



# The WATCHTOWER

And Herald of  
Christ's Presence

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

VOL. LIII SEMI-MONTHLY No. 16

AUGUST 15, 1932

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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  
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## OFFICERS

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

## THE SCRIPTURES CLEARLY TEACH

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

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man 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.

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We are mentioning at this time the Kingdom Testimony Period October 1 to 9, so as to give the offices in all countries ample time to make thorough preparations for what we hope will prove to be the greatest world-wide house-to-house witness yet given. Details for carrying on the witness will appear from time to time in the *Bulletin*. All branch offices are requested to arrange to forward to the Brooklyn office complete reports of the results at the earliest possible date after the last day of the special service.

## PRESERVATION

Jehovah has provided preservation for all who love him. Just at the time when the enemy is beginning his organized assault upon Jehovah's witnesses our great heavenly Father gives to his people an understanding of certain prophecies concerning preservation, and which are given for their aid, encouragement and comfort. A new book entitled *Preservation*, containing 360 pages, forcefully illustrated, beautifully bound in silk cloth and embossed in gold, will be the next treat for the consecrated. We shall shortly go to press with the author's edition of this new book, and shall be ready to fill orders promptly. To cover the initial cost the author's edition will be sent postpaid to any address for fifty cents. You may send in your orders now.

## 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 provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. 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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## SPECIAL TESTIMONY PERIOD SEPTEMBER 3, 4, 5

After reading *Vindication* 2 and 3 our brethren will fully appreciate the importance of making as wide as possible the distribution of the *Vindication* set. We expect to have a sufficient supply of these books in the hands of Jehovah's witnesses so that an intensive three-day distribution can be arranged for September 3, 4 and 5. A very special offer to the public will be made for those three days, details of which will be mailed shortly.

## "KINGDOM" BOOKLET IN THIRTY-EIGHT LANGUAGES

Our brethren who are doing witness work in territory where there are people who read other than English will be pleased to learn that we now have a stock of the *Kingdom* booklet in languages as follows:

Afrikaans	English	Italian	Slovak
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Danish	Icelandic	Sinhalese	

We shall be pleased to receive orders in the usual way from companies and individuals for as many of these as the territory will absorb, for distribution exactly as those in English.

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LIII

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No. 16

### JEHOVAH'S ORGANIZATION

#### PART 1

*"But now hath God set the members every one of them in the body, as it hath pleased him."*—1 Cor. 12: 18.

**J**EHOVAH is the God of order, and that is of itself proof that he has an organization. Jehovah is supreme, the Most High, and absolute Dictator over his organization. The chief One in his organization, and who therefore is next to Jehovah, is Christ Jesus his beloved Son, the duly appointed and anointed and installed King of his holy organization. Associated with Christ Jesus as subordinate members of that organization is a company of 144,000 who are designated as members of the body of Christ. In this body or organized company Jehovah places the respective members according to his pleasure. The Christ constitutes the capital of Jehovah's organization, and necessarily that organization is made up according to the will of God. An organization of creatures that is not formed according to the will of God could not be any part of Jehovah's organization. In the world there are many organized companies of creatures the members of which have taken the name of The Christ of God but which organizations are formed contrary to the will of God and hence are no part of Jehovah's organization. By the Word of Jehovah his will is ascertained. Hence any organization that is not formed according to the terms of his Word is contrary to his will and is no part of his organization.

#### ELDERS

\* All just powers are ordained of and proceed from Jehovah; hence creatures taken into God's organization must be subject to the "Higher Powers". (Rom. 13: 1) Such "Higher Powers" consist of Jehovah God, Christ Jesus, and others upon whom Jehovah has bestowed authority to act officially in his name. (Eph. 2: 20) Heretofore we have proceeded upon the theory that the term "elders" in the church means an official position to which men are elected or appointed, and therefore in order for one to be an elder he must first be elected to an office which is designated that of "elder". There appears to be no Scriptural authority for such conclusion. There could be no office properly created, filled and exercised in the church unless Jehovah through Christ Jesus has so provided. It has been the custom among congregations of God's pro-

fessed people to take out from their members certain men and by vote put such men in the office of eldership and by reason thereof these men so selected are called "elders". The question has arisen and for some time has been discussed among the consecrated of God's people, to wit: is it Scriptural and proper for a company of God's witnesses to continue to elect and install in office elders? It seems timely that *The Watchtower* should give consideration to the matter. The question can be properly answered only when that answer is fully supported by the Word of God; hence it is necessary to examine texts which relate to elders, both in the Old and the New Testament.

\* The term "elders" appears for the first time in the Bible at Genesis 50: 7, and there the term is applied to the house of Pharaoh and to all the land of Egypt. It clearly appears that the term had no reference to official positions to which men had been elected. The aged men of Pharaoh's house and of the land of Egypt accompanied Joseph to bury his father, and these aged men are called 'elders of Egypt'. In every place in the Old Testament where the word "elders" appears it has the same meaning, to wit, old men, aged men, or men of maturity.

\* Following the death of Jacob the Israelites were organized into tribes. They were God's typical people, and hence constituted God's typical organization. Thereafter the Scriptures frequently speak of certain men as "the elders of Israel", but in not a single instance is there any evidence that those men were so called because they had been elected to some office. Jehovah specifically commissioned Moses to appear before the king of Egypt and said to Moses: "Thou shalt come, thou and the elders of Israel." Moses and Aaron then gathered together the "elders of the children of Israel" and told them of Jehovah's purpose. (Ex. 3: 18; 4: 29-31) These men, designated "elders", had not been elected to the office of eldership. They were the older men of the tribes and manifestly designated as elders because of their age and being more mature of judgment. In every scripture in the Old Testament the term "elders" means aged or mature men.

\* It has been the custom of men to define words or terms suitable to their own human understanding, and many of such definitions are wrong because not in harmony with the Word of God. When Jehovah defines a word or term it is properly defined, and about that there cannot be the slightest doubt. Theological lexicographers define "elders" as: "Lay officers who, with the minister, compose the church session, with authority to inspect and regulate matters of religion and discipline." That definition is unscriptural, and therefore wrong. Jehovah by his prophet Joel, at chapter 2:28, defines "elders" as "old men", and that definition is right. Such were not made old men or elders by reason of being appointed or elected to office, but those who were advanced in years and experience and hence more nearly mature in mind and judgment were thus designated. When God commanded Moses to come up into the mountain he selected seventy men "of the elders" to accompany him. (Ex. 24:1) Clearly the meaning there is that out of all the company of the older men of the tribes of Israel Moses was commanded to take with him seventy of such to be witnesses with him. On that occasion Moses assigned "young men" to attend to certain service and then he took "seventy of the elders", that is to say, aged men of the tribes, with him up into the mountain.—Ex. 24: 9, 10.

\* Israel was on the march through the desert land and was organized as a military host and, as such, had officers. (Deut. 1:15) These officers were such as "captains" and were often selected from amongst the older men, called "elders". When God commanded Moses to prepare to feed the people in the wilderness he told him to take "seventy men of the elders of Israel" and also officers to serve at the tabernacle. (Num. 11:16, 25) Upon some of these he (Jehovah) had put his spirit and they prophesied, not because they had been elected to the office of elder, but they *were* elders already, or men of mature minds, at the time they were selected to have a part in this service. That the term "elders" does not refer to an office is plainly shown by the Scriptures, which make a clear distinction between elders and officers. (Deut. 29:10; Josh. 8:33) The Midianites and Moabites and other nations round about Israel had their elders, or mature men, and they are so designated in the Scriptures, and this further shows that the term "elders" is not to be applied to an office in God's organization.—Num. 22:7.

' As further proof that the term "elders" does not refer to an office the following is cited: When Jerusalem was about to be assaulted by the army of Sennacherib Hezekiah sent elders to Isaiah the prophet, and concerning such it is written: "And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet, the son of Amoz." (Isa. 37:2) The clear meaning of this text is that there were men of the priesthood who were older than

others and for this reason were called "elders of the priests". Without a single exception the term "elders", as used in the Hebrew Scriptures, means old men, and therefore men of greater maturity of mind and of a wider experience, who hence are presumed to possess a sounder judgment than younger men of less experience. These have not become elders by reason of being elected to any position or office, and surely any creature would not have any power or authority to make them elders. A man that possesses a clear discernment and powers of judgment and is prudent, grave and serious, is said to be an elder man. Some may be older in years than others and be less sagacious and prudent and possess inferior powers of discernment due to the fact that such have neglected to profit by what they have learned. It was incumbent upon the Israelites to learn the law of God. The parents were commanded to teach their children the law, and it was incumbent upon the priests to read the law regularly to the people. Those of the Israelites who progressed in learning what God had placed within their reach and who after years of experience gave an exhibition of sound judgment were properly designated "elders" of Israel. Clearly, then, the Scriptural meaning of the term "elders" is that class of men who are more clearly mature in mind and in judgment.

#### NEW TESTAMENT

\* In the New Testament the meaning of the term "elders" is exactly the same as that in the Old Testament. The Greek word there rendered "elders" is *presbyteroi*, and literally means 'older ones' or aged ones. When a person fully gives himself to the Lord, is accepted and begotten or brought forth by Jehovah, he is then a child of God and is designated in the Scriptures as a "babe". If he pleases God that person must grow up from childhood to maturity, at which latter time he becomes settled in faith and in doctrine and is no more a child easily influenced and turned aside by every word or teaching of those who assume to teach. (Eph. 4:14-16) A child of God progresses to two other stages, and which three states the apostle defines in this manner: Little children, young men, and fathers or older men. "I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."—1 John 2:12-14.

\* Jehovah God provides the food convenient for his children. If the child of God partakes of that food and profits thereby he grows in knowledge and in the

favor of God. He must increase in knowledge; and then, properly applying that knowledge, he grows in wisdom. For this reason the apostle, giving counsel to the child of God, says: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Pet. 2:2) Later the same apostle gave admonition to those who had been thus instructed and had learned. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever."—2 Pet. 3:18.

<sup>10</sup> The Apostle Paul recognizes this progressive course of the obedient children of God when he says: "When I was a child, I spake as a child; I understood as a child, I thought as a child; but when I became a man, I put away childish things." (1 Cor. 13:11) A considerable period of time elapsed between the date of the conversion of Paul and the time of his association with the other apostles in the ministry, and the reasonable presumption is that in that time he was growing or progressing in the knowledge and wisdom of Christ Jesus his Lord. The point here is that the Scriptures make a clear distinction between the babe or child of God, the young men, and the older men, who are called "fathers" in Christ, and the latter are Scripturally called "elder" or "elders". One may reach this stage of elder brother much earlier than another by reason of the fact that he is diligent to increase his knowledge and to profit thereby, being obedient and zealous in the study of God's Word and in his service in obedience to his Word.

<sup>11</sup> Let this fact be noted here: When the apostles on the day of Pentecost received the holy spirit and stood forth and proclaimed to the people Christ Jesus, the Son of God, and Savior of the world, and earth's rightful King, the Scriptures state, 'about three thousand souls believed and accepted the truth and thereafter continued steadfastly in the doctrine.' (Acts 2:41, 42) But the further and very significant fact is that *more than eight years* thereafter the first mention is made of elders in connection with the church. Claudius Cæsar became the Roman ruler in January, A.D. 41, which was eight years after Pentecost, and it was evidently *some time after* that and during the reign of this Cæsar that elders are first mentioned in connection with the church. "And there stood up one of them, named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul." (Acts 11:28-30) Undoubtedly there must have been some men of years amongst those who believed at Pentecost, but from the beginning of their belief they were mere children of God through Christ Jesus. They must grow in knowledge and experience. The fact that after more than eight years some of these were called

"elders" shows that they had made progress. They had advanced from the stage of babes to that of manhood and gave evidence of being mature in doctrine and in faith and in service of the Lord. This is proof that the word "elders" as applied to the followers of Christ Jesus means those who have advanced to the point of maturity in Christ, and does not at all mean that they are elders because they have been voted into some office or position by others.

#### BEGINNING

<sup>12</sup> The beginning of Jehovah's capital organization was his beloved Son brought forth and anointed to be the King of the world. He then and there became the great Teacher, Preacher, Bishop and Overseer of his followers, and The Witness of the truth, and immediately following his anointing he began the work assigned to him by proclaiming the message: "The kingdom of heaven is at hand." (Matt. 4:17) During the three and one-half years that immediately followed Jesus taught many persons, but he selected and specifically instructed the twelve disciples. In those three and one-half years the faithful disciples were unable to understand fully the purposes of Jehovah, and particularly with reference to the kingdom, because they had not received the anointing of the holy spirit. Just before his departure Jesus taught his disciples some very important truths which they then could not appreciate. He said to them: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." (John 16:12, 13) The holy spirit would be their comforter, guide and helper from Pentecost forward.

<sup>13</sup> When Jehovah raised Jesus from the dead and exalted him to heaven, far above all powers and principalities, Christ Jesus there became the King and Head of the great and righteous government of Jehovah which shall vindicate his name and bless all who devote themselves to the Most High. Without doubt Jesus could have begun his reign as King then and there and could have ousted the enemy and set up the kingdom of God, but it was not Jehovah's due time; therefore he said to Jesus: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1) It is the express will of God that there shall be associated with Christ Jesus in his kingdom 144,000 others, taken from among imperfect men and then brought to maturity in Christ. This great truth the faithful disciples began to understand after they received the anointing of the holy spirit at Pentecost. They learned that Jehovah had laid the foundation of his kingdom or capital organization. Afterwards Paul, who became the apostle of Christ Jesus, addressing the church at Ephesus said: "Now therefore ye are no more stran-

gers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit." (Eph. 2:19-22) This shows the development of the kingdom or capital organization. The building of the kingdom had begun at Pentecost and must progress until all the members are brought to maturity or to unity in Christ.

#### GIFTS

<sup>14</sup> To carry forward his purpose concerning his kingdom Jehovah gave his beloved Son certain gifts, which gifts were foretold by the prophet of Jehovah in these words: "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) Another translation renders a part of this text in this manner: "Thou . . . hast accepted gifts consisting of men." (*Roth.*) Those gifts Jesus received from his Father were not received selfishly, but for the purpose of developing the kingdom or capital organization. All who would be of that kingdom must be brought to a oneness or complete unity. Jehovah had selected the twelve disciples for Jesus, and when Jesus ascended on high and presented his atoning blood before Jehovah that gift of the disciples was completed. Eleven of these had proven faithful, and one had been lost because of his unfaithfulness. This conclusion is further supported by the words of Jesus, to wit: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."—John 17: 6, 9-12.

<sup>15</sup> As Jehovah had sent Jesus into the world to be his Chief Witness, now Jesus sends his faithful disciples forth to be witnesses to the name and Word of Jehovah God. This witness work they began at Pentecost. Jehovah gave to Jesus all things pertaining to the kingdom, and these he declared he would share with those who should become one with him in his kingdom.—John 16: 15.

<sup>16</sup> Later Paul the apostle, especially chosen to be a witness to the Gentiles and given authority from on high to write, made a statement similar to that appear-

ing at Psalm 68:18. The statement of Paul shows that among the gifts which Jesus received from his Father were men and that these Christ Jesus, in harmony with the Father's will, gave for the perfecting of the capital organization of Jehovah. "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) That these gifts pertain to the kingdom or capital organization of Jehovah is shown by the statement of the apostle, to wit: "Wherefore he saith, When he ascended on high, he led captivity captive, and gave gifts unto men. And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." (Eph. 4:8, 11-16, *A.R.V.*) These scriptures show that Christ Jesus received gifts from Jehovah and gave gifts to men and that these gifts were for the express purpose of perfecting Jehovah's capital organization. This important truth should always be kept in mind in considering the scriptures pertaining to servants in the church.

<sup>17</sup> Stated in other terms, Jesus Christ, the Head of the organization, by the will of his Father created certain offices the duties of which must be performed by men whom the spirit of God would qualify to serve in and fulfill the duties of those offices. The words of the Apostle Paul in Ephesians 4: 11, *A.R.V.*, show what offices were created, to wit: apostles, prophets, evangelists, pastors, and teachers; but be it noted that the office of elder was not created nor mentioned. There is no text in the Bible showing that the office of elder or elders was ever created by the authority of Jehovah or by Christ Jesus acting as the Chief Officer of Jehovah.

#### ELDERS IN OFFICE

<sup>18</sup> The office of elder to be filled by appointment or vote does not Scripturally exist. But all who become members of the body of Christ must in fact become elders according to the Scriptural meaning of that term. The misconception of the term "elders" in the church has led to much confusion and great sorrow; and if the office of elder had been created by the Lord,



and then that office filled by the Lord, such confusion and sorrow would not have resulted. The term "elders" is a Scriptural term, but that is not true with reference to an appointive or elective office. It will be conceded, of course, that, the Lord having created the office of apostles, evangelists, pastors, prophets and teachers, he has also made provision for the filling of such offices in the church. The apostles being special ambassadors of the Lord, clothed with extraordinary powers, it will also be conceded that if they, acting under the direction of the Lord, created other offices in the church, then those offices are properly created and filled by those Scripturally designated to fill them. To his disciples Jesus said: "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." (Matt. 18:18) This would mean that they would be guided by the Lord and that their acts as his special ambassadors would be confirmed by the Lord.

<sup>19</sup> In his epistle to Timothy Paul mentions the office of bishop and defines the qualifications of one who serves in that office. "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil." (1 Tim. 3:1-7) Mention is also made of bishops in other places. (Phil. 1:1; Titus 1:7) It has been assumed that the office of bishop and the office of elder are one and the same thing; but such assumption is not true and correct. A bishop is an overseer, and the Scriptural proof is that one must *first be an elder* in fact before he is qualified to fill the office of a bishop or overseer.

<sup>20</sup> Since the Scriptures do not provide for or designate the office of elders, then it follows that no one could be properly and Scripturally appointed to the office of elder. Since the Scriptures do provide for certain offices in the church, and since the elder men are the ones of mature age as followers of Christ Jesus, then it follows that the offices in the church are properly filled by such men. To Titus Paul gave instruction, to wit: "Ordain [designate, constitute] elders [Greek, *presbyterous*] in every city, as I had appointed [arranged for] thee." (Titus 1:5) That is to say, do not appoint as servants to the church those who are babes or inexperienced men, but appoint mature or elder men to serve in the church. Titus was a bishop or overseer of the church at the time and

without doubt had the spirit of the Lord and had grown to maturity in Christ and hence was properly designated by reason thereof an "elder one", and Paul, seeing this, had for this reason, and under the direction of the holy spirit, designated Titus as a bishop, or overseer. Likewise bishops should be designated in each congregation, as Paul directed, wherever there were men who had advanced to the point of maturity. That Paul meant the office of bishop, and not the office of elder, is clearly shown by the words that followed, to wit: "For a bishop must be blameless, as the steward of God."—Titus 1:7.

<sup>21</sup> Who made these men bishops, or overseers, in the church? The words of Paul answer that question, to wit: "And from Miletus he sent to Ephesus, and called the elders [*R.V., margin, presbyters*; literally, aged or mature men] of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, . . . and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. For I have not shunned to declare unto you all the counsel of God." (Acts 20:17-20, 27) This proves that these men had received careful instruction after having received the spirit of the Lord, and it must be presumed that they had grown in knowledge and favor of the Lord. Then it is truly said that these men of advanced age in Christ were elders or presbyters; and, addressing them, Paul said: "Take heed therefore unto yourselves, and to all the flock, over the which the holy [spirit] hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28) Paul could not have meant that the holy spirit had directly named or designated these men as overseers. At a former time Paul had been at Ephesus and had conferred with these very men. They were then pupils, followers, disciples or learners of Jesus Christ, but at that time they had not received the holy spirit. In answer to Paul's question as to whether they had received the holy spirit or not they replied: "We have not so much as heard whether there be any holy [spirit]." Paul then instructed them and "they were baptized in the name of the Lord Jesus [Christ]. And when Paul had laid his hands upon them, the holy [spirit] came on them; and they spake with tongues, and prophesied. And all the men were about twelve." (Acts 19:1-7) Undoubtedly these men then and there were anointed by the holy spirit and this anointing qualified them to preach the gospel and serve in the church. (Isa. 61:1, 2) It was the holy spirit that made them overseers or bishops, and this after they had become presbyters or elders. This proves that no one is qualified to fill the office of bishop or overseer in the church unless he has first received the anointing of the holy spirit, having advanced in a knowledge and in the spirit of the Lord.

<sup>22</sup> There was a company of disciples of Christ at Antioch and other places in that vicinity. Paul and Barnabas were traveling together instructing the brethren of that and other cities, including the city of Derbe. 'And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.' (Acts 14:1-23) Evidently in these various companies of disciples of Christ there were some who had grown in knowledge and in the spirit of the Lord and who gave evidence of having received the holy spirit, and from amongst these thus showing a greater degree of maturity some were selected and, first being elders, they were designated or chosen as bishops or overseers. It is not stated that Paul took matters into his own hands and appointed these men. According to the *Revised Version* this text reads: "And when they had appointed [Greek, *cheirotoneo*; meaning, to be hand-reachers or voters by the raising of the hand] for them elders [presbyters, older ones] in every church." Clearly this means that from amongst the elder or mature ones men were elected or appointed to serve the church. This designating of certain mature men or elders to serve in the church was not done by Paul and Barnabas to the exclusion of the congregation, but, on the contrary, all of the congregation who had received the holy spirit, which, to be sure, included Paul and Barnabas, expressed their choice of those who should serve, and this they did by the raising of the hand. In proof that the congregation had to do with designating what elders, that is to say, the more mature ones, should serve them the following is cited: "But thanks be to God, who putteth the same earnest care for you into the heart of Titus. And we have sent together with him the brother whose praise in the gospel is spread through all the churches; and not only so, but who was also appointed [Greek, *cheirotoneo*] BY THE CHURCHES to travel with us in the matter of this grace, which is ministered by us to the glory of the Lord, and to show our readiness." (2 Cor. 8:16, 18, 19, *A.R.V.*) Clearly this means that this company of the followers of Christ Jesus who had and who were guided by the holy spirit, including Paul and Barnabas, expressed their choice among those men who were elders as the ones who should be the servants of the brethren.

#### OPERATION OF THE HOLY SPIRIT

<sup>23</sup> Agreeable to the promise given to his disciples Jesus prayed to the Father, who sent the holy spirit to serve the consecrated as their comforter, helper and advocate during the absence of the Lord Jesus. (John 14:16-18) To them Jesus said: "Howbeit when he,

the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." (John 16:13) If the holy spirit by direct intervention has placed men in the office of elders, then it must be conceded that the holy spirit has made many grievous mistakes. But that is not the manner in which the holy spirit operated. It operated upon the minds of those consecrated to the Lord, and possessing his spirit, and, being of one mind, they would be directed in the right way. In the absence of Jesus the holy spirit, sent forth in his name and coming in contact with those possessing a sincere desire to be in harmony with God, would direct the affairs of the church. An example of such operation of the holy spirit is shown by the record of the assembly of the apostles at Jerusalem. James, addressing that conference, at which there were present apostles, elders and others of the congregation, said: "My judgment is, that we trouble not them that from among the Gentiles turn to God; but that we write unto them, . . . Then it seemed good to the apostles and the elders, with the whole [congregation], to choose men out of their company, and send them to Antioch with Paul and Barnabas; . . . and they wrote thus by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch . . . For it seemed good to the holy spirit, and to us, to lay upon you no greater burden than these necessary things."—Acts 15:19-28, *A.R.V.*

<sup>24</sup> Note that distinction is here made between "holy spirit" and "us". Evidently this is because the holy spirit there represented the infallible power operating upon minds of those who had the spirit of the Lord, and these, to wit, the apostles, the elder brethren, and all of the congregation, acted accordingly and in harmony.

<sup>25</sup> Another example of the operation of the holy spirit is shown by the record at Acts 13:2-4. In the congregation at Antioch there were certain teachers. These had met together with the congregation. "And while they were serving the Lord and fasting, the holy spirit said, Separate to me Barnabas and Saul for the work to which I called them. Then having fasted and prayed, and laid their hands on them, they sent them forth. They, therefore, having been sent out by the holy spirit, went down to Seleucia; and from thence they sailed to Cyprus." (Acts 13:2-4, *Diag.*) By this is understood that, these faithful men being all of one mind, devoted to God and desirous of doing his will, and asking the Lord in prayer to thus direct them, the holy spirit moved upon each one to move them to the same conclusion and they acted. We must conclude, therefore, that the holy spirit made certain men overseers in the church, which men were already elders, older or mature ones, because they had advanced in knowledge and favor of the Lord. The members of the congregation who had the spirit of the Lord, and



who in prayer and harmonious action sought to be guided by the holy spirit as their advocate and helper, were so guided and were privileged to indicate by their votes who among their elder brethren should serve them and look after the affairs of the church. Those who thus acted under the guidance and direction of the holy spirit were in unity and were doubtless anointed of the holy spirit. The apostles were anointed and others also were anointed of the holy spirit, and these would be in unity.

#### CAUSE OF TROUBLE

<sup>26</sup> It is well known that the greater amount of trouble that has arisen in the congregations of the Lord's professed people can be laid to the ones holding the position therein known as "elders". The reason is now quite apparent to all of those who are taught of God. While the apostles were in the flesh the Lord began a work of bringing the church to "the unity of the faith and of the knowledge of the Son of God". After the death of the apostles and the teachers in the early church the truth was greatly obscured by Satan. Then followed a long period of time in which there was no connected action in the church as a body, and the holy spirit operated upon the mind of each individual follower of Christ Jesus who earnestly sought to know and to do the will of God. Such kept the unity of the spirit, but there was no unity of action of all of the congregation. The reason therefore was that selfish and ambitious men joined themselves to the congregation. Being selfish and ambitious they possessed the spirit of anti-Christ and anti-kingdom, and sought to have themselves honored rather than to advance the kingdom of the Lord. These had begun to work even in the days of John the apostle. (1 John 2:18) Thereafter in the election of men to office called "elder" or "elders" political methods were employed. At the time set for the selection of those to fill such office men and women were brought into the congregation and permitted to vote who had not the spirit of the Lord in any degree. Unlike the faithful of early days, they did not devote themselves to prayer and fasting that the will of the Lord might be ascertained. Because of their apparent brilliancy or because of their personal influence and for other selfish reasons men have been installed in the church and called "elders". We may be quite sure the holy spirit would not guide and advocate for and help those who were moved by such selfish desire and ambition. Where men who are not wholly devoted to the Lord and to his kingdom are put into the position of overseers of the church, trouble is certain to follow. The door is left open for the Adversary to interfere with those who are trying to serve God, and the selfish and ambitious ones, moved by the spirit of the Adversary, cause much trouble and dissension. But where those (and those only) who are fully consecrated and devoted to the Lord came together and

gave themselves over to prayer, fasting and supplication, earnestly desiring to be led by the Lord, and who put away all selfishness and ambitious desires, and then have acted, the holy spirit guided them in the selection of those who should serve, and good has resulted and the church has been built up according to the purpose of Jehovah God.

<sup>27</sup> It could not be expected that the holy spirit would guide and help every one who becomes a member of a congregation of professed followers of Christ. Clearly the Scriptures show that the holy spirit operated as advocate and guide and helper for those (and those only) who had been called to and responded to the call for the kingdom. It has often been true that the majority of those who participate in the election of elders by voting have not responded to the call for the kingdom. Some who did respond to that call and were in line for the kingdom have permitted selfishness to control them, and, they following their ambitious and selfish course, the holy spirit would not guide them. Frequently such have been elected to the position of elders in the congregation, and these are the ones that have caused the trouble in the church.

#### GOOD AND BAD

<sup>28</sup> There have been good servants and bad ones in the church, and both called "elders". The good elders who remained faithful and true to the Lord did not become elders by reason of being elected to such office. Probably almost all, if not all, of the bad ones filling the place of elders, and who have caused trouble in the church, never in fact became Scriptural elders at all, but have been designated such merely because elected to the so-called "office". The apostles were elders in the church; and it is so written, in 1 Peter 5:1. They were such, not by virtue of election, but because they were mature in Christ, having become in full unity with him. All such faithful men in the church have been properly called elders or presbyters. It requires knowledge and the spirit of the Lord to make an elder, and not the votes of creatures.

#### DUTIES

<sup>29</sup> The duties of those in the church who are elders in fact or presbyters according to the Scriptures and who have been appointed to service are clearly defined to be as follows, to wit: To preside at meetings of the company of Christians and to labor in the work that the Lord has assigned to the church (1 Tim. 5:17); to pray for those spiritually sick, upon request (Jas. 5:14, 15); to act as overseers of the church and to support and look after the affairs of the congregation (Acts 20:28, 35); to feed the flock of God and take oversight thereof (1 Pet. 5:1, 2; Acts 20:28); to serve as bishops or overseers of God's flock and to be apt to teach because they have grown in knowledge and in favor with the Lord (1 Tim. 3:2; Titus 1:9); to be examples for the flock of God (Acts 20:35;

1 Pet. 5:3). These duties they have performed, not by reason of the fact that they have been voted into office as "elders", but because they are sons of God who have responded to the call for the kingdom and are faithfully serving God and in unity with Christ.

<sup>30</sup> Now the Lord Jesus has come to the temple of God and the office of the holy spirit as advocate has ceased. The church is not in a state of being orphans, because Christ Jesus is with his own. The questions now for consideration are, Who are now elders? Shall the church continue to elect men to the office of elders? What officers or servants shall be designated and elected by the companies or congregations? An endeavor will be made to answer these questions according to the Scriptures, in the next issue of *The Watchtower*.

(To be continued)

#### QUESTIONS FOR BEREAN STUDY

- ¶ 1. Jehovah's being the God of order proves what important fact? Whom has Jehovah constituted as his organization, and, particularly, the capital thereof? How may it be determined whether an organized company of creatures is part of Jehovah's organization?
- ¶ 2. Identify the "Higher Powers". Upon what principle must every creature taken into God's organization be subject to the "Higher Powers"? What important question now calls for consideration? How only can that question be properly answered?
- ¶ 3, 4. Explain the meaning of the term "elders" as used in the Old Testament. Give illustrations thereof.
- ¶ 5-7. Compare the "theological" definition of the term "elders" with that indicated in the Scriptures. Prove from the Old Testament whether the term "elders" refers to an office.
- ¶ 8-10. Show that in the New Testament the meaning of the term "elders" is in harmony with that in the Old Testament.
- ¶ 11. How does Paul's statement in Acts 11:28-30 provide further proof in this connection?
- ¶ 12, 13. Trace the development of Jehovah's capital organization.
- ¶ 14-17. Explain (a) the "gifts" referred to in Psalm 68:18. (b) Those mentioned by Paul in Ephesians 4:8. (c) The purpose of these gifts. Do any of these scriptures suggest the "office" of "elder"?
- ¶ 18. What is the Scriptural meaning of the term "elder"? Prove whether the apostles were authorized to create and fill other offices in the church, and whether they did so.
- ¶ 19, 20. What does Paul say regarding the office and qualifications of a bishop? What is the distinction between an "elder" and a "bishop"? Explain, then, what Paul meant in Titus 1:5. Titus 1:7 proves what?
- ¶ 21. How do the words of Paul in Acts 20:28 serve to show the qualifications for overseers in the church, and the authority by which they are so constituted?
- ¶ 22. Explain Paul's words "had ordained them elders", in Acts 14:23. How was this 'ordaining' accomplished?
- ¶ 23-25. Point out the manner of operation of the holy spirit, and give examples thereof. What is the important distinction made in the apostle's words, "It seemed good to the holy spirit, and to us"?
- ¶ 26, 27. Account for the creation of the "office" of "elder" since the days of the apostles. The holy spirit having been sent as advocate, guide and helper, how can we account for the trouble that has prevailed in some of the companies of professed followers of Christ?
- ¶ 28. How only can one reasonably explain the fact that there have been both good servants and bad ones in the church, and both called "elders"?
- ¶ 29. What are the duties of those elders who have been appointed to service in the church? Explain whether they have been performing these duties because of their being appointed as "elders".
- ¶ 30. The Lord Jesus' coming to the temple of God brings what change of situation? What important questions, therefore, now call for consideration?

## FIRST WORLD POWER AGAINST GOD

**A**FTER the fall of the Tower of Babel and the scattering of the people throughout the earth they gathered in tribes in various parts of the earth. Many of these found an abiding place in Egypt, and there Satan erected his first great world power on earth. According to history Menes was the first ruler. Without hindrance from God, and thereby by his permission, men there built a great world power. It proved to be a mighty military system and a great oppressor of the people. It was an empire of riches, learning and religion; and these three elements combined to rule the people and make their burdens grievous to be borne.

In the meantime God was dealing with the forefathers of the Jewish nation, namely, Abraham, Isaac, and Jacob, and was working out his great purpose which he had determined upon from the beginning. In due time Joseph, the beloved son of Jacob, was sold by his brethren to a band of wandering tribesmen; and by them he was carried away to the land of Egypt. Both Joseph and his father served Jehovah God, and the Lord God overruled for good this experience of Joseph's being carried away. After a

time Joseph, on a false charge, was wrongfully confined to prison, where he lingered indefinitely. Then the king of Egypt had a dream which he could not understand and none could interpret for him. He called the magicians, the Devil's representatives on earth, to interpret his dream; and they could not. He was told of Joseph in prison, and the king sent and had Joseph brought before him. Here again the Lord Jehovah rewarded his faithful servant. By the grace of the Lord God Joseph interpreted the dream of the king, foretelling that there was to come upon the land of Egypt seven years of plenty and seven years of famine; and he advised the king to cause to be laid up great quantities of food during the seven years of plenty to be used during the famine. Joseph was here a faithful and true witness to the only true God, and for his faithfulness God rewarded him. God never fails to reward faithfulness to him.

The king then made Joseph the first man of the land under the king, and Joseph thereafter became the active ruler of the land of Egypt. The text of Genesis, chapter forty-one, verses thirty-eight to forty, reads: "And Pharaoh said unto his servants, Can

we find such a one as this is, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou."

Joseph was a great and good witness to the people of Egypt. He showed the people by his prophetic course of action an outline of the Lord Jehovah's great purpose to redeem them and deliver them and to bless them. Of course they did not understand it then, but it was written more particularly for the benefit of the people now who are being permitted to understand the divine purpose.

During the seven years of plenty Joseph, with absolute power, had caused great stores of grain to be laid up. When the famine was sore upon the land the people were in need. Joseph bought all their corn for the king. The next year the people came back and said to Joseph: "We have no corn for sale." Joseph then said to them: "Sell me your cattle." And he bought all the cattle from the people for the king. The next year the famine continued and the people came to him and said: "We have no corn and no cattle." And then Joseph said: "Sell me your land." And he bought all of the land for the king. The famine continued upon the people, and the next year they came back and said to Joseph: "We have neither corn, nor cattle, nor land, but we will voluntarily sell ourselves and become the servants of Pharaoh the king." Thus the people gave up everything that they might get bread from the hands of Joseph. Read the Bible description of this in Genesis, the forty-seventh chapter, verses fourteen to twenty-three.

This pictured how the people will in due time become the voluntary servants of the antitypical Joseph, the Lord of righteousness, that they may get the bread of life and live. Joseph readjusted the affairs of Egypt and the people were content. Thus God showed the people how goodness and faith bring the reward of peace and blessing. Joseph was therefore a mighty witness for the Lord in the land of Egypt.

After the death of Joseph there came to the throne a new king in Egypt who fell an easy victim to the wiles of Satan the Devil. The eighth verse of the first chapter of Exodus marks this change of monarchs, saying: "Now there arose up a new king over Egypt, which knew not Joseph." Under the reign of this arrogant tool of Satan the people soon forgot the goodness that they had received from Jehovah through the hands of his faithful servant Joseph. Egypt then grew to be a great and wealthy world power, the like of which the earth had never known. The Devil now overreached the people; they forgot God and worshiped four-footed beasts and creeping

things instead. They fell easy victims to his scheme of government.

The ultrarich were sponsors for the military, the learned became the political schemers, and the priests of the devil religion led the people into a senseless worship of the Devil and things which he created for them to worship. These three elements, the commercial, political, and ecclesiastical factors which Satan organized, operating together formed the world power by which he controlled the people. Such a world power is properly symbolized in the Scriptures by a beast. The government, and by that is meant the ruling factors, became arrogant and rebellious against God and great oppressors of the people. Images of the Pharaohs are preserved to this day, and upon the face of them will be seen the expression of arrogance, disdain and contempt. Satan established amongst the people various images and false gods which he induced them to worship; thus following his usual practice of placing before mankind anything that would turn them away from the true and living God, that they might not learn about the divine purposes.

All this time God was not without some witness in the land. Joseph had brought his father and his brethren into Egypt. Their offspring had greatly multiplied, and now there was a host of Israelites in the land of Egypt. These were the people of God who worshiped the true and living God, and from the death of Jacob they were recognized by Jehovah as his chosen people on the earth. For this reason the Devil saw to it that they were greatly oppressed. He would have caused their complete destruction except for the protection of the Lord over them. Without doubt the Lord permitted his people to abide for a time in Egypt in order that he might teach his intelligent creatures certain lessons which they needed, and which in due time they would begin to understand. When Jacob was on his deathbed he prophesied that there should come from the tribe of Judah a mighty One who would be the great Deliverer of the people, and that unto him should the gathering of the people be. His words, as preserved for us in the forty-ninth chapter of Genesis, verse ten, are: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." The Devil knew about this prophecy, of course. He set about to devise schemes for the destruction of this promised One. The children of Israel continued to reside in Egypt, and their offspring had multiplied at a greater rate than the Egyptians'. Therefore the king gave instructions that the midwives should take notice at the time the Hebrew women gave birth to children and that if a son was born it should be killed, but if the child was a daughter it should be permitted to live. Clearly this was a scheme of the Devil; he would have all the males killed in order that he might be certain to get the One that was promised to come through the tribe of Judah. The Devil was

taking no chance of this mighty One's being born and being permitted to live. But, of course, he had not the power to thwart God's purposes, even though he egotistically thought he had.

God helped the Israelitish women, and the birth of Hebrew children continued. Finally Moses was born, and by a miracle of God he was saved from being destroyed. He was taken into the home of the royal family, or rather into the royal house, and there received all of its privileges. You may read this for yourselves in the first ten verses of the second chapter of Exodus. The Lord saw to it that Moses was preserved, because of and through Moses he would now make a type or prophetic picture of the mighty Deliverer who was to come; and we shall hereafter see how the Devil employed the same kind of scheme to

destroy the Savior of the world that he employed to destroy Moses. Moses had faith in God. The testimony to this effect as written by the Apostle Paul, in Hebrews, chapter eleven, verses twenty-four and twenty-five, declares: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Moses would rather take his chances with his own people and serve the true and living God than to have all the comforts and ease and honor that the Devil and his world power could confer upon him. God continued in the meanwhile to overrule and shape the conditions of his chosen people, that in his own due time he could give a testimony to man of his goodness and loving-kindness.

## DELIVERANCE OF HIS PEOPLE

**A**T THE time of the birth of Moses the Hebrews had been living in the land of Egypt for about one hundred and fifty years. Due to the discriminatory measures of Pharaoh the ruler of Egypt, life had become almost unbearable for the Hebrews in that alien land. On coming to manhood Moses sympathized with his people in their plight and decided to cast in his lot with them. His faith in Jehovah his God led him to do this.—Heb. 11: 24, 25.

Conditions arose that made it necessary for Moses to go to live in another land. Oppressive measures employed by Pharaoh the king of Egypt against Israel grew worse and worse. Their cries came up to Almighty God. Chapter three of Exodus, in verses seven to ten, tells us: "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee [Moses] unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt."

Moses went at the direction of Jehovah to act for the people of Israel, and Aaron his brother was sent by the Lord to assist Moses. Obedient to the command of the Lord, Moses and Aaron appeared before Pharaoh and said: "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." A mighty world power now was

Egypt, and the Devil was its invisible ruler. Egotistical and wicked beyond description of human words Satan caused his visible representative, the king of Egypt, to manifest the greatest degree of arrogance and defiance to the Almighty God. To the request made by Moses to the ruler of Egypt, the Devil's representative said: "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord [Jehovah], neither will I let Israel go!"—Ex. 5: 2.

The oppressive burdens of the Israelites were then greatly increased. God said to Moses in substance: "I will show Pharaoh who I am. Now shalt thou see what I will do to Pharaoh." (Ex. 6: 1) The oppression and injustice heaped upon the people of Israel in the land of Egypt furnished God an opportunity to make a demonstration of his power, and to testify again to man that the Lord is the almighty and eternal God and that he is the God of justice, wisdom, love and power. The people had forgotten God, and now the time had come for God to go down into Egypt and through his visible representatives to make for himself a name. Afterwards the prophet, referring to this event in Egypt, wrote (2 Sam. 7: 23): "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?" Then God said to Moses: "And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them."—Ex. 7: 5.

In carrying out his will and purposes God again sent Moses and Aaron in before the king of Egypt and requested that the people might be permitted to leave Egypt. This was refused. Then God sent plagues

upon Egypt. The river was turned into blood. There came a plague of frogs, then of lice and also of flies. Pharaoh would repent and promise to let the children of Israel leave Egypt, only again to become arrogant and refuse to let them go.

Then God said to Moses: "Yet will I bring one more plague upon Pharaoh, and upon Egypt; afterwards he will let you go hence; when he shall let you go, he shall surely thrust you out hence altogether." (Ex. 11:1) The Lord now began to make preparation for a great demonstration by which he would teach the people and all his intelligent creatures that he is the great Jehovah God. He directed Moses to call together the leaders of Israel and instruct them that each family should on the tenth day of Nisan, the first month, take up from the flock a lamb without blemish, a male of the first year, that they should keep this lamb up until the fourteenth day of that month, and then it should be killed and the blood sprinkled upon the doorposts and over the door. This was ordained as a protection to the Israelites who would observe this law; according as it is reported in Exodus, chapter twelve, verses twelve and thirteen, the Lord said: "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

Moses caused the Israelites to carry out the instructions, and everything was made in readiness for the night. Each family that had taken up the lamb and had sprinkled the blood on the doorposts went inside and waited. On that eventful night, when the arrogant king and the other Egyptian subjects of the Devil who trusted in the evil gods for protection, were sleeping, apparently in security and peace, the great God of the universe caused his angel to pass over the land and cast down their false gods and smite with death every one of the firstborn of Egypt. None were spared except those of the Israelites who had obeyed the Lord by sprinkling the blood over the doorposts. The smiting included both man-child and beast, even from the son of the king to the humblest in the land. At midnight the king arose and found his firstborn silent in death. The alarm was given and a great cry and wail went up from all the people all over the land, because there was not one house of all the Egyptians where there was not one dead.

The king called for Moses and Aaron and commanded that they and all their children leave the land immediately. According to Exodus, chapter twelve, verses thirty-two and thirty-three, he said: "Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them

out of the land in haste; for they said, We be all dead men." Thus God, true to his word, gave Pharaoh the king ample reason to know who is God, in answer to his arrogant and disdainful question: "Who is the LORD [Jehovah]?" (Ex. 5:2) The Lord had smitten and destroyed all of the Egyptians' images and false gods throughout the land, and had filled the land of Egypt with grief and woe. It is recorded, in Numbers, chapter thirty-three, verse four: "For the Egyptians buried all their firstborn, which the Lord had smitten among them: upon their gods also the Lord executed judgments."

Seemingly this terrible disaster which befell all the firstborn of Egypt, and which threw down and destroyed all their false gods, would have been a sufficient lesson to Pharaoh, and even to his superlord the Devil, that it is useless to fight against God. But the egotism and arrogance of the wicked one seemingly knows no limitation. God knew what would be in the heart of Pharaoh, and what Satan would induce him to do. He purposed now to further teach them a lesson; as Exodus, chapter fourteen, verse four, says: "That the Egyptians may know that I am the Lord."

A great multitude of Israelites, the men alone totaling six hundred thousand, camped on the shores of the Red sea. After the king of Egypt had mourned a time for his dead son, and awakened to the fact that the Israelites had fled, he ordered his army of chariots and men to follow the Israelites and destroy them. The Egyptians came upon the Israelites encamped. The Israelites were greatly afraid, and cried unto the Lord and reproached Moses for having brought them there to be slain by the Egyptians. "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day; for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace."

And now behold the mighty power of God. He caused his angel to go before the camp of Israel and to cause the pillar of cloud to stand between the Israelites and the Egyptians, but he gave light to the Israelites. Then, Moses, at the command of the Lord, stretched out his hand over the sea and the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land and the waters were divided.—Ex. 14:13, 14, 21-31.

Having been brought safely through the midst of the sea and delivered on the eastern shores of the Red sea, saved from the hordes of the Egyptians, the children of Israel sang a song of deliverance. Exodus, chapter fifteen, the first three verses, reports: "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my

father's God, and I will exalt him. The Lord is a man of war: the Lord is his name."

Thus ended the Devil's first world power. Like a mighty millstone it was cast into the sea. Thus God executed his judgment against the false gods and magnified his own name. (Ex. 12:12) The Lord willed that the people should ever remember that day for their good. To this end he caused his prophets to make record of that great event for his own good purposes. As it is written in Exodus, chapter eighteen, verses ten and eleven: "And Jethro [Moses' father-in-law] said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them." Nehemiah, in chapter nine, verses six and nine and ten, says: "Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the

earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. And [thou] didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea: and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt proudly against them: so didst thou get thee a name, as it is this day." Also, Psalm one hundred and six, verse eight, says of Jehovah: "Nevertheless, he saved them for his name's sake, that he might make his mighty power to be known."

Jehovah was good to the nation and people of Egypt through the ministration of his faithful servant Joseph. The Egyptians failed to appreciate that goodness and refused to take heed to God, but followed after the Devil and his representatives. God expressed his indignation against Satan and the Egyptian world power which he had builded, and at the same time made a picture of greater things to come.

## TO MAKE A NAME FOR HIMSELF

**L**ONG centuries ago, when the Hebrews were but about seventy in number they went down into Egypt to sojourn. Through one of these Hebrews, namely, Joseph, who was a faithful servant of God, the Lord showed his goodness to the Egyptians in saving them from what would otherwise have been the disastrous effects of a seven years' water famine. The Hebrews multiplied greatly in Egypt, and in ingratitude the Egyptians turned and enslaved them and took measures to exterminate them. To bring about the deliverance of the Hebrews from Egypt it became necessary for God to intervene and to send great plagues upon the Egyptians and to bring about the death of all their firstborn children and to cause the waters of the Red sea to engulf the army of chariots which Pharaoh the ruler sent in pursuit of the fleeing Hebrews.

Egypt was typical of the end of the world, and pictured the present organization of world powers which shall go down in a terrible time of trouble. (Rev. 18:21-24) God's goodness has been wonderfully made manifest to the peoples of this world. His goodness has been spurned, and this has been done at the instance of Satan the enemy. What befell Egypt in the days of Moses the prophet of God shall again be repeated only on a far greater scale. In Matthew's gospel, chapter twenty-four, verses twenty-one and twenty-two, Jesus in giving his prophecy on the end of the age said: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

But why should God kill the firstborn of Egypt and

then overwhelm the entire army in the sea? Was that done merely to express the vengeance of God, and was it done for a selfish reason? There was no selfishness on God's part whatsoever. Life is a gift from God. (Rom. 6:23) All the human race, because of Adam's sin, live only by the grace of God and without any right to live. The firstborn of Egypt, of course, came within this rule. God's purpose provided that in the future he would awaken these out of death and give them individually an opportunity for life under favorable conditions. The heart of each one of the governing factors of Egypt was closely attached to his firstborn. The death of the firstborn, as a punishment for their defiance of God, would teach these governing factors of Egypt that their gods were false gods and had no power to give them life, and no power or ability to stand before the great Jehovah God.

The Scriptures declare that this great demonstration of power was that God might get for himself a name. The book of Nehemiah, chapter nine, verses nine and ten, declare: "[Thou, Jehovah,] didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea: and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt proudly against them: so didst thou get thee a name, as it is this day." The Prophet David, in commenting on the same matter, said: "What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name?" (2 Sam. 7:23) In whose mind did God desire to magnify himself and make for himself a name? Not in the mind of the Devil, because the Devil had gone on in the way of wickedness



in utter defiance of God and was then under the sentence of death. It was in the minds of the people of Israel that God desired to establish a name for himself. He had selected that people as his own and would now use them for his own purposes. It was therefore for their benefit, and for the benefit of all the peoples of God who should come after, that God performed this marvelous act.

Let the people take notice that Jehovah is the Almighty God and that the destruction of Egypt was but one of the steps in the outworking of his great purpose. As the peoples of earth learn that the power of Almighty God operates always in exact harmony with love, and for the benefit of mankind, then they will learn to love and obey and serve him and will receive from the Eternal One the blessings which he has provided for all those that do manifest their love and obedience for him.

God had saved the firstborn of each household of the Israelites because of the faith and obedience of their fathers. This should serve as a lesson to them that ever thereafter they would render obedience to the true and loving God. Would they do it?

God organized the Israelites as a nation. An organization is a systematic arrangement of creatures or parties to carry into operation a fixed purpose. Of God's purpose it is stated in Acts, chapter fifteen, verse eighteen: "Known unto God are all his works, from the beginning of the world." Having a fixed purpose from the beginning God would, of course, have a systematic arrangement of his creatures for the carrying of that purpose into operation. In harmony with this the Apostle Paul instructs Christians, saying: "Let all things be done decently and in order." (1 Cor. 14:40) The very creative works of God testify that he does everything in order and with proper organization. In Psalm nineteen, verses one to four, it is said: "The heavens declare the glory of God: and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun."

Order is one of the hardest lessons for creatures to learn. A deflection from God's way is displeasing to him. Deflections of the human race are usually caused by weakness and by being overreached by others. A willful and deliberate going contrary to the Lord's appointed way is treason.

Humility means to be submissive to God and to follow his appointed ways. Humility is the very opposite of pride. The proverb (16:18) says: "Pride goeth before destruction, and an haughty spirit before a fall." God pushes the proud away from him, and shows his favor only to the humble-minded. (1 Pet. 5:5) He who joyfully conforms himself to the way of God proves his love for God. (1 John 5:3) We may

be absolutely certain that the all-wise God has one way for carrying his purposes into action. It would be inconsistent for him to have divers ways. It has ever been the policy of the Devil to induce men to believe that they have a sufficient amount of initiative and wisdom to make their own arrangement, and to carry it out without reference to the Word of God. Those who follow such a course come to grief. "Great peace have they which love thy [God's] law: and nothing shall offend them," is what Psalm one hundred nineteen, verse one hundred sixty-five, says. Nor shall they be turned away from God's organization and purpose. If they love the Lord's way and joyfully seek to do it they will trust him implicitly, and, thus doing, will enjoy the peace of God that passeth the understanding of men. The evidence is overwhelming and absolutely conclusive that God has a purpose. Man must learn God's systematic method of organization for carrying his purpose into operation. This is what we are here studying. Man should not spend all of his time in trying to learn if God has a purpose. That should be easily understood. Man should devote himself to ascertaining how God is carrying out his purpose, and then get himself in exact harmony with God's way and joyfully follow therein.

From the time of Eden until the overthrow of Egypt the great lesson God was impressing upon the minds of his willing and obedient ones was that the Lord is the Almighty God, in whom is vested wisdom, justice, love and power, in equal and exact balance. He selected the descendants of Jacob, otherwise called Israel, and organized that people into a nation in furtherance of his own fixed purpose. The first lesson that he taught the Israelites was that the Lord is God. For their benefit he got himself a name when he overcame the Egyptians and overthrew their false gods. The lessons given Israel were for their benefit and for the benefit of those who should follow after.

The New Testament uses the term "shadow" in a special sense. A shadow is a reflected image, as from a mirror or from the clear surface of still water. It is the representation of something real. The word "type" is sometimes used in a similar sense. It is a figure or representation of something to come. God's dealing with the nation of Israel, and particularly in the law which he gave to that people, was to foreshadow better things coming later. As the Apostle Paul words it in Colossians, chapter two, verse seventeen, "[They] are a shadow of things to come"; and in Hebrews, chapter ten, verse one, he says, "[But] the law [has] a shadow of good things to come." Based upon these and corroborating scriptures the conclusion is reached that the nation of Israel, organized by the Lord, was his typical organization and foreshadowed something better to follow in God's due time. For this reason the Lord's dealings with Israel hold the greatest interest to all who desire life and who would know God's way of leading men to life and

# The WATCHTOWER

## SERVICE APPOINTMENTS

### T. E. BANKS

Redfield, Ark. ....	Aug. 30, 31	Amite, La. ....	Sept. 16, 17
Wabbaseka, Ark. ....	Sept. 2, 3	Laurel, Miss. ....	" 18, 19
Moscow, Ark. ....	" 4, 5	Newton, Miss. ....	" 20, 21
Fordyce, Ark. ....	" 6, 7	Columbus, Miss. ....	" 23, 24
Monroe, La. ....	" 9, 10	Birmingham, Ala. ....	" 25, 26
Summit, Miss. ....	" 11, 12	Bessemer, Ala. ....	" 27, 28
Osyka, Miss. ....	" 13, 14	Stroud, Ala. ....	Sept. 30, Oct. 1

### W. J. THORN

Johnstown, Pa. ....	Sept. 6, 7	Ashtabula, Ohio ....	Sept. 21, 22
Youngstown, Ohio ....	" 9-12	Perry, Ohio ....	" 24
Niles, Ohio ....	" 13, 14	Cleveland, Ohio ....	" 25, 26
Warren, Ohio ....	" 16-18	Toledo, Ohio ....	" 27, 28
Jefferson, Ohio ....	" 20	Flint, Mich. ....	Sept. 30-Oct. 2

### R. H. BARBER

Raleigh, N. C. ....	Aug. 30	Richmond, Va. ....	Sept. 6, 7
Norfolk, Va. ....	Sept. 2-5	Baltimore, Md. ....	" 9-11

### S. H. TOUTJIAN

Red Lodge, Mont. ....	Aug. 31	Boise, Idaho ....	Sept. 16, 17
Clyde Park, Mont. ....	Sept. 2	Nampa, Idaho ....	" 18, 19
Manhattan, Mont. ....	" 3	Emmett, Idaho ....	" 20
Butte, Mont. ....	" 4, 5	Weiser, Idaho ....	" 21
Deer Lodge, Mont. ....	" 6, 7	Ontario, Oreg. ....	" 22
Hamilton, Mont. ....	" 9	Bend, Oreg. ....	" 24, 25
Pocatello, Idaho ....	" 10-12	Klamath Falls, Oreg. ....	" 27
Filler, Idaho ....	" 13, 14	Ashland, Oreg. ....	" 28

### G. H. DRAPER

Rochelle, Ill. ....	Aug. 31	Roseland, Ill. ....	Sept. 17, 18
Aurora, Ill. ....	Sept. 2, 3	Hammond, Ind. ....	" 19-21
Geneva, Ill. ....	" 4, 5	Gary, Ind. ....	" 23-25
Dundee, Ill. ....	" 6, 7	Valparaiso, Ind. ....	" 26
Chicago, Ill. ....	" 9-15	Michigan City, Ind. ....	" 27, 28

### J. C. WATT

Fort Worth, Tex. ....	Sept. 10, 11	Purmela, Tex. ....	Sept. 18
Cleburne, Tex. ....	" 12	Kempner, Tex. ....	" 19
Mexia, Tex. ....	" 13	Temple, Tex. ....	" 20
Teague, Tex. ....	" 14	Taylor, Tex. ....	" 21, 22
Otto, Tex. ....	" 16	Austin, Tex. ....	" 24-26
Waco, Tex. ....	" 17	San Marcos, Tex. ....	" 27, 28

### W. M. HERSEE

Maple Creek, Sask. ....	Sept. 3, 4	Shaunavon, Sask. ....	Sept. 17, 18
Webb, Sask. ....	" 5	Viceroy, Sask. ....	" 19, 20
Swift Current, Sask. ....	" 6, 7	Weyburn, Sask. ....	" 22
Herbert, Sask. ....	" 9	Moose Jaw, Sask. ....	" 23-25
Chaplin, Sask. ....	" 10, 11	Viewfield, Sask. ....	" 26
Moose Jaw, Sask. ....	" 12	Lewvan, Sask. ....	" 28
Mossbank, Sask. ....	" 13	Earl Grey, Sask. ....	" 30
Mazenod, Sask. ....	" 14, 15	Regina, Sask. ....	Oct. 1, 2

## SERVICE CONVENTIONS

(In each instance, address of company service director is given.)

Des Moines, Iowa	Aug. 19-21
Howard Logsdon, 1543 9th St.	
Memphis, Tenn.	Aug. 19-21
Joseph Baum, 214 N. Willett St.	
Grand Rapids, Mich.	Aug. 26-28
J. F. Kersting, 1871 Towner Av., S. W.	
Roanoke, Va.	Aug. 26-28
O. W. Phillips, 701 Day Av., S. W.	
Detroit, Mich.	Sept. 2-5
P. C. Truscott, 4815 Grayton Av.	
Glens Falls, N. Y.	Sept. 2-5
E. A. Sovereign, 19 Marion Av.	
Norfolk, Va.	Sept. 2-5
L. R. Bennett, 165 Orleans Circle	
Syracuse, N. Y.	Sept. 9-11
E. L. Hoffman, 337 Woodbine Av.	
Chicago, Ill.	Sept. 9-11
A. L. Seeley, 6944 Eberhart Av.	
Baltimore, Md.	Sept. 9-11
C. C. Fisher, 4648 Kernwood Av.	
Dubuque, Iowa	Sept. 16-18
L. O. Hillyard, 1504 Henion St.	
Green Bay, Wis.	Sept. 23-25
Mrs. J. F. Schmidt, 316 Gray St.	
Flint, Mich.	Sept. 30-Oct. 2
Roy Arnold, 118 E. 9th St.	
Attleboro, Mass.	Sept. 30-Oct. 2
J. A. Payette, Walnut St.	

### ANTON KOERBER

Elizabeth, N. J. ....	Sept. 6, 7	Olean, N. Y. ....	Sept. 21
Baltimore, Md. ....	" 9-12	Onoville, N. Y. ....	" 22
Harrisburg, Pa. ....	" 13	Jamestown, N. Y. ....	" 24
Williamsport, Pa. ....	" 14	Westfield, N. Y. ....	" 25
Ithaca, N. Y. ....	" 16	Fredonia, N. Y. ....	" 26
Elmira, N. Y. ....	" 17-19	Centerville, N. Y. ....	" 27
Bolivar, N. Y. ....	" 20	Perry, N. Y. ....	" 28

### A. H. MACMILLAN

Jackson, Mich. ....	Aug. 30	Dubuque, Iowa ....	Sept. 15-18
Detroit, Mich. ....	Sept. 2-5	Wausau, Wis. ....	" 20, 21
South Bend, Ind. ....	" 7	Green Bay, Wis. ....	" 23-25
Chicago, Ill. ....	" 9-11	Muskegon, Mich. ....	" 28
Freeport, Ill. ....	" 13	Flint, Mich. ....	Sept. 30-Oct. 2

### G. Y. M'CORMICK

Waukesha, Wis. ....	Aug. 30, 31	Green Bay, Wis. ....	Sept. 23-26
Dubuque, Iowa ....	Sept. 16-19	Pulaski, Wis. ....	" 27
Darlington, Wis. ....	" 20	Clintonville, Wis. ....	" 28
Monroe, Wis. ....	" 21	Black Creek, Wis. ....	" 30

### J. C. RAINBOW

Norfolk, Va. ....	Sept. 3-7	Chanute, Tenn. ....	Sept. 20
Danville, Va. ....	" 9-11	Sparta, Tenn. ....	" 21
Wytheville, Va. ....	" 13	Milton, Tenn. ....	" 23
Bristol, Tenn. ....	" 14	Lebanon, Tenn. ....	" 24
New Taxewell, Tenn. ....	" 15	Nashville, Tenn. ....	" 25-27
Knoxville, Tenn. ....	" 16-18	Springfield, Tenn. ....	" 28
La Follette, Tenn. ....	" 19	Clarksville, Tenn. ....	" 30