nought and ruled out as worthless. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Heb. 12: 3) His field record of activity as well as the Bible still stands true, and his work in the field speaks in commendation of him and argues in support of his being a minister. God judges him on that basis.

<sup>16</sup> The Lord's apostle met a like challenging situa-tion in his own day by submitting this argument, namely: "Do we begin again to commend ourselves? or need we, as some others, epistles of commenda-tion to you, or letters of commendation from you? YE ARE OUR EPISTLE WRITTEN IN OUR HEARTS, KNOWN AND READ OF ALL MEN: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart." (2 Cor. 3: 1-3) Or, put in modern English, the apostle said: "Our letter is YOURSELVES—written on our hearts and known and read by all men. For you show that you are a letter of Christ penned by us, written not with ink, but with the spirit of the living God, not on tablets of stone, but on human hearts as tablets." (*Weymouth*) If worldly authori-ties do not believe or acknowledge our commission as God's servants, then let our witness work speak, our accomplishments in building up others in God's Word. Such work cannot be erased, though men refuse to read this testimonial evidence of our minis-try.—John 10: 38.

<sup>17</sup> Now Jehovah God, by his Good Shepherd, Christ Jesus, is gathering his "other sheep" into the fold, which "sheep" will inherit life eternal on earth beneath God's kingdom. Jehovah is using his faith-ful witnesses in the assembling of such "sheep" by their proclamation of his unadulterated Word. Amidst the raging controversy over ordination, let religionists present their writs of certification and their documents of commendation from the Hier-archy of Authority or other clerical ruling bodies. Such are scraps of paper, man's word. Jehovah's witnesses, besides quoting support from the Holy Scriptures, submit live testimonials in flesh and blood. The "men of good-will", the Lord's "other sheep", that have been reached by the message of Jehovah's name and kingdom and that have been gathered to the right side of Jehovah's King, all these are *our* letter of recommendation, a letter which we carry everywhere on our hearts and minds and can display with confidence.

14. Who are those that traffic the Word of God? and why does this not include Jehovah's witnesses who accept contributions for the literature?  
15. Why does the true servant not have to care because the worldly elements deny he is commissioned from God or deny him a hearing or reject his testimony?

16. With what argument did the apostle Paul meet a like challenging situation in his day? and how may we apply this argument?  
17. As in contrast with the religionists, what do Jehovah's witnesses present as their letter of recommendation?

<sup>18</sup> Persons who, by reason of our free educational work, take their stand for God's universal domination and who publicly confess his name by taking part in his service in company with Jehovah's witnesses, these are a document of recommendation that cannot escape being read and known by all men. Of course, it makes the religionists angry and envious when they read it. Nonetheless these "other sheep" are our letter from Christ Jesus the Good Shepherd, who uses us in his pastoral work. To write this letter, we are the pen or human instrument that he uses. The letter is not written in ink that can be rubbed out, but is inscribed by and with the active force or spirit of God, who works in us. It is not as in the case of Moses, when the law of the Ten Commandments was written with the finger of God on the two tablets of stone. Our letter is written on the fleshly tablets of human hearts, because of the change of heart and mind that our spiritual ministry causes in the Lord's "other sheep". Our work with God's Word has made an impression upon them and has wrought results in them that are readable or discernible. Such results, therefore, make them our letter. It speaks more plainly than any handwritten letter by ourselves or by any visible organization that could send us.—Compare Proverbs 3:3; 7:3; Jeremiah 17:1; 31:33.

<sup>19</sup> "And such trust have we through Christ to Godward: 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." (2 Cor. 3:4-6) That our work has had effect upon the "other sheep" and that it will yet affect the countless multitude of such "other sheep" yet to be gathered alongside Jehovah's "little flock", this is the trust or confidence that we have through Christ toward Jehovah God. We are not self-appointed, nor do we think this matter of ourselves, but we study God's Word and take God at his word. We believe that his prophecies concerning his "strange work" and his "other sheep" must soon come to complete fulfillment. Hence, our sufficiency unto these things of service is from God. "Our qualification is from God." (*Diaglott*) "Our competency comes from God."—*Weymouth*.

#### "ABLE MINISTERS"

<sup>20</sup> The law covenant, or old covenant, the basic law of which was the Ten Commandments engraved on stone tablets, was made with the nation of Israel through Moses as mediator. Christ Jesus came to

fulfill all the things written in that law covenant, and he abolished it with his death on the tree. Thus he became the Mediator of the new covenant, made valid over his own blood as testator. His followers are made righteous through faith in him and his blood: "For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4) Therefore the priesthood and Levite service of the old covenant have been abolished, and Christ's followers are not servants or ministers of that covenant. They are competent and qualified servants of the new covenant. They are not ordained by the code of laws of the abolished covenant, but are ordained, used and led by the invincible spirit of God; for, "if ye be led of the spirit, ye are not under the law." (Gal. 5:18,4) God's spirit or active force works within us to carry out his will and purpose, if we are willing and trustful and proceed according to his recorded Word. The written code of the old law covenant condemned to death the Jews under it, and thus "the written code kills". The inworking energy or spirit of God enlightens and strengthens us and leads us in the way that guides to life, and thus "the spirit gives life" or "makes alive".—*Weymouth; Diaglott*.

<sup>21</sup> In such language the Lord's apostle was not speaking of what some men commonly talk of as 'the letter of the law and the spirit of the law'. By such expression they mean to say that, whereas we cannot keep perfectly the letter of the law, we can keep blamelessly the spirit of the law. However, the apostle does not use such an expression as 'the spirit of the law'. He speaks of the spirit of the Lord God, which is God's invisible energy for accomplishing what He wills. The apostle is saying that we are living, not under the old law, but in the time of antitypical realities which were long ago foreshadowed in that law covenant. Our antitypical Mediator is Christ Jesus; he is also our antitypical High Priest of God. Hence, at 2 Corinthians 3:6, the apostle points to Israel's ancient law code of the old covenant that was abolished by Christ, and shows the difference between it and the spirit or moving force of Jehovah which is upon his approved servants now, and by the help and direction of which they are qualified to do His service.

<sup>22</sup> In order to bring the nation of Israel into a validated covenant with Jehovah God, the passover lamb was killed in Egypt and its blood sprinkled. The "Lamb of God", Christ Jesus, was killed and his blood was offered in the presence of God to 'take away the sin of the world'. For this reason Gentiles as well as natural Jews can become qualified to serve as competent ministers of the new covenant. The old

18. How has this letter of recommendation been written? and why does it speak so plainly?  
19. Why do we not 'think this thing as of ourselves'? and from whom is our sufficiency?  
20. Why is it the new and not the old covenant of which Christ's followers are able ministers? and how is it that "the spirit giveth life" in that connection?

21. Was the apostle referring to any 'spirit of the law', or to what spirit? and why?  
22. How was the nation of Israel brought into the law covenant? and how was the new covenant validated and inaugurated, and unto whom?



covenant was inaugurated at Mount Sinai in Arabia with a law code, delivered to the Israelites through their mediator Moses. But as respects the new covenant, this was validated over Jesus' blood on Passover Day of A.D. 33, and it was inaugurated or dedicated fifty days after he arose from the dead as the living Mediator. That is to say, it was inaugurated on the day of Pentecost (meaning "Fiftieth Day") by the outpouring of the spirit of God upon those who were then consecrated to him as Christ's followers and who were faithful to their consecration.—Acts 2.

<sup>23</sup> By such spirit's outpouring these anointed ones became ministers or servants, not of a written code like that at Mount Sinai, but of the spirit of God. The spirit of God that then came upon them confirmed their ordination from God. It not only enabled them to preach the good news in foreign languages but also opened up the Scriptures to them and helped them to proceed according to God's Word, the expression of his will. However, while not under the written code of the law covenant, yet they did not cast away the Holy Scriptures, because the law code itself set forth shadows of good things to come, for which things they must look according to the outline shadows. (Col. 2:17; Heb. 10:1) The law covenant, even with its atonement provisions, had shown them up as condemned to death, but the spirit of God now given them under the new covenant was unto life. It qualified them to serve the gospel of life. The new covenant has as its purpose the taking out from among the nations of this world a "people for his name". (Acts 15:14) Quite properly, then, the Mediator of the new covenant was the chief witness for Jehovah's name. All his footstep followers who come under the covenant that he mediates must likewise be Jehovah's witnesses.

#### MINISTRY OF GLORY

<sup>24</sup> Concerning the delivery of the law code of the old covenant it is written: "And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. . . . And till Moses had done speaking with them, he put a veil on his face. But when Moses went in before the Lord to speak with him, he took the veil off, until he came out." (Ex. 34:29-34) That ministration or service of the old covenant foreshadowed the mediatorial ministry

of the new covenant. Hence, if the former was glorious, how much more must the latter, which is the "ministration of the spirit", exceed it in glory? And it does, because it has a glory that remains, and the followers of Christ Jesus the Mediator share in it. It follows, therefore, that the ministry of Jehovah's witnesses is a glorious one. If it is not apparent to religious unbelievers who persecute us, it is because they have the Bible and read it but do not have seeing eyes. To get the veil that is before their eyes removed, they must turn to the Lord God in faith; for when Moses went before the presence of Jehovah God he removed the veil that hid his face from the Jews. Those Israelites feared to see God's glory in the face of their mediator and asked it to be veiled from their eyes. Moses, their go-between, was reflecting Jehovah's glory, proving he had been with Jehovah, just as a phosphorescent substance, after it has been exposed to the light, carries an afterglow in the dark. Moses foreshadowed God's great Prophet, Christ Jesus. Like his prototype, this Greater Moses does not fear to behold Jehovah's glory direct.

<sup>25</sup> To this day the unbelieving religionists imitate those Jews of old and refuse to see or discern the glory of the Greater Moses, Christ Jesus. His true followers, who have the spirit of their Master, do not fear to look at the reflection of Jehovah's glory as shed forth from the face of their Mediator, Christ Jesus. For this reason they are not in the bondage of religion and ignorance, which are due to blindness. Jehovah is the Great Spirit, and where his spirit or active force is there is liberty, freedom. His spirit is not bound by religion, but puts religion to flight. Those having his spirit are not blind nor in bondage to religion, but are free. Such freedom results in their using great plainness of speech, or boldness in showing forth God's glory. "Seeing then that we have such hope, we use great plainness of speech." In this respect they are unlike Moses in that he covered over the revealed glory of Jehovah God as reflected by his countenance.—2 Cor. 3:12, 13, 17.

<sup>26</sup> Where are the religionists that glibly say that Jehovah did not ask Jehovah's witnesses to be his witnesses? To the contrary, God by his apostle makes it clear-cut that his faithful remnant of consecrated and anointed ones of today *must* be His witnesses, reflecting His glory, as Christ Jesus did on earth and still does in heaven above. He, our Mediator, has taken away the veil by revealing and declaring unto us Jehovah God. (John 1:14, 17, 18) We must shine, and our obligation to do so is much greater since 1918. Why? Because God established the King-

23. How did the disciples become and serve as ministers of the spirit? and what is the purpose of the new covenant under which they serve?  
24. How was it foreshadowed that the ministry of the new covenant is a glorious one? and how only is it possible for unbelievers to be able to see its glory?

25. In contrast with religionists, why are we not in darkness as to such glory, and what effect does Jehovah's spirit have toward us?  
26. Why, therefore, must we shine as Jehovah's witnesses? and why is this obligation all the greater since 1918?



dom in his Son in 1914 and at his King's coming to the temple in 1918 God confirmed the new covenant at the true "mountain" of God, the Kingdom. His consecrated remnant have approached to His established kingdom, as Israel of old drew near to Mount Sinai. (Heb. 12: 22-29) Hence God's glory is revealed through the gospel of his kingdom come, which kingdom will vindicate his name for eternity. His glory shines through the "glorious gospel of Christ, who is the image of God"; its radiance is the "light of the knowledge of the glory of God in the face of Jesus Christ", the Greater Moses. We must reflect this glory by refraining from preaching ourselves and by speaking of the glory of Jehovah and the glory of his kingdom by his Son. So doing, we are His witnesses.—2 Cor. 4: 4-6.

"Like Moses on the mountaintop in Jehovah's presence, and also like the Greater Moses at his Father Jehovah's right hand, his witnesses on earth do not veil their faces from Jehovah's glory. They ask for no veil in between, but admire the glory reflected in the face of Jehovah's Son and King, Christ Jesus the Mediator. This is what makes the change in the lives of those thus beholding it, for they must shed forth to others the light concerning God's glory.

"The apostle Paul describes it to all fellow witnesses of Jehovah's glory in these words: "But all of us, as with unveiled faces we mirror the glory of the Lord, are transformed into the same likeness, from glory to glory, even as derived from the Lord the Spirit." (2 Cor. 3: 18, *Weymouth; Diaglott*) The more of the glory of this light we receive, the more thereof we must radiate forth, and thus we are the more transformed. Our minds are renewed or renovated, although no bodily or facial change may be discernible nor any change in the color of the skin noted. Nor is it any so-called "development of character". No; but it is the light of the glorious message that we shed forth that produces the difference in us. Our lives are transformed to be like Christ's according as we set ourselves to the privileged service of spreading abroad to others this glorious light. All such transformation is due to the spirit or active working force of Almighty God through Christ Jesus. The glory is not our glory, and needs no adorning of ourselves in gorgeous ecclesiastical vestments of silk, gold and glittering jewelry. The religionist clergyman who does not reflect the glory of Jehovah God has to resort to such gawdy, put-on show to create a spectacle. The genuine glory is derived from God's spirit, and consists in giving forth the glorious testimony concerning "the Lord the Spirit".—2 Cor. 3: 18, *margin*.

27. How must Jehovah's witnesses be like Moses and the Greater Moses? and why is a change wrought in their lives thereby?

28. How did the apostle Paul describe the transformation? and to what does the transformation apply, and how?

"We behold God's glory by peering into his written Word, which Word his spirit makes clear and understandable to us, so uncovering the divine glory. Concerning his organization, especially the visible part of it on earth that the enemies broke down during World War I, Psalm 102: 16, 21 reads: "When the Lord [Jehovah] shall build up Zion, he shall appear in his glory. To declare the name of the Lord in Zion, and his praise in Jerusalem." That began to be fulfilled in 1918. Hence to his witnesses, who are of Zion, it has been commanded from and after 1918: "Arise, shine; for thy light is come, and the glory of the Lord [Jehovah] is risen upon thee. 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: 1, 2) Christ Jesus is the Chief One or Head of Zion, and he reflects Jehovah's glory upon his followers upon earth, toward whom he inaugurates the new covenant. Thereafter they must surely serve as a people for Jehovah's name.

#### LIGHT-BEARERS

"Quoting now God's further word for us, at 2 Corinthians 4: 1, 2, in modern speech, we read: "Therefore, WHILE ENGAGED IN THIS SERVICE, as we have experienced mercy we do not lose heart. We have renounced the secrecy which means shame. We do not deal in cunning, nor do we adulterate God's word; but by clear statement of the truth we commend ourselves to every human conscience before God." (*Weymouth*) God has had mercy upon us to assign us this ministry or service. That is a cause to embolden us and to keep us bold, lest we be faint-hearted because of those who dispute our commission from God. Reasonably, in line with the express rule and law of God, if we have been mercifully favored with some light on God's Word, we are absolutely bounden to beam it out to others. Neither has any human authority any right to tell us to veil over the light and to darken and black it out to others.—Matt. 5: 14-16; 10: 26, 27.

"Things that men are ashamed of, such as a fraud, they hide over by counterfeit, deceit, trickery, or sleight of hand. We have no cause for shame, because our message and work are righteous and true. Hence we may let the full glory of the light out; for it is not of any delusion nor is it embarrassing, but is a true guide. We do not follow the "evil servant" class nor the entire "man of sin" class, all of whom walk with craftiness to deceive, mislead and trap the unstable ones. We do not handle God's Word deceit-

29. How do we behold Jehovah's glory? and since 1918 what command has been given to Jehovah's witnesses, and why?

30. Why have we reason not to be faint-hearted before those disputing our commission from God? and why has no human authority the right to tell us to put on a black-out?

31. (a) Why do we not need to be ashamed or embarrassed to let the glory light shine? (b) What is it that commends us to the good conscience of men?

fully; for to do so would mean handling it selfishly for personal gain, glory, advantage and worldly power and to escape opposition, criticism, discrimination and persecution from the world. Those who have no fear to come to the Lord with unveiled faces and to gaze into the glorious light of truth now streaming forth from the unfolding Word of God will likewise not fear to face their responsibility. They will let the glory light be reflected from them. They will exhibit or make a clear statement of the truth to those in darkness and will let the truth commend them to every man's conscience, a good conscience. They will perform this obligation of service as in God's sight, knowing that we would not escape his notice were we to do unrighteously or deceitfully. Humans may be deceived, but not God, who judges us. So we speak the truth in the fear of God, and the truthfulness of our message commends us as God's servants to the consciences of those who long for the truth of his Word and who recognize it when sincerely presented to them.

<sup>32</sup> In spite of total war, Jehovah's witnesses stick to their commission which they know they have from God. They do not swerve from specializing on making a clear statement of the truth to all nations. With Christlike boldness and plainness of speech and the widest publicity in spreading the truth, they go from house to house, city to city and country to country. Their steadfast efforts are to increase the Kingdom interests. Due to this it becomes true on an ever-widening scale that if any persons have the Kingdom gospel veiled from their sight, it is not the responsibility of Jehovah's witnesses, but is their own. The good news is not hid to the "other sheep", whom Jehovah's Good Shepherd is now hunting and rescuing to the side of salvation in the New World. The ones to whom it is hid are the goatish opposers, who are lost and in line for destruction. Under demon influence they draw a veil before their own eyes. Wherefore the apostle says, at 2 Corinthians 4:3-5: "If, indeed, our gospel is veiled, the veil is on the heart of those who are perishing, in whom the god of this world has blinded their unbelieving minds so as to shut out the radiance of the gospel of the glory of Christ, who is the image of God. (For we do not proclaim *ourselves*, but Christ Jesus as Lord, and ourselves as your servants for the sake of Jesus.)" (*Weymouth*) Such mentally blinded ones do not want to believe, and their unbelief opens up their minds to invasion by the demons. They cannot see either Jehovah's glory or its reflection from the countenance of Jesus, who has turned his face toward the earth and who is thus present.

<sup>33</sup> We are not preaching ourselves. The religionists do who exalt themselves and claim to be the vicegerents and vicars of Christ and to be apostolic successors; and that they are a magisterium more important and necessary than the Bible; and that they alone can interpret God's Word and are the forgivers of sins, and are the possessors of other mystical powers vital to mankind for salvation. Were God's true ministers to so inflate themselves, there would be some excuse for the gospel of God's established kingdom to be hid to the lost ones. But Jehovah's witnesses are the only ones who are preaching Christ as Jehovah's now installed King and as the Lord and Owner of the kingdom of heaven and as the rightful Ruler of this earth. By bearing the name "Jehovah's witnesses" we are not preaching ourselves, but are showing our commission and our responsibility toward Almighty God and that we are followers in the way of his "Faithful and True Witness", Christ Jesus. It is an honor to bear the name, but the name does not exalt us before worldly men. It draws the enmity of blinded men and makes us the target of Jehovah's foes and thus makes us sharers in the reproaches that fall upon Him and his reigning King.—Ps. 69:9; Rom. 15:1-3.

<sup>34</sup> It is written: "God is the LORD, which hath shewed us light: bind the sacrifice with [festal] cords, [bringing him] even unto the horns of the altar." "For with thee is the fountain of life: in thy light shall we see light." "Light is sown for the righteous." (Pss. 118:27; 36:9; 97:11) Having the light in their hearts, the righteous must let it shine out to others. (Rom. 10:10) We love the light and have come to it. Thenceforth we must walk in the light. That means getting out into the open and not holing up timidly in the dark, but going forth into the field of action and dispensing the light to those groping in earth's gross gloom. We have received the word of light into good and honest hearts, and must now bring forth fruit to others.—John 3:21; 8:12; 1 Thess. 5:5-8; Rom. 13:12-14.

<sup>35</sup> The Greater Moses has come and is at the temple for judgment. (Deut. 18:15-18; Acts 3:20-23) From Mount Zion he reflects the glory of Jehovah, just as Moses did on coming down from Mount Sinai. His remnant of faithful followers catch the glory light from the unfolding of the Holy Scriptures, which were written for our day and which Jehovah's appointed interpreter Christ Jesus explains to us. (Job 33:23-28; Rev. 18:1; 10:1) Being gathered by him into the temple as consecrated and approved servants of God, the remnant behold the glory of its God: "and in his temple doth every one speak

33. Who are they that preach themselves? and why are Jehovah's witnesses not preaching themselves, even though bearing that name?

34. From whom have we been enlightened, and why? and what is our responsibility thenceforth?

35. (a) Why is it the time for light instead of more religion? (b) What is the reason for the increasing activity of Jehovah's witnesses?

32. (a) On what, therefore, do Jehovah's witnesses specialize, and how? (b) Whose responsibility is it then that the gospel is hid to some, and why so?

of his glory." (Ps. 29:9) These also see Jehovah's Messenger of the covenant there, Christ Jesus, in his Father's glory, and they must speak also of the glory of the Son upon his Kingdom throne. (Mal. 3:1-3; Isa. 6:1-11) It is the time, not for more religion, but for LIGHT! God commands the light to shine, and to shine not merely until it reaches his anointed remnant. It must rebound from them and flash upon others, men of good-will who are in darkness and in danger of destruction, the "other sheep". "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6) The reason, then, for the intensive and increasing activity of Jehovah's witnesses is to obey the divine command and to let His light shine forth to others to His glory.

#### UNUSUAL TREASURE CONTAINERS

"In this unspeakably grand privilege of service it is of prime importance for the light-bearers to prove worthy of the light by keeping their integrity unselfishly toward God. To perform this wondrous privilege of service, God has not used the holy angels, who "desire to look into" these things. For the settlement of the controversy that rages over man's integrity toward Jehovah's universal domination and sovereignty He has bestowed this blessed service upon creatures in the flesh. This he has done to magnify his own power amid human weakness. "But 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) Or, better expressed: "But we have this treasure in fragile earthen [*ostrakinois*] pots, in order that the surpassing greatness of the power may be seen to be God's and not to come from us." (*Weymouth*) In the hands of demonized destructive men, how frail are earthen pots! (Lam. 4:2) In ancient times earthen pots were used as receptacles for valuables. Likewise, though fragile and earthen in frame, the vessels or pots are used in God's temple unto his honor.—Jer. 32:14; 2 Tim. 2:20.

"In apostolic times the poor Christians who could not afford costly parchment or papyrus often wrote favorite texts of Scripture upon the pottery used in the home. Even fragments of clay utensils that had been broken were put to use as a base for Scriptural recordings by those familiar with the sacred Text. One instance has come to light of where a considerable portion of the four Gospels had been recorded on a single set of parts of broken pots. Twenty of such ostraca (pottery fragments) have

been found, showing in numbered series parts of the Gospels of Matthew, Mark, Luke, and John.

"However, what is "this treasure" that Jehovah's anointed witnesses possess in frail earthly vessels, meaning themselves as weak creatures from the dust of the earth? This "treasure" is not merely the light that has shone into their hearts. It is the ministry of that light, which ministry or service must be performed in their earthly bodies according to their commission from God. The ministry is the sending out of the light that God has shed upon their hearts.

"This ministry is a good treasure, and results in bringing forth the treasures of wisdom and knowledge that are stored up in Christ. (Matt. 12:35; Col. 2:3) It is a treasure of service that will continue with the faithful remnant into the heavens. (Rev. 14:13) For the sake of holding on to transient riches which he could never take with him into death, the rich young ruler who came to Jesus seeking life turned down the invitation to lay up treasures in heaven by taking up the ministry in the footsteps of Christ. (Matt. 19:21, 22) If he were living today he would be in danger of the fate of the rich men who have heaped up treasure for the last days. (Jas. 5:1-5) How differently Moses, reared in the king's house, acted, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward."—Heb. 11:23-26.

"Moses and his antitype are wise examples to us, that we should fix our hearts on "this treasure" of the divine commission and service; for "where your treasure is, there will your heart be also". (Luke 12:33, 34) Moth, rust and thieves cannot damage or destroy such treasure as long as we keep integrity toward God and faithfully perform the precious service to which He has ordained us. His power to help us succeed for his vindication will never fail us.

"How, then, is the excellency or surpassing greatness of the power shown to be of God and not from ourselves? In this way: Such frail earthen vessels like ourselves who hold this treasured service and commission are unworthy of themselves and never could bear such honor of themselves. We are subjected to all kinds of enemy pressure to crack us and make us burst and so to unfit us to bear the commission from God. Hence it must be the power of our great Commissioner that helps us to stand the great mishandling of this totalitarian world and

38. What is "this treasure" contained in earthen vessels?

39. (a) Why is this a good and enduring treasure? (b) How did Moses act in a different manner from the rich young ruler who came to Jesus seeking life?

40. In what respect were Moses and his antitype wise examples to us? and for how long is the treasure secure to us?

37. Why was the figure appropriately used of earthen vessels bearing God's message?

41. (a) How, then, is the surpassing greatness of the power shown to be of God and not of ourselves? (b) How did the apostle then illustrate this?

to hold fast the commission and prove worthy of being retained in his service. All the steam-roller regimentation of the postwar world down till Armageddon will fail to break God's earthen vessels and to rob them of their treasure. It is written: "At all points we [fragile earthen pots] are hard pressed, yet not hemmed in; perplexed, yet not at our wits' end; pursued, yet not forsaken; struck down, yet not destroyed; always carrying about in our bodies the putting to death of Jesus, so that in our bodies the life of Jesus also may be manifest. For we, alive though we are, are continually surrendering ourselves to death for the sake of Jesus, so that in our mortal nature the life of Jesus also may be manifest. Thus death is at work in us, but life [through our preaching of the Kingdom gospel] in you."—2 Cor. 4: 8-12, *Weymouth; Diaglott*, interlinear.

"Death in us, and life in you!" how well this states the relationship of God's anointed remnant of treasure-bearing vessels toward his "other sheep", to whom it is now their sweet privilege to minister the life-giving truth, even though that ministry spell

42. (a) How did the apostle well state the relationship now existing between the remnant and the "other sheep"? (b) Who are those that now share with the remnant in service and are their helpers, and why do they hold fast this service?

death of the body! They know they must eventually finish their earthly course in death, like Jesus. The remnant, however, now have companions who share with them in the service and are their helpers in this ministry. Such ones are those "other sheep" that have already been brought by the Good Shepherd into company with the last members of the "little flock". These devoted "men of good-will" now share the burdens, the dangers and the test of integrity in the ministry with the remnant, as Rahab did with the Israelite spies; as Jael did during the days of Moabite oppression of Israel; as David's lover Jonathan did, and the four hundred men who gathered to him in his cave hide-out; and as the Ethiopian Ebed-melech did who pulled out of the miry pit the prophet Jeremiah, whose death was earnestly sought by God's enemies. Like the remnant of Jehovah's witnesses, these "other sheep" appreciate that the only treasure that will survive the fiery battle of Armageddon and continue unsunged and unconsumed into the New World is "this treasure" of the blessed ministry, the service unto Jehovah God and his glorious King Christ Jesus. They will hold it fast, 'serving God day and night in his temple.'—Rev. 7: 15.

## KINGDOM WORK

**W**ATCHTOWER readers now appreciate the fact that The THEOCRATIC GOVERNMENT is functioning in the earth in so far as those who are consecrated to Jehovah are concerned. Both the anointed remnant and the Jonadabs have the privilege, by the Lord's grace, of participating in bearing the legitimate expenses for carrying forward the Kingdom work. Their contributions made direct to the Watch Tower Bible & Tract Society, at 124 Columbia Heights, Brooklyn, N. Y., will be assurance to them that the money will be used to the best advantage in advancing the Kingdom interests.

This notice is not a solicitation of money, but a reminder to all who have a desire to support Jehovah's kingdom that it is well to make advance provision to participate in the work and do so by laying aside a specific sum each week according to the manner in which the Lord prospers them financially. The work of the Watch Tower Bible & Tract Society is to use the money contributed in the most economical way to make known Jehovah's name and his kingdom. Information in advance as to the probable amount that will be contributed during the year by those who are interested makes it possible for us to outline the work and the expense connected therewith accordingly. It is therefore suggested that upon receipt of this issue of

The Watchtower you address a post card to the Society and keep a copy thereof as a reminder to yourself as to the amount you have promised and post the card to the Society immediately. Write nothing upon the card except the following:

By the Lord's grace I hope to be able to contribute to the work of announcing the kingdom of Jehovah during the ensuing year the amount of \$....., which I will remit in such amounts and at such time as I can find it convenient as the Lord prospers me.

[Signed] .....

Address your card to

Watch Tower Bible & Tract Society  
Treasurer's Office  
124 Columbia Heights  
Brooklyn 2, New York.

Those residing outside of the United States and who desire to participate in contributing to the necessary expense, please address letters or cards to the Society's office in the respective country in which you live.

Have in mind our need for guidance by the Lord and present the matter before the throne of heavenly grace that the money contributed may be used to the best advantage to announce the Kingdom.

*Treasures of wickedness profit nothing; but righteousness delivereth from death. Jehovah will not suffer the soul of the righteous to famish; but he thrusteth away the desire of the wicked. The fear of the wicked, it shall come upon him; and the desire of the righteous shall be granted. The blessing of Jehovah, it maketh rich; and he addeth no sorrow therewith.*

—Proverbs 10: 2, 3, 24, 22, A. S. V.

## SYMBOLIC SHEEP

**T**HE Good Shepherd" is the Messiah, Christ Jesus. He refers to his faithful followers, those who are made members of "his body" or official family, as "sheep". Such symbolic sheep he leads, teaches, protects, and sustains. His relationship to the members of his body is pictured by the relationship of the shepherd to his flock of sheep. The sheep know the shepherd's voice, and they obey him. Concerning those creatures that are called "sheep" and that are called to the "high calling" to be made members of the heavenly kingdom, Jesus said: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."—John 10: 9-11, 14, 15.

Those who are selected and ultimately made members of the Kingdom class must willingly and joyfully devote themselves exclusively to God and his kingdom under Christ. To them the Kingdom is of paramount importance, even greater than life itself. Therefore Jesus said to them: "Take no thought for your life," but rather devote yourselves exclusively to the interests of the Kingdom, and then the Lord will take care of all your interests. "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12: 22, 29-32.

These faithful followers of Christ Jesus do not recognize anything else as of importance when compared with the Kingdom. They joyfully acknowledge Jehovah God and Christ Jesus as "the Higher Powers", to whom they must "be subject". (Rom. 13: 1) Therefore when the law of the nations conflicts with the law of God, those faithful followers of Christ Jesus, acting as did the apostles, "obey God rather than men." (Acts 5: 29) They have complete faith in God and in Christ Jesus, his King and Vindicator. Such faithful ones are not to fear what men or devils might do to them, because they trust exclusively in the supremacy of the Almighty God. The members of that Kingdom class are limited to 144,000. (Rev. 7: 4-8; 14: 1-3) That is a small number compared with the billions in existence. Therefore Jesus speaks of them as a small number, a "little flock".

Comparatively, a long period of time has been employed in the selection of the "little flock", or Kingdom class. While the selection began with the faithful apostles under Christ Jesus, others at Pentecost began to be called to that class. All such must first seek the Lord and voluntarily devote themselves to God and Christ. Later the Lord revealed to the apostles that the purpose of Jehovah is to select or take out from the nations a "people for his name". (Acts 15: 14) Those so selected or taken out, and who faithfully serve God and maintain their integrity, are truly Christians, because they follow closely in the foot-

steps of Christ Jesus in obedience to the commandments of Jehovah. God's purpose of taking out a "people for his name" is that such might be witnesses; that is, Jehovah's witnesses bear testimony before others, telling them of God's name and his kingdom. During the past 1900 years many persons have professed to be Christians, but only a very small proportion have proved faithful under the test. Now the time has come when Christ Jesus, the King, is enthroned and is present conducting in the earth God's strange work, which consists of proclamation being made before the nations and the people that religion is of the Devil and is a fraud and a snare and a racket, and that Christians are those who are wholly devoted to God and Christ and who must obey him; that it is God's purpose to soon destroy Satan's entire organization, and that this will be done at the battle of the great day of God Almighty called "Armageddon"; and that the only place of safety and salvation is in God's organization.

Citing the reason for the Devil to be permitted to continue existing and working wickedness, Jehovah God said: 'I have permitted thee to remain that my name might be declared throughout the earth and that I might show thee my power.' (Ex. 9: 16) The day of Armageddon is very near, when God will express his wrath and exhibit his great power against Satan and all his forces. Therefore just preceding the great battle Jehovah's witnesses, or faithful followers of Christ Jesus now on the earth, must go about the land and bear testimony before the people of and concerning Jehovah's name and his King and kingdom. Those persons who are thus faithfully performing the commandments of God are designated in the Scriptures as "the remnant of her seed", meaning the last ones on earth of the children of God's organization or "woman", Zion. (Isa. 54: 5, 13) They are the last ones of the called-out class that must bear testimony to the name of Jehovah God, and this they must do up until the time of the battle. Because those persons of that faithful class called "the remnant" do bear testimony as commanded, the Devil, who is called "the dragon", tries to destroy them. Hence it is written: "And the dragon was wroth with the woman [God's organization], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—Rev. 12: 17, 9.

Such is the reason why Jehovah's witnesses are so sorely persecuted in every part of the earth, and also the reason why the chief persecutors of these faithful servants of God are the religionists, led by the Roman Catholic Hierarchy. The religionists do the persecuting because they are the Devil's chief instrument on the earth. The Devil and his agents expect to destroy the remnant of the little flock of the Lord called "Jehovah's witnesses"; and Jehovah and the King, Christ Jesus, however, will fully protect them. Therefore these faithful Christians, known as "the remnant" of the "little flock" of sheep, continue to carry on their work faithfully amid a time of great persecution, and in so doing they maintain their integrity toward God under the test.

But now in these latter days the Lord says to those of the remnant that there is another class, who are their "companions". Immediately following his words concerning his sheep as hearing and obeying his voice, and which

sheep compose the "little flock", Jesus then added these words: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." (John 10:16, *Am. Stan. Ver.*) The Lord is now gathering unto himself his "other sheep", because it is due time to do so. These are also called "sheep" because they are persons of good-will toward God and toward his King and kingdom. They desire to know and to do what is right, and hence they seek the Lord, because his ways are always right. Those who will compose the Lord's "other sheep" are not limited as to number, but will eventually compose a "great multitude" without number, and they come "of all nations, and kindreds, and people, and tongues"; and they rejoice and joyfully acknowledge that salvation belongs to Jehovah God and is ministered through Christ Jesus the King. —Rev. 7:9, 10.

The "great multitude" is to consist of a class of Jehovah's favored little ones who receive rewards because of faithfulness and obedience to Him. The fact that Jesus speaks of those who will compose that "multitude" as being his "other sheep" is evidence of the Lord's love for them and the care with which he has made provision for them. When he says, "And they shall hear my voice," he means they will give heed to what he says. No individual is predestinated to be of the "great multitude", but the Lord opens the way, and those who now diligently seek him find the way into it.

These "other sheep", as persons of good-will toward God, have a sincere desire to be taught and guided in the right way. Therefore they take up the psalmist's words and pray to Jehovah: "Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." —Ps. 25:4, 5.

Jehovah, in his loving-kindness, makes all necessary provision to answer such prayer; and hence it is written: "Good and upright is the Lord: therefore will he teach sinners in the way." (Ps. 25:8) To be meek means to be teachable, that is, willing to learn from the Lord's organization. One who recognizes God as supreme is anxious to learn His way, and to such the Lord says: "The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." (Ps. 25:9, 10) The Bible is the Word of God, which He has provided for the instruction of the meek in the way of righteousness; and this he does that the man of God may be fully equipped for His service. (2 Tim. 3:16, 17) Hence the man of good-will recognizes the Bible as the Word of Almighty God and accepts it as his true and proper guide. "Thy word is a lamp unto my feet, and a light unto my path." —Ps. 119:105.

God's Word reveals that in the year 1914 the Lord Jesus was enthroned as King of the new world. (Matt. 24:3-14) Three and one-half years thereafter Christ Jesus the King appeared at the temple of Jehovah and gathered to himself his faithful followers and commissioned them and sent them forth to 'preach this gospel of the kingdom in all the earth for a witness to all nations'. Thus is marked the beginning of the Lord's judgment of the nations. Concerning this it is written, at Matthew 25:32, 33: "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: and he shall set the sheep on his right hand, but the goats on the left."

This identifies specifically two classes of persons. One class, being extremely selfish and oppressive of others and persecuting those who serve God, are designated under the symbol of "goats". The other class, being kind to God's people, who love righteousness, are designated as "sheep". These latter ones are good and do good unto those who serve Jehovah as his witnesses. Such persons of good-will are the Lord's "other sheep", which he gathers to himself and who, continuing faithful, will form the "great multitude". The prophecy of Christ Jesus concerning these two classes draws a strong contrast between the ultraselfish, cruel ones and the persons of good-will. That prophecy is now in course of fulfillment, and has been fulfilling since the Lord's coming to Jehovah's temple. During that time the faithful followers of Jesus, the remnant of "Jehovah's witnesses", have been going about from place to place in obedience to the Lord's command, telling the people that the kingdom of heaven is here and that the only means of salvation and everlasting blessings is to be found by those who turn to Christ Jesus the King and faithfully support him. At the same time, in obedience to the Lord's commandments, these witnesses give warning of the impending disaster that shall fall upon the old world at Armageddon. Therefore this is the time of great emergency, because the battle of Armageddon is very near.

All nations, and particularly the rulers thereof, see something terrible about to befall the world and, not knowing what it is and having no faith in God and in his Word, such rulers rush to the Roman Catholic Hierarchy, and particularly to the pope, to seek his advice, that they may have consolation and that their fears may be allayed. This is particularly emphasized in recent times by the various rulers of the nations that are dictatorial and that have made a pilgrimage to Rome or Vatican City. The Roman Catholic Hierarchy of Jurisdiction constitutes the leading religionists on the earth, and that Hierarchy is the bitter enemy of Jehovah's witnesses because those witnesses of the Lord announce God's kingdom under Christ. The Hierarchy of Authority selfishly and wrongfully claims that the Papacy will rule the world as the spiritual part of the arbitrary governments. Hence that religious organization is the Devil's chief representative on the earth. The Devil uses the Hierarchy and its allies to persecute the Lord and to abase His kingdom and all its supporters. It is well known that the Roman Catholic Hierarchy and allies now bitterly persecute and oppose the true followers of Christ Jesus who are the witnesses of Jehovah and of His kingdom. Those religious organizations and persecutors the Lord Jesus designates as "goats". His words concerning them are: "For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink. . . . 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. 25:42, 45) Thus Jesus declares that whatever is done to his faithful followers he counts as done to himself, and he notes it.

The people of good-will now on earth desire to see right done, and all such refuse to have anything to do with that

persecution of Jehovah's witnesses. Many of such people are under the Roman Catholic Hierarchy because they have long been associated with that religious organization. Seeing the injustice heaped upon Jehovah's witnesses by the Hierarchy, those persons of good-will toward the Lord turn away from that religio-political organization and seek Jehovah and his service. They observe the wicked things done; and seeing Jehovah's witnesses are harmless and that they are doing good to the people as God has commanded and carrying the message of consolation to the hungry souls, the persons of good-will, be they Catholic, Protestant, Jew, or outside of all religious organizations, take advantage of every opportunity to do good to the true followers of Christ Jesus, Jehovah's witnesses. When those of the faithful remnant come to them, such persons of good-will treat them kindly and minister to their needs. The Lord designates such persons of good-will under the symbol of "sheep",

and to them he says: "For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Jesus' prophetic parable next tells: "Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25: 35-40) At the battle of Armageddon the end of the "goats" will be destruction, whereas this class of "other sheep" will receive from the Lord protection and salvation to life in the everlasting New World.

## Jael, A WOMAN OF ACTION

A WOMAN of action, yes; to that everyone familiar with the sacred history of Jael will readily agree.

But as to the rightness of her actions sharp disagreement arises. "A cruel murderess and covenant-breaker!" cry the religious higher critics of "Christendom". "Blessed above women is Jael!" sing out the inspired composers of an exultant victory song. It is not the only instance wherein religionists have misjudged and smeared God's servants; they have consistently distinguished themselves as slanderers and false accusers from the time of Abel to this very day. Bible believers brush aside the malignings of self-appointed religious judges and stand solidly behind the divine pronouncement of blessedness concerning Jael. In this attitude of mind, then, let us turn attention to this Bible character and seek out the instruction her dramatic deed provides.—1 Cor. 10: 11.

Jael's name means "wild goat", and is so translated in other Scripture texts. (1 Sam. 24: 2; Job 39: 1; Ps. 104: 18) Her husband was Heber the Kenite. He was not an Israelite, but a companion of the Israelites, his ancestors having associated themselves with the Hebrews in the wilderness and later entering the promised land with them. (Num. 10: 29) For the most part the Kenites had settled near the southern boundaries of Judah. Jael, however, lived in the northern part of the land of Israel, because "Heber the Kenite had separated himself from the Kenites, even from the children of Hobab the brother-in-law of Moses, and had pitched his tent as far as the oak in Zaanannim, which is by Kedesh". (Judg. 4: 11, *Am. Stan. Ver.*) So Jael was located in the hill country surrounding Kedesh, Barak's home city, and was doubtless acquainted with this prominent Israelite. Ancestral and other ties between Jael and the people of God were strong.

A brief historical sketch of relations between Israel and Canaan, along with events that were anticlimaxed by Jael's deed, must precede her personal entry into the narrative. Jehovah had permitted the Canaanites to oppress for twenty years his chosen nation. King Jabin's army captain Sisera had spearheaded the reign of terror. Jael had witnessed this harsh rule. North of her tent not many miles

was Hazor, the royal residence of King Jabin. She was in position to observe his administration. Yet there was peace between Jabin and the house of Heber. Outwardly, at least, she had not taken sides; she was neutral.—Judg. 4: 1-3, 17.

But now, momentous events of the past few hours had with startling suddenness turned the tables. Jehovah of hosts had drawn Sisera and his army to battle against the Israelites, and then with supernatural power wiped out the flower of Sisera's forces. An unseasonal electrical storm had left few survivors, and those few were even now being picked off by Barak and his men. Probably Jael had seen the dark storm clouds hovering over Mount Tabor to the south of her and heard the peals of thunder as they rolled over the hills. Also, it is possible that through the grapevine method news of Sisera's rout had reached her ears. She knew Jehovah God was backing up his people. Visible signs, signs of the times, evidenced as much.—Judg. 4: 4-16; 5: 19-22.

The excitement was only beginning for Jael. Looking out from her tent, whom did she see coming toward her dwelling? Surely it wasn't he. And yet—yes, it was! But what a sight! Dirty, bespattered with mud, drenched to the skin, a refugee from the Kishon floodwaters and a hunted man, the once proud militarist toiled wearily along the trail. Sisera was paying Jael a visit. (Judg. 4: 17) As she watched and waited, she hurriedly considered: What shall I do? I have been closely associated with the Israelites all my life, as were my ancestors. Our ties are deeply rooted; we are relatives of long standing. This man now approaching has cruelly used them. He is their enemy. More than that, he is God's enemy. The events of this day prove that beyond doubt. This is no time for continued neutrality, for isolationism. The issue has reached a crisis. I must choose sides now. Which?

Jael's rush of thoughts are cut short by her visitor's arrival. She advances to meet him, and says: "Turn in, my lord, turn in to me; fear not." Remember, Jael was a woman; Sisera, a mighty warrior, and desperate. If she were to act against him at all, it must be with sagacity.



Sisera enters her tent without hesitation, and is covered with a mantle. This is not enough. He demands water. She provides milk. Dirty Sisera demands still more: "Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No." (Judg. 4:18-20) Having secluded himself in her tent and, he thought, covered his retreat with her lies, brave Sisera rested.

Now, for the first time, an opening for the woman to act against the warrior presented itself. Delay would be costly, yes, even fatal, for Jael. Her mind made up, she acted swiftly: "Then Jael Heber's wife took a tent-pin, and took a hammer in her hand, and went softly unto him, and smote the pin into his temples, and it pierced through into the ground; for he was in a deep sleep; so he swooned and died." (Judg. 4:21, *Am. Stan. Ver.*) Jael's act was not without personal danger. The account in the victory song of her courageous exploit shows Sisera rose up and struggled, only to fall beaten at her feet. "Blessed above women is Jael, wife of Heber the Kenite, above women in the tent she is blessed. Water he asked—milk she gave; in a lordly dish she brought near butter. Her hand to the pin she sendeth forth, and her right hand to the labourers' hammer, and she hammered Sisera, she smote his head, yea, she smote, and it passed through his temple. Between her feet he bowed, he fell, he lay down; between her feet he bowed, he fell; where he bowed, there he fell, destroyed." (Judg. 5:24-27, *Young's*) The marginal reading of verse 27 in the *American Standard Version* supports the evidence that there was a struggle and resistance offered, saying, "He fell down overpowered."

Jael chose to stand with Jehovah God and his people, and against dictatorial religious rule. She must offer no aid to the enemy, she could not harbor the enemy, she must not serve as his accomplice. Jehovah had delivered a wicked oppressor and blasphemer into her hands; she saw her duty, and did it in the only way possible for a woman to do it. Unashamed, convinced of God's direction and approval, she made her act known: "As Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples."—Judg. 4:22.

But you ask, How does this ancient history instruct in these last days? Sisera prefigures religious totalitarians and their organizations, particularly the Roman Catholic Hierarchy and her dictator allies, her "Church swords". Jael foreshadows the Lord's "other sheep" scattered throughout "Christendom", and who will eventually make up the "great multitude" of Armageddon survivors. The flood of truth waters is now washing away religion's veneer of sanctity and exposing her uncleanness. Bible truth has put religion on the run; she is put to flight doctrinally. In vain her practitioners seek a hiding-place to spare their religious susceptibilities from shock. (Isa. 28:14-21) But the dirt will out.—Judg. 3:22; Matt. 10:26; Eph. 5:13.

When the eyes of understanding of honest-hearted ones are opened by the truth they see clearly for the first time religion's filthiness in God's sight, her oppression of his witnesses, her part in past wars, her connivance with dictators in the present global conflict, and other things

revolting. In contrast they note the pure worship of Jehovah's witnesses, that these servants have divine backing, that the religionists are powerless to stop or counteract the truth flood. (Ps. 41:11) How like the case of Jael. As she regarded the dirty fellow fleeing toward her tent she saw him in his true light: unclean, running away from open battle, unable to withstand Jehovah's flood of waters, his own demon gods impotent against the Israelites' God Jehovah. Right action was not impeded by any false sense of loyalty or obligation. Because she had mistakenly been friendly with Sisera in the past was no cause to commit suicide by siding with him now that her eyes were open to his dirtiness. She struck blows for God's cause and freedom's cause, and that before the arrival of Jehovah's executioner, Barak.

So it is with those whom she pictures. When accosted by religionists, they dish out to them via the Lord's provisions the "milk" of his Word; which plain, simple truths confound and stupefy and put to sleep mentally the opposers. (Judg. 5:25) Then with the 'hammer of God's Word' they beat down the contentions of the best religious minds, aiming blows particularly at the head of "organized religion", the Roman Catholic organization. (Jer. 23:29) As Jael repeatedly "hammered Sisera", so the Lord's "other sheep" pound home the truths that sound the death knell of religion. To them it becomes a dead thing. (Hos. 6:5) This they publicly confess before the Armageddon visit of the Greater Barak, Christ Jesus. Then religion's forces will literally perish.

Jael's action against Sisera was fraught with danger. Those who purge religion from their lives and proclaim its worthiness of death to others will suffer persecution. But they do not fear. (Ps. 118:6; Matt. 5:11, 12; 10:28; 2 Tim. 3:12) They would suffer destruction if Armageddon found them allied with religion. Those prefigured by Jael wash their hands of soiling religion. Let the world clamor for more of it; Jehovah's "sheep" want none of it. They have put it to death; they will not resurrect it into their lives. To them it is an untouchable, an unclean corpse.—Num. 9:6; Rev. 7:14; 18:4, 5.

Wherein was Jael blessed? The account does not say, but some of her blessings are apparent and others may be inferred. Primarily, she was honored with the service privilege of striking down a base reproacher of Jehovah. She was spared by God's executioner, favorably mentioned in His Word, and used in a drama to picture a blessed class. She doubtless later on had children, a blessing that the "great multitude" will enjoy. The "other sheep" now have rare service privileges along with the spiritual Israelites in exposing religion, and, if continuing faithful, will be spared at Armageddon and enter Jehovah's new world of endless blessing. True, they are condemned by worldlings. But do not such ones also condemn Jael as a murderess and covenant-breaker? Actually, they are guilty of these things, as Jesus told their forerunners. (John 8:44; Matt. 23:27-38) Their end is death. (Rom. 1:31, 32; 1 John 3:15) It is understandable that they sympathize with their prototype Sisera and condemn his destroyer. Hence those foreshadowed by Jael are not disturbed by religious condemnations. They remember the divine pronouncement, "Blessed above women is Jael." and take courage.