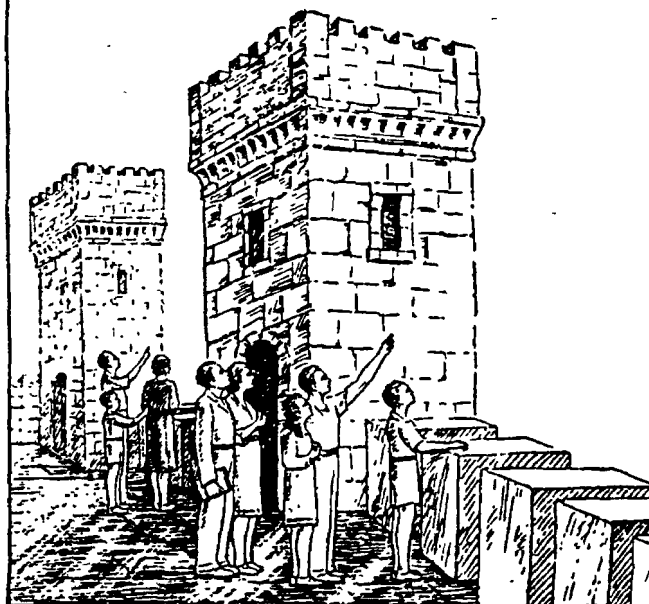


A black and white illustration of a landscape with several trees. A large banner is draped across the middle of the scene, featuring the title 'The WATCHTOWER'. The banner is held by two small figures at its ends. The title 'The' is in a script font, while 'WATCHTOWER' is in a bold, sans-serif font.

The WATCHTOWER

Announcing
Jehovah's Kingdom



VOL. LXV SEMIMONTHLY No. 3

FEBRUARY 1, 1944

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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. KNORR, *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.

"FEED THE FLOCK" TESTIMONY PERIOD

February, expected to be the blackest month of the Northern winter for food supplies, will not want for spiritual nourishment. The month has been named "Feed the Flock" Testimony Period. Great effort to reach the scattered sheep with "meat in due season" will be made by Jehovah's witnesses and their companions. February will open a great three-month house-to-house campaign wherever the magazine is permitted circulation, to increase the subscription list of *The Watchtower*. A special offer will be authorized of a year's subscription for this journal, together with a copy of "*The Truth Shall Make You Free*" and *Freedom in the New World* as a premium, at the regular subscription rate of \$1.00. For anyone's part in this special campaign considerable preparation is required. Jehovah's witnesses and companions having accordingly planned and prepared will now launch out at the opening of the campaign fully equipped and instructed, eager to exceed anything that has been attained heretofore in such an effort for 100,000 new American subscribers.

"WATCHTOWER" STUDIES

Week of March 5: "The Seed of God's 'Freewoman,'" ¶ 1-17 inclusive, *The Watchtower* February 1, 1944.
Week of March 12: "The Seed of God's 'Freewoman,'" ¶ 18-33 inclusive, *The Watchtower* February 1, 1944.
Week of March 19: "The Seed of God's 'Freewoman,'" ¶ 34-47 inclusive, *The Watchtower* February 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

UNITED STATES, \$1.00; all other countries, \$1.50, American currency; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s American remittances should be made by Postal or Express Money Order or by Bank Draft. British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International Postal Money Order* only.

FOREIGN OFFICES

British 34 Craven Terrace, London, W 2, England
Australasian 7 Beresford Road, Strathfield, N. S. W., Australia
South African Boston House, Cape Town, South Africa
Indian 167 Love Lane, Bombay 27, India

Please address the Society in every case.

Translations of this journal appear in several languages

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

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

Printed in the United States of America

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

"THE WATCHTOWER"

The Watchtower is a magazine without equal in the earth, and is conceded this rank by all that have been faithful readers thereof during its more than sixty years of publication. *The Watchtower* has increased in importance with the progress of the years, and never has it been more valuable than today, at this world crisis, when the destiny of each intelligent human creature is being decided. The getting of correct information and instruction, just such as is required for the times, to decide your course wisely to a happy destiny, was never more vital than now, for "where there is no vision, the people perish". Informed persons well acquainted with the consistent contents of *The Watchtower* agree that those who want to gain life in peace and happiness without end should read and study it together with the Bible and in company with other readers. This is not giving any credit to the magazine's publishers, but is due to the great Author of the Bible with its truths and prophecies, and who now interprets its prophecies. He it is that makes possible the material that is published in the columns of this magazine and who gives promise that it shall continue to publish the advancing truths as long as it continues to exist for the service of the interests of his Theocratic Government. Carefully and prayerfully read this issue of *The Watchtower*. Then do not delay to mail in your subscription, that you may receive it regularly, twice a month, twenty-four copies the year. It is \$1.00 in the United States; \$1.50 elsewhere.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV

FEBRUARY 1, 1944

No. 3

THE SEED OF GOD'S "FREEWOMAN"

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3: 15.

JEHOVAH'S "freewoman" is an organization of free creatures. It is the mother of the sons of God, who are free, and never brings forth any children unto bondage. It is the mother of the beloved Son of God, who brings eternal freedom to all them that in faith wait upon God to effect complete deliverance from sin, imperfection, death and the Devil. Four thousand years after the above promise of Jehovah God in Eden concerning the Seed, his "freewoman" brought forth the promised Deliverer, who shall shortly bruise the head of the mighty enslaver, Satan the Devil, thereby destroying his power. The bringing forth of the promised Seed was a most joyful time to God and his "woman"; and to her he says: "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Isa. 62: 5) During the time that God's "freewoman" was sterile of such Seed the faith of men of old who believed God's promises was sorely tried. Now in this day the faith of other men who likewise believe Jehovah's promises is being severely tried until the Promised Seed fatally wounds the head of the wicked Serpent and thereby vindicates the name of Jehovah God and his word of promise.

² What now follows is a continuation of the theme of our article of the January 15 issue, entitled "God's Freewoman", which it would be well to read first. The "freewoman", God's holy organization above, was foreshadowed or typified long before she brought forth the Seed. The faithful woman Sarah was used to typify her. Sarah's husband, Abraham, "the friend of God," was used to typify or represent Jehovah God. According to God's covenant with that faithful patriarch, the promised Seed was to come through Abraham. That was only another way of saying that the Seed of God's *woman* was to come forth from God, whom Abraham represented, and that he was to be the Son of God. The Seed was to be no mere human son of God, such as the perfect man Adam in Eden was, but was to be a heavenly Seed or Son. Hence only God's "freewoman", which is his heavenly

or spiritual organization, could produce the Seed. To make a proper picture of coming events, the son of Abraham that would typify or foreshadow the real Seed must be his child, not by his concubine Hagar, but by his true wife, Sarah, a freewoman.

³ Till Sarah's seventy-fifth year she had stayed sterile, and a son by her could not be any longer by natural means. So she thought to acquire seed by having her handmaid Hagar serve as her husband's concubine and then adopt the child legally as her own. Abraham accordingly begot a son by this Egyptian bondwoman Hagar, which son was therefore born "after the flesh" and was the son of a bondmaid. For such reasons Hagar and her son could never picture the "freewoman", "who is above," and her Seed. Hagar pictured simply the organization of the nation of Israel. Her son pictured the offspring or members of that organization, which covenant people God brought forth out of Egypt and put under a law covenant. The Ten Commandments given at Mount Sinai were the fundamental laws of their organization. The Israelites, the offspring of the Hagar organization, sought to attain to the heirship of the Abrahamic promise and to qualify themselves to be the promised seed of Abraham, by their own works, the works of the law. Moreover, being naturally Abraham's descendants by fleshly ties, they felt they were further entitled to be the Seed. The self-seeking Israelites, who prided themselves on their works of the flesh and justified themselves by such, got a great shock. It came when the true Seed of God's "freewoman" appeared, blasting their selfish hopes. This had been foreshadowed.

⁴ Hagar's son grew to be a youth and she thought him sure to be the heir to the birthright of the Abrahamic promise. So did Ishmael himself. But, being the son of the bondwoman and being born after the flesh and not according to God's promise, Ishmael was not acceptable to God as Abraham's heir. So, when Ishmael was thirteen years old and Abraham was ninety-nine years old, Jehovah God

1 (a) What is God's "freewoman", and whom does it bring forth for Jehovah's service? (b) As respects her, how was the faith of men of old tried, and how is faith tried today?
2. Who were used to typify Jehovah God and his "freewoman", and therefore by whom must her Seed be typified?

3 (a) How did Abraham get his first son, and why could this son and his mother not picture God's "woman" and her Seed? (b) Whom, then, did they picture, and when did they get a great shock, and why?
4 Why was Ishmael not acceptable to God as Abraham's heir? and when did God first state who should be the proper heir?

sent this word to Abraham: "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. . . . Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him."—Gen. 17: 15, 16, 19.

* God thereby set the bondwoman's son aside. The next year Isaac was born. Ishmael now considered Isaac his rival claimant to the birthright, and when Isaac was weaned Ishmael took occasion to persecute him at the feast of celebration, mocking him. Observing this persecution, which boded a threat to Isaac's life in the future, Sarah asked her husband Abraham to dismiss Hagar and her son from the household: "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." (Gen. 21: 10) By such words Sarah, who was already serving as a prophetic figure, now becomes in fact a prophetess of what should be said and done in the great dramatic fulfillment.—Gal. 4: 30.

* Sarah's words were of the Lord, for he approved her words and said to Abraham, who was grieved for Ishmael: "In all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed." (Gen. 21: 12, 13) Thus Ishmael's mother pictured the nation of Israel as an *organization* under God's law covenant, and Ishmael pictured Abraham's natural descendants who were members of the nation of Israel. From Mount Sinai, where God ratified the law covenant with that nation, God led them forty years through the wilderness and settled them in the Promised Land. Then, lacking faith and impatient at waiting till God's due time to bring forth his promised King and set up the true kingdom of God over earth, the Israelites desired a visible government over them in the form of a kingdom. Their second king was David. In the eighth year of David's reign he made Jerusalem the capital city of the Theocratic kingdom. He reigned there on Mount Zion, in the stronghold which was called "the city of David".—2 Sam. 5: 5-9.

BONDWOMAN'S SEED CAST OUT

* The offspring or members of the Hagar organization, the nation of Israel, demonstrated that they were not the children of God's freewoman, which is

above and heavenly. How! In that they repeatedly fell away from God's covenant and came into the bondage of religion, demonism. Finally, in 606 B. C., Jehovah God overturned the typical kingdom, permitting Nebuchadnezzar king of Babylon to destroy the city of Jerusalem and its temple, and its stronghold of Zion. After seventy years' desolation of Jerusalem a remnant of the exiled Jews in Babylon were permitted to return and rebuild the city and a temple. Jerusalem was never thereafter a free city, but was always subject to a Gentile ruler. In spite of their severe experience during Babylon's rule the restored Israelites again fell away to religion, and this time through a more subtle temptation, due to yielding to the traditions of religious clergymen and thereby pushing the teachings of God and his written Word into a corner. Their keeping of the feasts of the law covenant and the various ceremonies of sacrifice was merely the shadow of obedience to the true sense or substance of God's law. It was merely outward formalism, and it blinded their eyes so that they did not recognize the true Seed of God's "freewoman" when he arrived and presented himself.

* The true Seed of Abraham is at the same time the Seed of God's woman pictured by Abraham's wife Sarah, and is Christ Jesus. (Gal. 3: 8, 16) Up till his presenting himself to the Israelites, barrenness had marked God's "freewoman" or his universal organization of faithful heavenly creatures as concerns God's promise. This was prefigured by Sarah's barrenness for eighty-nine years. The earthly Hagar organization seemed to have the children of the Kingdom, and the Israelites did think themselves the children of the kingdom, that is, in line for the kingdom of God. (Matt. 8: 12) As for God's heavenly "freewoman" pictured by Sarah, she might as well have been a widow, without a husband, because of the seeming reproach and shame of her barrenness. But now God's time came to reverse matters.

* It is written: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4: 4, 5) True, Christ Jesus was born of a Jewish virgin that was under the law and a member of the Hagar organization. Nevertheless, Christ Jesus was not a child of the bondwoman organization, because his life did not come through that organization. He said: "Before Abraham was, I am." (John 8: 58) He was and is the Son of God, and he came forth from the "freewoman", God's heavenly organization, of which he was and is the chief member. To come to earth and prove his integrity toward

5. What attitude and action did Ishmael take toward the rightful heir, and what did the heir's mother then request?
6. (a) What did God then instruct Abraham, and whom did Hagar and Ishmael thus picture? (b) How did the Israelites get kingdom rule, and what city did their first faithful king make his capital?
7. How did the children of the Hagar organization demonstrate they were not children of God's "freewoman", both before Jerusalem's destruction and after that?

8. What was pictured by Sarah's barrenness while Hagar had a son?
9. Although being born a Jew, why was Jesus not a child of the Hagar organization, and how was he "the Son of man"?

God under test and so vindicate God's name, the Son of God merely took on human nature through the virgin Jewess, Mary. Thereby he became "the Son of man". This expression shows he was not directly created a man by God's power as Adam had been, but that he was born as a man, but perfect as the first man Adam in Eden. He was not a descendant of the sinner Adam, but was grafted onto the human race through a female descendant of faithful Abraham. His life was from God, and hence he was born as a perfect, sinless man. In this state he was heir to all the earthly, human privileges and rights which Adam had forfeited.

¹⁰ As a free Son of God Christ Jesus was foreshadowed by Isaac, the son of Abraham's wife Sarah. Isaac was born in Sarah's old age by God's miracle, causing the dead womb of Sarah to conceive. Likewise, Christ Jesus was sent forth to earth by a miracle of God and became "the Son of man". He is nowhere called "the Son of woman", that is, of Mary. Nowhere is Jesus recorded as calling Mary his "mother". Always he addressed her as "Woman", even when dying on the tree. (John 2:4; 19:26) Mary the Jewish virgin was not typified by Abraham's wife Sarah. No; but God's "freewoman", which is his heavenly spiritual organization above, was typified by Sarah. Said Jesus to the Jews: "Ye are from beneath; I am from above."—John 8:23.

¹¹ At what time or event, then, was the Seed of God's "freewoman" brought forth? Not at his human birth through Mary, but thirty years later. Till thirty years of age he was, of course, a member of God's universal organization. This accounts for it that, at twelve years of age, when he visited the temple at Jerusalem, he said to Joseph and Mary: "Wist ye not that I must be about my Father's business?" As God's Son he was of God's household or organization. Up till his coming the way had not yet been opened for the Jews of the Hagar organization to be adopted into the household of the sons of God.

¹² Till thirty years of age Jesus was the Son of God as a perfect man. Then, becoming of age, he abandoned his carpentry at Nazareth and consecrated himself to the real mission whereto God had sent him to earth. Immediately he went to John the Baptist at Jordan river and was immersed beneath the waters in symbol of his full consecration to God and to God's purpose as now due. "Jesus also being baptized, and praying, the heaven was opened, and the holy [spirit] descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well

pleased. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph."—Luke 3:21-23.

¹³ At such time and event God's "freewoman" brought forth the Seed. How so? Because there the Son became spiritual, being begotten of God's spirit to hope of life in the spirit and being audibly confessed by God as His Son. At the same time Jesus was anointed with God's spirit and became God's Anointed One or Christ. He was anointed both to preach the kingdom of God and also to become the King of that Theocratic Government. He was now *Christ* Jesus, a new creature, and it was as such that God's "freewoman" brought him forth. His prospect of life henceforth was that of life above, in the heavens, as a member of God's spiritual organization above. He knew he must lay down his earthly life as a proof of his faithfulness and integrity toward God to the death and also as a ransom sacrifice for humankind. Said he: "What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth."—John 6:62, 63.

¹⁴ Henceforth on earth Jesus must directly feel the enmity of the Serpent and his seed and must suffer at their hands as if by a bruising of his heel. Enduring such enmity and suffering without breaking integrity toward God, Christ Jesus would prove himself to be indeed the actual seed of the "woman" and worthy to be made God's executioner to bruise the Serpent's head. At his resurrection by the most mighty miracle of Jehovah God, Christ Jesus was in a special sense brought forth or affirmed to be the Son or Seed of God's *woman*. As written at Romans 1:3, 4: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared [determined] to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Also, at Acts 13:32, 33: "The promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."—Heb. 5:5.

¹⁵ The Anointed Jesus began proclaiming that "the kingdom of heaven is at hand", because he the King thereof was present in their midst. What action did the religious leaders of the Hagar organization then take toward him? Hail him as the long-promised Seed of Abraham? No; they took the same course as Hagar's son Ishmael took toward Abraham's

13. Why or how was it that at such time and event God's "freewoman" brought forth the Seed?

14. (a) How and why must he thereafter feel the Serpent's enmity? (b) When do the Scriptures show Jesus was brought forth or specially affirmed to be the "woman's" seed?

15. At Jesus' preaching, what course did the leaders of the Hagar organization take toward him, and what warning did Jesus therefore give them?

10 How did Isaac's birth correctly foreshadow that of "the Son of man" and did Isaac's mother typify Mary the virgin, or whom? 11 At what time or event was the Seed of God's "woman" brought forth, and what did his youthful interest in his Father's business show? 12 On becoming of age as a man, what did Jesus do? and what things took place at his giving a symbolic testimony thereto?

heir, Isaac, and mocked and persecuted Christ Jesus. They looked upon themselves as Abraham's rightful heirs and therefore the "children of the kingdom". Jesus they viewed as an intruder who would deprive them of their ruling position among the Jewish people. In a parable of the vineyard Jesus likened such religious rulers and clergy to husbandmen unfaithful to God: "But last of all he [God] sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." Foreknowing that the religious leaders and clergy would do this to him, Jesus added: "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Then the record states: "And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude."—Matt. 21: 33-46.

¹⁶ Shortly thereafter, while at the temple, Christ Jesus as chief one of Jehovah's universal organization exclaimed: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Matt. 23: 37, 38) Here, in effect, was the antitypical Sarah, God's "woman" or organization, saying through her chief mouthpiece: "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac."—Gen. 21: 10; John 8: 35.

¹⁷ Such facts show that the Hagar organization did not produce the children of the Kingdom, and that those haughtily thinking themselves in line for it and having a right to it according to their flesh were cast off. No one could become a member of the Kingdom and an associate of its King, Christ Jesus, by the mere fact of having been a member of the Israelite organization, antitypical Hagar. Yes, of course, the natural Israelites were given the first opportunities to become heirs of the kingdom of heaven, but they could become such solely by coming out from under the Hagar organization and no longer trusting to their flesh as natural-born Israelites. The children of the Hagar organization do not inherit with the *freewoman's* Son, even with the antitypical Isaac, Christ Jesus.

¹⁸ Those who do inherit with Jesus must become children of God's *freewoman*, namely, spiritual children of God and members of his spiritual or heavenly organization. This they do by accepting Jesus Christ as the Seed of Abraham, the Seed of God's "woman", and then through him devoting themselves in full consecration to God to do the divine will. Being found acceptable through Jesus' sacrifice, God adopts them as His children, begetting them, not after the flesh, but by his spirit, thus bringing them forth as his spiritual sons. Thereby they are brought into God's spiritual organization, being given places of service and duties therein, and so they become her children. As such sons of God's organization or *freewoman* they become, by adoption, a part of the Greater Isaac, Christ Jesus, the Seed of God's "woman". As it is written concerning Jesus and his followers: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man [as Ishmael was], but of God."—John 1: 11-13.

INSPIRED INTERPRETATION

¹⁹ Now the marvelous prophetic drama of Abraham becomes understandable to us according to its antitypical fulfillment and as interpreted by the inspired apostle of Jesus Christ. Paul was once a member of the Hagar organization and acted like Ishmael. By God's mercy he converted and came out from under the bondage of that organization and took the side of the Seed of God's "woman". Writing to others who had taken a like course, Paul said: "To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. . . . Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar [Hagar]. For this Agar is mount Sinai in Arabia, and answereth [corresponds] to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

²⁰ "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest

¹⁶ When, in effect, was the order given to cast out the antitypical Hagar and her son?

¹⁷ Though the natural Israelites were given first kingdom opportunities, yet in what sense does the "son of the bondwoman" not inherit with the antitypical Isaac?

¹⁸ How, then, do those who do inherit with Christ Jesus become children of God's "freewoman"?

^{19, 20} By what course did Paul take the side of the Seed of God's "woman", and how did he explain the allegory of Abraham and his two sons by the two women?

not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless, what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."—Gal. 4: 5-7, 22-31.

²¹ At verse 27 quoted above the apostle Paul takes verse one of Isaiah 54 and applies it to "Jerusalem which is above". He shows thereby that she is the antitypical Sarah, the "wife" of the Greater Abraham, God's "freewoman" who produces the Seed that bruises the Serpent's head. It is thus established that Isaiah 54:1 and its context of verses 4-6 are addressed to God's spiritual organization which is above. The prophecy says: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."

²² For four thousand years since his promise in Eden, and for two thousand years since his covenant-promise to Abraham, God's *woman* had not borne the Seed, Christ Jesus, nor any of his faithful associates, God's adopted sons. Though being God's "wife" from her youth, yet for those millenniums of time, as far as the Seed is concerned, she had been barren, like a wife refused, as a widow, as desolate without a husband, as one with whom Jehovah God was not dealing at all. For any Israelitish woman on earth such a state would be a cause of shame and reproach to her. Meantime the natural Israelites were delivered from Egypt and the law was given at Mount Sinai, and hence the earthly organization below, the Hagar organization of which the city of Jerusalem on earth finally became the capital, appeared to be God's married woman. She seemed to be producing the children of the Kingdom, and that "after the flesh". But now with the casting out of the Hagar organization (including earthly Jeru-

salem) and her offspring she was seen to have brought forth no children of the Kingdom. On the other hand, at the bringing forth of the spiritual sons, Christ Jesus and his apostles and associates, the "Jerusalem which is above" and which "is free" is seen to have more children of the Kingdom than the bondwoman organization. No doubt existed now that God's "freewoman", his universal organization above, is His true "wife". Let her break forth into singing!

²³ As Abraham taught Isaac, so Jehovah God as Father teaches the children of his "freewoman", the antitypical Sarah. Therefore Isaiah's prophecy goes on to say to her: "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." (Isa. 54: 13, *Am. Rev. Ver.*) That this prophecy applies to the consecrated followers of Christ Jesus who become his associates in the Kingdom, the Master plainly showed, saying: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6: 44, 45) Such inspired testimony of the Son of God proves that his faithful followers are made members of God's universal organization and hence are spiritual children of God's "freewoman", "Jerusalem which is above."

DAUGHTER OF THE "FREEWOMAN"

²⁴ As respects such spiritual children of free Jerusalem above, God's Word discloses that, although members of His universal organization, yet they also have been given a special place or position therein. Hence they make up a distinct organization separate from the rest of the universal organization. This special organization is likened to the human organism, Christ Jesus being compared with the head of it and all his faithful spiritual followers, the church, being compared with the body of it. God's Word teaches us: "As we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us." (Rom. 12: 4-6) "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. Now ye are the body of Christ, and members in particular." (1 Cor. 12: 12, 27) God's mighty power "wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and

21. In his explanation, from what prophecy does Paul quote, and to whom does he apply it? and what does the prophecy say to the one to whom Paul applies it?

22. How did the Hagar organization appear to be the one having the husband? but how did the facts show in due time that the one that seemed desolate had more children than the other?

23. Who is the teacher of the children of the "freewoman" organization, and how is this fact proved?

24. What position in God's organization are the children of the free Jerusalem given, and with what living thing are they compared?

dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." —Eph. 1:19-23.

²⁵ The body (the church) goes with the Head (Christ Jesus); and by thus exalting Christ Jesus to the highest place in the universe next to himself and at his own right hand, Jehovah God made the Christ organization to be the capital over all his universal organization. (Phil. 2:9-11; Col. 1:18, 19) Such capital organization is God's offspring and also the Seed of his "freewoman", Jerusalem above. "Capital" means "chief", as being the seat of the general government. Hence the Christ organization, made up of Jesus the Head and the church his body, is the Kingdom of heaven, which kingdom has no earthly part or "phase". It is at the top of the universal organization and rules it, the seraphim, cherubim and angels being subject to it. Necessarily, the earthly part of the universal organization, being lower than the angels, will also be subject to the Kingdom or capital organization. Only Jehovah God, as supreme, is above the Kingdom, for he is the Head over all The Christ.—1 Cor. 11:3.

²⁶ Peering back into the distant past of types and shadows, we mark that Sarah's son Isaac at the age of forty years married Rebekah, his mother's grand-niece. So Rebekah, as Isaac's wife, became the daughter-in-law of Sarah, although Sarah had died before the marriage of her son. Likewise Christ Jesus, the Seed of the Greater Abraham and the Seed of his "freewoman", is pictured as taking to himself a wife, that is, an organization in subjection to himself and serving as his associate and helpmeet. Such organization, or "bride", is his church, the members of his body, over which he is the Head. (John 3:29) The apostle Paul writes to the members of Christ's body and says: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. 11:2) He enlarges on this relationship of the church organization to Christ Jesus, in these words:

²⁷ "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body [the church]. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church,

not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. For we are members of his body, . . . This is a great mystery: but I speak concerning Christ and the church." —Eph. 5:23-27, 30, 32.

²⁸ Such church, or "bride" of Christ Jesus, was foreshadowed by Isaac's wife, Rebekah. Being composed all of spiritual children of God's universal organization or "freewoman", Christ's bridal body or church is, as an organization, the daughter of God's "woman". She is the daughter organization of "the Jerusalem which is above".

²⁹ The mother organization is pictured, symbolically, at Revelation 12:1, 2, 17, as a "great wonder in heaven [above]; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. . . the remnant of her seed . . . keep the commandments of God, and have the testimony of Jesus Christ". The daughter organization is symbolically described, at Revelation 21:9, 10, 2, in these words: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

³⁰ The mother organization is called "Jerusalem which is above". Mark that God's Word names the daughter organization with the name of its mother, namely, "new Jerusalem," "the holy Jerusalem." Thus the daughter takes her mother's name and is called by it. Like her mother she is above, spiritual, heavenly, and hence extends her power downward to the earth over which she rules. Quite fitly, as the capital city of the nation of Israel was earthly Jerusalem, so the capital organization of God's universal organization is called *Jerusalem*. God Almighty and Christ Jesus are the temple of it.

³¹ The above truths help us to understand how prophecies which in the old Hebrew Scriptures are addressed to God's universal organization or "freewoman" have also a direct application to the remnant of the members of Christ's body on earth today. During the centuries since Jesus was on earth the only members on earth of God's universal organization ("Jerusalem which is above") have been those

28. What, then, does the church constitute as respects God's universal organization?

29. How are such "mother" and "daughter" pictured in Revelation?

30. What is the daughter's name, and why fitly so? and from whom does she get her name?

25. How has Jehovah made such the capital organization, does it have an earthly "phase", and is anyone above it?

26. Whom did Isaac take as wife to himself, and what does this picture?

27. How does Paul enlarge upon this relationship of the church to Christ Jesus?

31. How is it that prophecies in the Hebrew Scriptures which are addressed to God's universal organization or "freewoman" apply also to the remnant of Christ's body today?

produced as her children, namely, the members of Christ's body, the church. Necessarily, then, the prophecies pertaining to God's universal organization, Jerusalem above, have at the same time application to Christ's body members as her sole representatives on earth. Her representatives are at once the members of her daughter, the espoused virgin or bride of Christ, and are heirs to a place in God's capital organization, New Jerusalem. Thus prophecies concerning the capital organization apply to Christ's bride, the members of his church. Although while in the flesh they are on earth, the members of Christ's body have been begotten of God's spirit to heavenly hopes and are spiritual. The remnant of the seed of the mother organization who yet remain on earth are likewise spiritual. Down till this remnant, all the children or representatives of God's universal organization, the mother, have been spiritual.

³² No earthly part of that organization was existing, and no earthly part therefore had anything to do with bringing forth the spiritual seed. So the apostle Paul rightly says to the members of Christ's body: "Jerusalem which is above [heavenly, spiritual] is free, which is the mother of us all." (Gal. 4: 26) The Hagar organization, which included Jerusalem in Palestine, was earthly. How could she produce a spiritual seed? She was not the mother of the Jewish remnant that accepted Christ and became his body members. They parted company with that Hagar organization so as to become associates of Christ Jesus, and were adopted into God's spiritual organization, Jerusalem above. "Jerusalem which is above," being universal and including cherubim, seraphim and angels, is more general and inclusive than the "new Jerusalem", which is exclusively the bride of Christ and hence restrictive, not universal.

³³ Under God's kingdom in the hands of his Seed, Christ Jesus, the universal organization does become enlarged to include an earthly or human part. Then Christ Jesus, the Seed of Abraham in whom all the nations shall be blessed as foretold at Genesis 22: 18, becomes the "Everlasting Father" by giving everlasting life to such blessed ones out of all nations of the earth. (Isa. 9: 6, 7) They become his sons and daughters and thereby are taken into the universal organization of Jehovah God, becoming members of it. In such manner God's *woman*, the mother of The Seed of the Greater Abraham, becomes, as it were, the grandmother to such earthly children of her organization. Then Jehovah's universal organization in heaven and in earth will operate in grand unity and harmony to his praise and will obediently serve Him in subjection to his Theocratic law and

rule. The "other sheep", the earthly people of goodwill, whom Christ is now bringing into his fold in relationship with the remnant of the spiritual "little flock", are even now being brought into relationship with God's universal organization and working with it.—John 10: 16.

ZION AND JERUSALEM

³⁴ Ancient Jerusalem, which was below, on earth, came to be called "Zion", after King David captured the hill and fortress of Zion and took up his residence there and brought the ark of God's covenant thither. (2 Sam. 5: 5-9) Zion was at first called "the city of David", but, it being the dominant part of the city of Jerusalem, the name *Zion* was finally applied to the entire city. So the city was called interchangeably by both names, Jerusalem and Zion. (Ps. 48: 1, 2; Lam. 2: 15; Mic. 4: 7, 8, 2; Zeph. 3: 14-16; Zech. 9: 9) On the same principle, the name *Zion* as well as *Jerusalem* is applied in God's prophetic Word not only to Jehovah's universal organization but also to the daughter thereof, the capital organization.—Mic. 4: 1, 2.

³⁵ At Isaiah 60: 1, 14, 17 it is written: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness." Those words are addressed to Zion, the mother organization, God's universal organization or "woman". However, since the spiritual remnant of Christ's body are the members also of God's universal organization and represent it on earth now, Isaiah's prophecy here applies to that remnant of God's "little flock". He has arisen upon them. His glory is reflected upon them by Christ Jesus the Head of the capital organization, and hence the enlightened remnant are the ones commanded to arise and shine with God's light of truth and freedom. That remnant was greatly afflicted, broken up and scattered A.D. 1918 during World War I, and it is they that Jehovah God thereafter organizes, vastly bettering their earthly condition as gold is better than brass, silver than iron, brass than wood, and iron than stone. He appoints the oversight of such remnant to Peace and Prosperity, and the setting of their organization tasks to Righteousness. He does so by bringing their newly constituted organization under Theocratic rule of operation. His "other sheep"

³² Why, then, is it true that "Jerusalem which is above" is the mother of the spiritual seed? and how is she more inclusive than the "new Jerusalem"?

³³ When and how does the universal organization become enlarged to include a human part, and what does she thus become in relationship to them?

³⁴ To what were and are the names *Zion* and *Jerusalem* interchangeably applied, and why?

³⁵ To whom is the prophecy of Isaiah 60: 1, 14, 17 addressed, but why does it now apply to the remnant of Christ's body, and how?

bend themselves in subjection to that organization.

³⁶ Isaiah's prophecy, chapter fifty-four, is likewise addressed to the once-barren universal organization of God, and closes with the words: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of me, saith Jehovah." (54: 17, *Am. Rev. Ver.*) The remnant of the "little flock" of Christ's body being children and earthly representatives now of God's universal organization Zion, this promise applies to them and to the organization that God has established among them to enable them to do his work and will. Because the organization and its work are not of men, but are of God, Satan's seed among men cannot overthrow it. In fighting against it they are fighting against God. "And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." (Acts 5: 38, 39; Jer. 1: 19) The weapons forged against it in the coming postwar era shall surely fail.

³⁷ Concerning Jehovah's *woman*, "Jerusalem which is above," it is written, at Isaiah 62: 1, 2: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth. And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name." (*Am. Rev. Ver.*) The remnant of Christ's body members being part of Jehovah's universal organization Zion or Jerusalem, then in not keeping silent and not resting for his *woman's* sake Jehovah does not keep quiet or rest until he has brought the remnant under Christ Jesus forth before the full view of the nations of earth and their kings or rulers. These behold the remnant to be clothed, as it were, in the "garments of salvation" and covered with the "robe of righteousness". (Isa. 61: 10) They are seen to be the people saved of Jehovah God and the only ones righteous and approved in his sight and engaged officially in his service, because they are part of his organization. The "new name, which the mouth of the Lord shall name", also applies to such remnant as part of His organization.

³⁸ A name describes a condition or stands for a position or office. What is that "new name" from God's mouth? To Zion or Jerusalem, his universal organization, Jehovah God then explains the change of name, saying to her: "Thou shalt no more be termed Forsaken [woman]; neither shall thy land

any more be termed Desolate [land]: but thou shalt be called Hephzibah [meaning 'My delight is in her'], and thy land Beulah [meaning 'Married']; for Jehovah delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Isa. 62: 4, 5, *Am. Rev. Ver.*) This prophecy had its complete and final fulfillment from A.D. 1914 onward, in which year God's *woman* above gave birth to the Kingdom, the Government of the New World. (Rev. 12: 1-5) But as regards the "remnant of her seed", the remnant of Christ's body members on earth, the prophecy particularly applies from and after 1918, when God's Anointed King came to the temple to judge the house of God, including the remnant. Judgment means not merely testing of their heart devotion and integrity, but also deliverance to the remnant after passing the judgment favorably.

³⁹ At the Kingdom's birth in 1914 Christ Jesus took the reins of government in God's capital organization and began exercising his rod of power against the Serpent and his seed. Then indeed "Jerusalem which is above" was vindicated before all the universe as the wife of Jehovah God and as the mother of His royal Seed. It was evident that his delight was in her and that he was married to his organization and had made her fruitful with Kingdom fruitage. But on earth, during the years of World War I, the spiritual ones of God's organization were "hated of all nations for my [Christ the King's] name's sake". Their *land* or field of activity as Kingdom announcers was desolated by the worldly powers, the Serpent's seed. Such spiritual ones were reproached and it appeared as if they were not a part of God's spiritual organization but were abandoned of God and under his displeasure and wrath. Their name appeared to be "Forsaken", "Desolate." But the remnant of such spiritual ones endured the reproaches for the Kingdom's sake. They cleaved to God and his Royal Government, and therefore passed the judgment at the temple and were anointed as ambassadors for the Kingdom and sent forth to declare God's name and his kingdom by his Son.—Matt. 24: 14.

⁴⁰ Then it became public, world-wide, before Gentile nations and their rulers, that this remnant were the "people for his name". (Acts 15: 14) Their bringing forth the fruits of the Kingdom made it plain that, call them by what despicable names the nations chose, yet Jehovah's delight was in this remnant who were publishing his name. Yes, too, their *land* or organization was part of the universal organization that

36 Likewise why does Isaiah 54: 17 also apply to the remnant, and how is it fulfilled toward them?

37 How does Isaiah 62: 1 concerning Jehovah's not resting and also Zion's righteousness and salvation have fulfillment toward the remnant?

38 How was the prophecy of Isaiah 62: 2 concerning the "new name" from God's mouth fulfilled toward his "freewoman", and to whom does it also apply from and after 1918?

39 Why was the "new name" fitting toward God's "freewoman", and why did a change of name become proper for the faithful remnant on earth?

40 How did it become plain that the names *Hephzibah* and *Beulah* applied to the remnant? and how only would it be understandable to men that Jehovah was back of such change of condition?

is "married" or unbreakably united to Jehovah God. Jehovah, by anointing them as his witnesses and using them to hold forth to people of good-will the fruits of the Kingdom, demonstrated that he was rejoicing over them with the joy of a bridegroom over his virgin bride. Men could not understand that Jehovah was back of all this change of the remnant's condition except as his name was called upon them. The married woman takes the name of her husband; and if the remnant's *land* was now "married" to Jehovah God, his name should be borne by them. And if he delighted in her, then he would not divorce her but his name would stick to her.

"Merely by the name "Christian" the faithful remnant could not be distinguished from the hundreds of millions of religionists who misuse the name by applying it to themselves. Providentially, long ago Jehovah's mouth had prophetically directed these words to his remnant: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen." (Isa. 43: 10, *Am. Rev. Ver.*) This prophetic designation he now drew to their attention. Hence it was in full keeping with his prophecy that the remnant, in 1931, recognized the name *Jehovah's witnesses* and intelligently chose to be called by it because the name was from God's mouth. The name showed they are members of the organization that is married to Jehovah God, and that their *land* is fruitful with testimony or witness to his name and kingdom. The name has stuck, because God's mouth has called it upon the spiritual children of his "woman".

HONOR TO PARENTS

"Through such divine revelation as to the identity of God's "woman", the mother of his Seed, the following proverb of Jehovah's anointed king, Solomon, can be well understood: "My son, keep thy father's commandment, and forsake not the law of thy mother: for the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." (Prov. 6: 20, 23) Wise King Solomon there pictured the principal one of God's universal organization, her beloved Son, Christ Jesus. It is this royal Son of God's "freewoman" who speaks such proverb to the members of his body, who are sons of God by his "woman". The substance of such proverb is contained in the first and fifth of the Ten Commandments; namely: "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee." (Ex. 20: 2, 3, 12, *Am. Rev. Ver.*) The

First Commandment required that full due honor be given to Jehovah the Father, who is the only true and living God. The Fifth Commandment required that proper honor be accorded not only to God the Father but also to his "woman", his holy universal organization, because she is his "wife" who serves his purpose. God has specially decreed that all living creatures should honor particularly the chief one of that organization, namely, his beloved only begotten Son, Jesus Christ: "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." (John 5: 23) "Fear God. Honour the king."—1 Pet. 2: 17.

"To "honour thy Father" means more than just to take God's name upon the lips and mention it with outward respect at a gathering of God's people. Said God to the Hagar organization and its children whom he rejected: "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." (Isa. 29: 13) *Honour* means worshiping and fearing him as the Supreme One, the only true and living God and Fountain of life. It means keeping his commandments with loving obedience, specially his commandment to be his witness. One who honors God is not ashamed to bear witness to him; for silence would be a failure to confess him. Further, *honor* would mean the son's keeping integrity by unswerving faithfulness to the Father, that God the Father may thus have an exemplary son by whom to give answer to Satan and his seed who reproach Jehovah God.—Prov. 27: 11; Isa. 58: 13, 14.

"To "honour . . . thy mother" means to show due consideration or respect for God's *woman*, his organization, as the one through whom he as Father gives life to his children, particularly through his firstborn Son of that organization, Christ Jesus. Such honor means giving heed to the education, the instruction, coming from God the great Teacher through his *woman* or organization. Doing so will keep the teachable son or member from turning to other organizations and being misled by such into sin and death: "to keep thee from the evil woman, from the flattery of the tongue of a strange woman." (Prov. 6: 24) Such son will appreciate and abide by the fact that God his Father teaches all his children by one channel, his "woman" (Prov. 31: 1); which means that he does not use creatures outside his organization to impart the truthful teaching and instruction.

"We may not always see the members of his

41. How could the Christian remnant be distinguished from those who misnamed themselves "Christian", and what was shown by such means of distinguishing the remnant?

42. Whom does the writer of Proverbs 6: 20, 23 picture, to whom are the words therefore addressed, and how do the first and fifth of the Ten Commandments agree therewith?

43. What, then, does "honoring the Father" mean?

44. What does "honoring the mother" mean, and from what misleading course does it keep us?

45. As regards the provision of spiritual food, how do we "honor the mother", even though not seeing the agency directly used to bring the provision?

organization that the Father uses to hand on or impart the spiritual food. God often uses the invisible members of his organization, such as seraphim and cherubim and angels under Christ Jesus, to send the needed information, counsel and guidance to us. In the wilderness the Israelites did not see the invisible ones whom God used to produce the manna on which they fed for forty years; but they knew it came in fulfillment of His word, and they accepted it and nourished themselves with it. (Ex. 16: 13-35) If the spiritual food or teaching comes through his organization, then, whether we see the agency through which it comes or not, we honor the "mother" organization by giving first and most serious attention to such food, feeding at *her* table.

"The son that honors his "mother" will respect the organization, which is God's "woman", and will not try to break it up or cause disturbance therein. He will faithfully and peacefully abide in it and seek to do all things decently and in order, anxiously carrying out organization instructions, lest his Father (the Theocratic Organizer) and his "mother" (the Theocratic organization) be displeased with him. In meekness he will accept God's reproofs

46 As respects the good order, prosperity and protection of the organization, how do we honor the mother?

through her, knowing that such a course tends to life. (Prov. 29: 15) He will pray for her peace and prosperity. (Ps. 122: 6-8) He will not slander or speak against her other sons. (Ps. 50: 20) He will safeguard the interests of the organization, being on constant guard against giving out any information that would betray the organization and expose it to danger from the enemies of "Jerusalem which is above".

"The faithful and wise son, that rejoices the heart of his father and makes glad his mother, will so deport himself before men and angels that he will not bring any shame upon the organization and its name. (Prov. 23: 22, 24, 25; 19: 26) By such a course he is sure to abide as a beloved member of God's organization universal, and to have a part with God's "woman" and her chief Son, Christ Jesus, in vindicating the honorable name of Jehovah God the Father. Also, now, his "other sheep" will honor God's "woman", joyfully serving under her direction at present, looking forward to the blessed hope of being adopted after the battle of Armageddon as her beloved earthly children through Christ Jesus.

47. (a) How does a son make sure of abiding as a member of the organization and sure of a part with it in vindicating God's name? (b) How do the "other sheep" now honor God's "woman", and to what do they look forward?

ELDERS FEED THE FLOCK

AT THE very beginning of the time-period of Jehovah's taking out from the nations a "people for his name" Christ Jesus delivered a Theocratic law to one of the first of that people, the apostle Peter. To him Jesus said: "Feed my lambs." "Feed my sheep." Peter was one of the "very chiefest apostles", and hence was one of the chief elders in those apostolic times. Those who are elders by virtue of Christian growth, being mature, well versed in Jehovah's Theocratic law, and fulfilling his commandments by the course of action they take, properly set the example for the associate Christians. This being so, the course they are admonished to pursue will likewise be the rule of action for all those devoted to The Theocratic Government.

Bearing this in mind, note the exhortation to elders, recorded at 1 Peter 5: 1-3: "The elders which are among you I exhort, . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." The people Jehovah takes out for his name are his heritage. Of this heritage there remain on earth just a remnant. All of them must be elders. Hence all of them must "feed the flock".

The earthly number of such anointed ones, however, is continually decreasing through death, only a small remnant of that "little flock" remaining. But the Good Shepherd has "other sheep", persons of good-will consecrated to obey Theocratic law, and who hope to abide forever on earth. And though multitudes of this class are still to be gathered

from all the nations whither they have been scattered by demon rule, many thousands have already taken their stand for the new world, and this class comprise the greater number that are today following the Good Shepherd.

Many of the "other sheep" have been companions of the anointed remnant in Theocratic service for years. They have become mature, well trained in the teaching of the Lord, obedient to Theocratic law. In many places they have been appointed to positions of responsibility in the company service organizations because of their maturity or eldership. With only a spiritual remnant still left on earth who must in due time pass on to complete the membership of the free nation in heaven, there need to be associated with God's visible organization devoted companions who are glad to take on the various responsibilities, such as those of company servant, assistant company servant, back-call servant, etc. Therefore the Theocratic rule set forth at 1 Peter 5: 1-3, to "feed the flock", applies now, not only to the "elders" who are the remnant of the "body of Christ", but also to their matured earthly companions.

Whence does the food come that is to be ministered unto the flock? At the Society's central headquarters under Christ; and by means of the "elders" or anointed ones, all of the "one flock" of God are fed with "food convenient". It is brought to them from the written Word of God and under the faithful direction of the Good Shepherd, Christ Jesus, now at the temple. Such food is passed on to Jehovah's organized people world-wide through the Society's publications, particularly the *Watchtower* magazine. Food

shortages are unknown in God's organization. Thus supplied, all local servants must feed the flock among them.

Where is the vast majority of the flock that is to be fed? Doubtless they are yet like "lost sheep", like sheep scattered about because of the faithlessness of false shepherds who feed themselves at the expense of the flock, and feed the flock only on religion, which robs them of their freedom and separates them from God. (Ezek. 34: 12-16) The Great Shepherd Jehovah accomplishes the gathering of such sheep by sending many fishers and hunters, which searchers are supplied with the appetizing spiritual food that serves as bait to attract the scattered ones and draw them into the right way. Hence to feed this scattered flock all Christians, whether they be "elders" or followers of the good example set by faithful elders, must seek out the true sheep from house to house, feed them, and show them the way of life.

Unity in organization and action is pleasing to the Lord, and he gives the increase, causing the feeding and ingathering of the scattered sheep to prosper. What results? The apostle Peter answers: "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." The purpose of demon opposition is to break asunder the faithful bands of God's people, cause them to cease feeding the flock, and hence to prevent the flock's increase. To thus scatter, what weapon do demonized forces use? It is not new. Examination of the history of God's typical free nation, and noting the devices the Devil used against it when it prospered and increased, will disclose the demon tactics being used today.

The following account is given concerning the Israelites in Egypt: "The children of Israel were fruitful, and increased abundantly. . . . [Pharaoh] said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply. . . . Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities. . . . But the more they afflicted them, the more they multiplied and grew. . . . And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage." (Ex. 1: 7-14) The ruler of that total-state world power heaped secular work upon God's people.

Later a protest was made, Moses and Aaron appearing before Pharaoh and requesting that Israel be permitted to have some time off to freely worship Jehovah. Arrogantly Pharaoh retorted: "Who is Jehovah, that I should hearken unto his voice to let Israel go?" He then proceeded with his campaign to crush freedom of worship. How? By drowning them in secular work seven days a week to rob them of what time they might have previously used to worship God. "And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words." (Ex. 5: 6-9) This invasion of consecrated time by totalitarian Egypt was repulsed by the Israelites standing in

unity under Moses, and in time they were liberated from their oppressors and marched forth from that land of bondage a free nation.

When Jesus was on earth and came to the temple as King of the great antitypical free nation multitudes hailed him. The Devil's religious leaders noted this increase and frantically cried out: "Behold, the world is gone after him!" (John 12: 19) They took drastic action. In effect, they made a concordat with totalitarian Caesar and used the total Roman state as their church sword to rid themselves of their Exposer. Their triumph was short-lived. Jesus was resurrected and after Pentecost his apostles and disciples defeated religious totalitarian persecution by going everywhere feeding the flock.

In 1914 the free nation's King was placed on his throne in full power. In 1918 he gathered to himself his Kingdom associates who were sleeping in death, by resurrecting them, and assembled the remnant who were in line to be free-nation members and were still living in the flesh on earth. He sent them forth to gather the flock of God. Now, in this year 1944, the gathering work prospers. The "little flock" is potentially complete. The multitude of "other sheep" is manifesting itself in ever-increasing numbers. In unity the two classes push the work of feeding the flock of God that is still mixed in with all nations, kindreds, people and tongues.

History now repeats itself. The Devil is angered by the prosperity in Zion. Once again he brings forth his "old reliable", the ruthless total state, to fight against God's covenant people and prevent the ingathering and increase. Allied with the dictators are the big clergy, particularly the Roman Catholic Hierarchy, their concordat partners. "The king of the north" plants his tabernacles between the seas and the glorious holy mountain to stem the flow of the multitudes into the New World and crush the free nation's domination of the universe. Will he succeed? No! In the final end Satan's totalitarian organization will itself be crushed and ground to powder and puffed into eternal death at Armageddon, and Satan can't help it! Just as the Devil and his demon-controlled agents failed thirty-five centuries ago in Egypt, and in Jerusalem when Christ was there in the flesh, and again in the persecution of World War I, so they will utterly fail in these days of climax. They may have a seeming triumph for a time, as in these previous instances, but it will be short-lived. Religious dupes may cry "Peace and safety" for a brief season, but their destruction will follow, sudden and complete and permanent.

We are all confident of this. There is no doubt in our minds that the free nation will triumph. We know that the "little flock" and the "other sheep" will march victorious into the New World under Theocracy's banner and live forever. There is no question of that. But to you individually comes the vital question: Will you be marching in the victorious ranks of the Lord's army fighting for freedom to serve God as his minister to the very last, or will you permit the subtle invasion-blitz of the demons against your consecrated time to draw you from God's service and bind you totally in secular work to bear up and sustain "this present evil world", without any time off for proclaiming

Jehovah's new world? You must answer for yourself by your course of action.

You are not ignorant of the subtle devices Satan is now using to steal consecrated time and thus cause you to rob God. He is desperate because his time is short; hence his weapon will grow more formidable. That Old Dragon covets the souls of God's witnesses, he covets their time, and in his postwar world will claim all souls as his. He will claim the right to shift Christians from one occupation to another and freeze them into jobs of his choosing, just as he tried to take Jesus Christ from His divinely assigned work and make Him a world ruler. This is not the democratic way of the "four freedoms", neither is it Theocratic. It is totalitarian and the Devil's way. But the victorious witness will remember that his soul does not belong to the state. He is not public property, but private; and there must be no trespassing on his consecrated time by Satan's greedy organization. He is bought with a price, "and for freedom did Christ set us free" to worship Jehovah God. Jehovah assigns to him his occupation, and his unshakable hope in the New World will anchor his soul in God's service, and he will hold to his freedom, and this prevents his drifting back into the old world. The militant Christian will cling to his divine occupation; he will not let the Devil make good his claim on his soul, but he will be sober and vigilant and resist the adversary and will not be intimidated by that one's propaganda roarings to grab the lion's share of the Christian's time and energy and thus devour him in "old world" pursuits. If the Christian relaxes his vigilance on any pretext he may find himself in the "goat" camp at Armageddon. Remember, "there is no furlough in war."—Ecc. 8:8, *Rotherham*.

In his Word Jehovah counsels his servants in these perilous times. Second Timothy 2:4, according to the *Emphatic Diaglott*, states: "No one serving as a soldier embarrasses himself with the occupations of life, in order that he may please him who enlisted him." The faithful minister will not completely lose himself in worldly occupations and secular businesses that will prove embarrassing when he is required to give account of his ministry unto God. He will please God by being a good soldier, by not deserting his enlistment in God's army of gospel-preachers to pursue exclusively secular work. The *Douay* version renders 2 Timothy 2:4 thus: "No man, being a soldier to God, entangleth himself with secular businesses, that he may please him to whom he hath engaged himself." Steadfast Kingdom fighters will unwaveringly be about their heavenly Father's business.

Do not let Satan deflect you from your Theocratic business, but redeem time for it. Peter advises this course so that "in God's will ye may live the still remaining time. For sufficient is the bygone time to have wrought out the will of the nations". (1 Peter 4:2,3, *Roth.*) Leave time-wasting worldly pleasures and pursuits in the past; let such by-gones be by-gones! Working out the will of the nations under the "god of this world", and whose will is world domination in defiance of Jehovah, is not the course for Christians. Hold on to your freedom! In the still remaining time Jehovah's witnesses will work out the will of the free nation and its Almighty God. They will seize their opportunities of service and hold them against demon

encroachments, walking wisely in their relations with the old world to keep intact their Christian integrity. Colossians 4:5, Weymouth translation, reads: "Behave wisely in relation to the outside world, seizing your opportunities." Do not cast aside the war equipment the Lord has provided. Use it to seize opportunities. Feed the flock by using the message in printed form, by making back-calls and conducting studies, by using the phonograph. Lay aside or spurn none of these weapons, but seize and wield them till the war of truth against lies ends in victory for Theocracy. No emergency can ever exist that justifies violating the rule of Theocratic warfare set forth at Ecclesiastes 8:8, marginal reading: "There is no casting off weapons in that war."

To avoid demon snares and redeem time to seize opportunities does Jehovah aid his ministers? Indeed he does; and not only by the wise counsel of his Word, but also through his visible organization. How so? Organization Instructions advise ministers to "put in all time reasonably possible in the service". What is "reasonable service"? What is the guide for determining? Not the ideas of creatures. Jeremiah acknowledged his inability to guide himself, saying: "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10:23) Proverbs 14:12 states: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The Proverbs further admonish to "trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths", and that "the way of life is above to the wise". (3:5,6; 15:24) Jehovah, then, orders the steps of his ministers through his Word, the wisdom from above, and through his visible organization. He establishes quotas of activity that mark the paths they should follow. Foremost among these is the quota of 60 hours per month in field service. For the majority of publishers that quota is reasonable and possible, if all available time is redeemed for Kingdom service.

Jehovah's Word determines what is "reasonable service". Note the following: A rich man came to the temple in Jerusalem and out of his abundance gave some gold coins as an offering. A widow came and gave all she had, though it was only a mite. Jesus commended her above the rich man. Though he gave far more than she, he could have given more; she gave all she had. Again, a young man of wealth came to Jesus and asked what he must do to gain life, saying that he had kept the commandments. He was told to sell his possessions and arrange his affairs to follow Jesus in the pioneer work. Jesus' request of that unencumbered young man was reasonable. These examples show that everything you can give is the "reasonable service", and no less. Everything for the issue now! Paul said to the spirit-begotten saints at Rome: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

But how does this "reasonable service" protect you from demon snares? It keeps you busy in the things for which you were freed, praising your God. The 60-hour quota may seem high to those who have never made it; it is set high for your protection. It is something to strive for. If you make it, you keep busy. If not and yet you continually strive toward it, you keep busy. In either event you keep

busy in New World pursuits. You avoid the snare of idleness, which was Sodom's downfall. Hence the 60-hour quota is one of your best friends; make it your own. The flesh is weak. Paul said: "The good that I would I do not: but the evil which I would not, that I do." (Rom. 7:19) Allowing the Lord to order your steps by his quotas will aid you to do the things you would do and to avoid the evil that you would not do.

By following God's Word you know 'the truth shall keep you free'. By walking close to his organization, by redeeming time and seizing opportunities to wield our weapons, we shall be more than conquerors. We must not

withhold the light sown for those righteous yet scattered; we must not withhold from the "stranger" his right to be fed. The truth has made us free; let us stay that way. Let us use our freedom to feed the flock yet scattered, that they may be strengthened to the point of making a break for freedom and join the free flock of God. They will come. As clouds of doves that darken the sky they will come. The whole flock of God shall be gathered and enter triumphantly into eternal freedom in the New World. The Lord will hasten it in his time. We must do our part now. We know what that part is. Faithful elders, feed the flock! All other publishers, follow their example!

EHUD, DELIVERER RAISED UP

AFTER the death of Joshua the Israelites passed through a broken period of judges, on the time length of which the Bible is not definite. The few troublesome centuries of this period of Israel's national existence were marked by ups and downs: when they forsook the Lord and his commandments and followed after the gods of the religious heathens, Jehovah forsook them and permitted enemy spoilers to oppress them; when they repented of their wrongdoing and abandoned religion and cried out in sincere repentance to the Lord, Jehovah raised up judges to deliver them. (Judg., chap. 2; 2 Chron. 15:2) During this time of the Israelites' alternating periods of faithfulness and unfaithfulness, along with the consequences of prosperity and adversity respectively, not only was Jehovah proving his people, but he was also making prophetic dramas pointing to events thousands of years in the future. (1 Cor. 10:11) Ehud played the leading role in such an instructive drama.

Othniel, Caleb's nephew and the first judge of Israel mentioned in the book of Judges, had delivered the nation from Mesopotamian oppression. A forty-year period of peace followed. Othniel died, and the Israelites became ensnared again in religion. True to Jehovah's word, their desertion of his laws and commands led them into bondage. This time it was Eglon, king of Moab, that did the spoiling. Forming a military alliance with Ammon and Amalek, he successfully invaded Israel and occupied territory belonging to the tribe of Benjamin. At "the city of palm trees", located in the general vicinity of the once-prosperous Jericho, Eglon set up his headquarters, and for eighteen long years Israel suffered under the iron heel of this heathen spoiler.—Judg. 3:5-14; Deut. 34:3.

At this point Ehud enters: "when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab." (Judg. 3:15) Two constructions may be placed upon the words here translated "lefthanded". The very literal rendering is "shut of his right hand", "lamed (bound) in his right hand." (A.V. and *Roth.*, margins) The other possible rendering, strongly supported by the facts of the case, indicates that Ehud was ambidextrous, using both hands equally well. It is so translated in the Douay Version Bible: "Who used the left hand as well as the right." Sole recurrence of this Hebrew phrase is at Judges 20:16, where it is used to describe seven hundred

Benjamites specially chosen for their prowess in battle, and not for any lameness or physical defect. The Benjamites seemed to be gifted with ambidextrousness. First Chronicles 12:2 speaks of some of their mighty men as using "both the right hand and the left in hurling stones and shooting arrows out of a bow". Hence Judge Ehud was a gifted fighter and able to meet or launch attacks from any quarter; he could capitalize upon the element of surprise.

The present sent to Eglon did not signify the love of grateful subjects to their ruler; it was the means to an end. Ehud was making no social call, nor was he participating in any compromising interfaith get-together to form a policy of appeasement, that all might live peacefully in the community. No, not for these reasons, but for the grim purpose of delivering God's people from Dictator Eglon and breaking the yoke of Moabite bondage from off the necks of the Israelites was Ehud making the call. Past intermingling of the true worship of Jehovah with religion had led to the Israelites' sore plight; it was the cause, not the cure. Hence they set aside their practices of religious heathenism and cried unto the Lord, and their cry was answered. Ehud was a deliverer raised up by Jehovah; the present he carried to Eglon was merely a stratagem to put him in position to effect the deliverance.

So Ehud made preparation for the real purpose of his mission: "But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh." (Judge. 3:16) Eglon had for eighteen years been a trespasser on land Jehovah had given to the tribe of Benjamin. Having reduced the Israelite inhabitants of the occupied country to a condition of servitude for his selfish enrichment, and himself living off the fat of the land, Eglon prospered in his wickedness. His physical proportions reflected his life of ease; "Eglon was a very fat man." (Judg. 3:17) Ehud's preparation was adequate to cope with the situation. His cubit-length double-edged dagger would suffice even for the fat paunch of the Moabite king. The cubit measure, being based upon the length of the human arm from the elbow to the tip of the middle finger, is variable. Ehud's dagger would be at least eighteen inches long, and possibly as much as twenty-five inches. Girded under his raiment on his right thigh, for ready use by the unorthodox left hand, it was indeed a formidable weapon.

Thus equipped, Ehud enters the royal presence with his party, offers the gift, and starts the return journey. But

Ehud stops at the graven images by Gilgal, turns, and once more seeks audience with Eglon, a private audience, saying, "I have a secret errand unto thee, O king." Fat King Eglon commands, "Keep silence." He sends out all his attendants, and seats himself with Ehud in a summer parlor reserved exclusively for his use. In these private quarters Ehud speaks: "I have a message from God unto thee." Slowly the ponderous king of Moab rises, doubtless expecting something more coming his way, in addition to the gift just received. Ehud acts. Snatched from its place of concealment on the unsuspected right side, the cutting "message from God" flashes in a descending arc and plunges deep into the fatty folds of Eglon's midriff, driven with every ounce of strength and force the divinely appointed deliverer could muster! And it was there to stay! In terse simplicity the Divine Record describes the awesome blow: "Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: and the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out." (Judg. 3:21, 22) Never again would this overstuffed Devil-religionist fatten himself at the expense of Jehovah's people and oppress them! Deliverance from his tyranny was complete, final.

Ehud then made his escape; his work was not finished. Eglon had provided a back door for his own convenience; and so Ehud, being now pressed for time, took advantage of that postern gate or door. "Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them." (Judg. 3:23) Thereafter Eglon's servants investigated, and, finding the doors locked, tarried. The delay was costly, in fact, fatal to them. When they finally opened the doors and found their lord sprawled out dead Ehud had "escaped while they delayed, yea he passed the images [by Gilgal], and escaped into Seirah".—Judg. 3:24-26, *Roth*.

"Seirah" means "roughness", and applied to the rough country near Shiloh, the site of the tabernacle. Hence it well prefigured the place of refuge for the present-day Ehud class of witnesses, namely Jehovah's organization, symbolized by mountains. In the ancient drama Ehud did not hole up in the rugged hills and play a waiting game, he sounded a call to arms and led the hosts of Israel in a united attack against the Moabites. The aroused Israelites followed Judge Ehud, and swooped down from their mountainous position upon the demoralized enemy before they could recover. Wise war strategy spelled defeat for the Moabites. Part of the Israelite forces took the fords of Jordan leading toward Moab, the rightful abiding-place of the Moabites. Then doubtless another division of the Israelite army made a frontal attack, and when the hard-pressed Moabites fled toward the fords they found these strategic positions already occupied. Their retreat had been cut off! Years later a similar maneuver was employed with deadly effect by Judge Jephthah. (Judg. 12:5) Thus hemmed in and trapped, the Moabite forces, who, under their fat king-tyrant, had oppressed the Israelites for eighteen years, were cut to pieces. "And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man. So Moab was subdued that day under the hand of Israel. And the land

had rest fourscore years." (Judg. 3:27-30) Ehud had performed his work well. Peace and rest endured all the remaining years of his judgeship. Jehovah had answered the cry of his people for deliverance.

At this time the cold steel of Ehud's dagger is again being driven deep into the belly of obese King Eglon. How is that possible? you exclaim. In a symbolical sense, necessarily so, but it is nonetheless taking place. Eglon pictured religious, commercial institutions that operate for selfish gain and to fatten themselves. Particularly since Christ's enthronement in 1914 these Satanic ruling elements are trespassers on the position and rights of Jehovah's "holy nation". (Rev. 11:15, *A.R.V.*) The Devil religionists persecute God's witnesses, but He has sent the Greater Ehud to the temple. Thence this righteous Judge sends forth light on God's Word, prepares and instructs the Ehud class on earth to effectively use "the sword of the spirit".—Eph. 6:17; 2 Tim. 2:15; Heb. 4:12; 2 Cor. 10:3-5.

As the literal sword was concealed from Eglon, so the Kingdom truths are hidden from religionists. They look on the wrong side, to men and human traditions, for truth, and not on the right side. Jehovah's witnesses do not worship in the orthodox, religious fashion. Their deft handling of "the sword of the spirit" catches the religionists off guard, and the cutting message rips into their vitals, tearing their wicked organization wide open and exposing the dirt and corruption within. (Matt. 23:25-28; 10:26; Eph. 5:13) The lazy, fat, sleek, calf-like ("Eglon" means "heifer") professional religionists, who destroy God's heritage and make their own belly their god, are no match for the energetic, active, divinely instructed witnesses of Jehovah (Ps. 73:3-8; Isa. 54:17; 56:10, 11; Jer. 5:28, 50:11 Phil. 3:19) And when the sharp, two-edged "sword" strikes deep in this big target, the damage wrought cannot be undone. Like the dagger buried in Eglon's belly, and the stones of testimony in the Jordan, it is there to stay!—Josh. 4:9.

The name "Ehud" means "union"; and in unity of action with each other and with the Greater Ehud, Christ Jesus, the Ehud class of witnesses on earth wield "the sword of the spirit". Though the demonized religionists revile and persecute, oftentimes they are forestalled from venting their spleen to the full by the laws of the land, constitutional provisions of free worship, and just court decisions, all of which have served as locked doors preventing unrestrained demoniacal action by religious hordes. With totalitarian ideologies sweeping the world, these democratic liberties will not hold off indefinitely a final all-out blitz against God's people. Then what?

The Greater Ehud in heaven will sound the assembly call and the armies in heaven will follow him to the Armageddon fight. Then the Devil's postwar masterpiece, at the zenith of its power, will be annihilated. Like the lusty ten thousand of Moab, none shall escape. There will be no way of retreat open. (Rev. 19:14-21; Jer. 25:34, 35) After the typical battle peace reigned all the days of Judge Ehud. So it will be in the antitype; and since the days of the Greater Ehud are endless, the rest and peace following Armageddon's storm will never end.—Ps. 72; Nah. 1:9; Isa. 9:6, 7.