



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LIX

SEMIMONTHLY

No. 10

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

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The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

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

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

"BOLDNESS"

June 4-12, inclusive, the period set aside and named as "Boldness" Testimony, comes near the climax of the current world-wide campaign which began last April 9. During this special period there will be no change in procedure except as to intensity in effort. Continue offering the excellent combination of a year's subscription for *Consolation*, the book *Enemies* (or *Riches*), and the new booklet *Cure*, on a \$1.00 contribution. Many not already kingdom publishers may find "Boldness" period a favorable time to start exercising boldness by arranging to then begin taking part in the house-to-house witness, offering the above splendid combination. Those not already receiving copies of the *Informant* with detailed instructions on this campaign and its procedure, either through a local organization or direct from here, should get in touch with us. All assistance will be gladly rendered. All publishers should duly report in the regular way the results of the witness during this "Boldness" period.

CONVENTION FOR THE NORTHWEST

A convention of Jehovah's witnesses for the Northwest will be held in the Civic Auditorium at Seattle, Washington. The dates of the convention are June 2, 3, 4 and 5. The president of the Society expects to be present at this convention, having then just returned from the Australian convention. A large public meeting is being arranged for Sunday, June 5, and the

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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

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auditoriums will hold a capacity crowd of 15,500. The brethren in the western part of the United States and Canada should make arrangements for their vacations during this period. Those desiring to camp out or live in their trailers or house-cars will find splendid accommodations. Those desiring to live in homes or hotels can write for their accommodations, addressing your letters to the Watch Tower Convention Committee, 800 Broadway, Seattle, Washington. Let all of Jehovah's people ask His blessing upon the witness that will be given to the honor of His name.

HELP RENEW YOUR SUBSCRIPTION WITHOUT DELAY

For the convenience of the subscriber, a renewal blank is sent with *The Watchtower* one month before expiration (on foreign subscriptions, two months). Renew your subscription promptly and fill in the renewal blank which is mailed to you with your *Watchtower*. Sign your name uniformly; give street and number, city and state; date your renewal blank, and please use the blanks sent to you enclosed in *The Watchtower*. These subscription blanks tell us which numbers will be necessary with your renewal order. Always read carefully the reverse side of the renewal blank. When you change your address always give the old as well as the new address, two weeks before you move.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LIX

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No. 10

UNITY IN ACTION

"The spirit of my Lord Jehovah is upon me, because Jehovah hath anointed me . . . to proclaim . . . the day of avenging of our God."—Isa. 61:1, 2, Rotherham.

JEHOVAH has declared his purpose to bring to pass "his act, his strange act", and both the Scriptural and the extraneous evidence prove that the time is at hand when Jehovah will perform or bring to pass his strange act. Likewise Jehovah makes it to now clearly appear that, immediately preceding the bringing to pass of his strange act, he is doing a "strange work". Both his strange work and his strange act will result in the vindication of his name, and that emphasizes his purpose to vindicate his name. In view of the fact that his anointed ones yet on the earth tabernacle in imperfect organism of flesh and are so prone to forget the duties and obligation the Lord has assigned to his anointed to perform and the great importance thereof, he emphasizes this importance many times in his Word. It is the name of Jehovah that must be exalted to the proper place in the hearts of his creatures that they might know and fully appreciate that he is the only true and almighty God. Therefore he caused his prophet Ezekiel to many times repeat the words 'And they shall know that I am Jehovah'.

² The mission of *The Watchtower* is to enable those who love righteousness to become better acquainted with Jehovah God and his purpose and to more fully appreciate their own relationship to the Most High and their duties that must now be performed. Although *The Watchtower* has often called the attention of its readers to the commission given to Jehovah's witnesses and the work in which they must engage, there appear to be readers of its columns who have difficulty in seeing the magnitude of that work that is to be done and their own duty and relationship thereto. There must be some excuse for this condition, but there is no justification therefor. It therefore appears to be the duty of *The Watchtower* to emphasize from time to time the duty and obligation that the Lord has laid upon those who have agreed to do his will and to whom he has given the commission of participating in avenging his holy name.

³ For many years God's people practiced religion, because they had known nothing else. Now, when the Lord has revealed to his people that religion is the

instrument of Satan employed to defame God's holy name, the anointed not only shun religion but delight to call the attention of others to the difference between religion and Christianity and to point out that religion is the enemy of God and man, and that to follow in the footsteps of Christ Jesus is the right and proper course. In times past those who had devoted themselves to God proceeded upon the theory that their own personal salvation was and is the most important thing, and that therefore their work was to prepare themselves for eternal salvation and that they might enter majestically into eternal glory. It is entirely proper that those who are of the anointed should set their heart upon the heavenly kingdom and the glories thereof, and look forward with great hope and expectation to the enjoyment of the everlasting blessings that will come to them as joint-heirs with Christ Jesus in heaven, but there are other things which they must seriously consider and certain duties that they must faithfully perform, and which constitute conditions precedent to their entering into eternal life with the Lord Jesus Christ.

⁴ The text in Isaiah first above quoted applies to those who are called to the heavenly calling and who have received the anointing of the holy spirit. The text, therefore, applies to the body members of Christ, that is, his "little flock", and each one who is of the anointed remnant, waiting for the day of glorification, is, by the words of the text, shown as speaking for himself and in the hearing of others, saying: "The spirit of my Lord Jehovah is upon me, because Jehovah hath anointed me . . . to proclaim . . . the day of avenging of our God." That divine commission clearly implies action on the part of the ones receiving it; and since the commission applies to all the members of the body of Christ, it means full and complete unity of such in action. Jehovah is the God of order, righteousness and harmony, and every creature that remains in his organization must be orderly, righteous, and work harmoniously with the organization of the Lord and under the command of Christ Jesus. The importance of this very hour to the anointed and their duties as the covenant people of God cannot

be overstated. We must keep in mind that Jehovah's purpose long ago expressed has reached a climax and that his creatures that now have to do with his work stand in the place of greatest responsibility that has ever been upon persons or creatures on the earth.

* God caused Moses and others of the prophets to repeat to his typical people what God had done for them. So now God's real people should frequently remind themselves of what Jehovah has done for them by taking them out of Satan's world, freeing them from religion, and giving to them a vision of his kingdom and the purpose thereof. The anointed of God have been chosen by him and have been brought into the temple, and the blessedness of such adds to their responsibility. "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple." (Ps. 65: 4) "Blessed are they that dwell in thy house; they will be still praising thee."—Ps. 84: 4.

* Because of now being in God's organization and having received from him the revelation of much of his prophecy, the anointed now stand in a great and elevated position, being highly lifted up by the Lord. It will be profitable to take a retrospective view of the way over which Jehovah has led his people and just why the anointed have now reached such a position of favor and responsibility.

THE SEED

* The universal organization of Jehovah had been disturbed by reason of the covetous rebellion of Lucifer. Angels of great power and glory had left favored positions to follow that wicked one in treason and rebellion against the Almighty God. The perfect man had allied himself with the Devil, and in a furtherance of justice God had passed upon that man the sentence of death. But, above all this, the name of the Most High was reproached and defamed by the course of action taken by the rebellious ones. Then it was that the Almighty God declared his purpose to bring into existence "his Seed", by and through which all the families of the earth would have an opportunity for the blessing of life; that he would build a capital organization named "Zion" and make it his own habitation; that he would set up his kingdom, by and through which he would bring about the destruction of all the wicked and extend blessings of life to all the obedient ones, and that he who is the Seed is also Jehovah's anointed King and Vindicator. A long period of time has been employed by Jehovah to accomplish his purpose, and during that time he has permitted the wicked rebels to remain in existence, declaring his own purpose in due time to bring about their destruction and cause his own great name to be exalted and proclaimed throughout the earth. The proclamation of his name is now due and in progress in fulfillment of his announced pur-

pose, and must be done immediately preceding the destruction of the wicked.—Ex. 9: 16.

* Time stresses the importance of the climax to be reached in the accomplishment of God's purpose, and to be favored with the opportunity of being active in his organization at that climax and to have a part in God's work, known as the "strange work", is a privilege far too great to be described in human words. In times past when men looked upon human salvation to life as the great objective of Jehovah, their eyes were closed to the far greater things, and hence such men had no vision of the kingdom, of what it will accomplish to the vindication and honor of Jehovah's glorious name, and of the boundless joy it will bring to those creatures who through all the ages have remained loyal and true to the Almighty God. Man and his salvation, while important to the creature, are of very small importance when compared to the vindication of the name of the Most High. "All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing: he maketh the judges of the earth as vanity."—Isa. 40: 17, 18, 21-23.

* Let it always be kept in mind that it is the name of Jehovah that is involved and that his glorious name must be vindicated and endure forever. "His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things."—Ps. 72: 17, 18.

RANSOM

¹⁰ Is the ransom of man not of first importance? and is it not the pivotal doctrine by which all others are measured? The answer must be in the negative; otherwise the salvation of man would be put before the vindication of Jehovah's name. The ransom is not the pivotal doctrine around which all other doctrines center. It is not the key by which all other doctrines are properly measured and the truthfulness thereof determined. The supremacy of Jehovah God is the pivotal truth, and his kingdom is the key by which all the doctrines are properly measured, because it is the kingdom that will accomplish his purpose and vindicate his name. The ransom of man is incidental to the question of primary importance. For centuries religion and religionists have beclouded the real issue, but the time is here to now clearly see it. Religionists have said, and continue to say, that

God is holding out his arms to man and inviting man to come to him and be saved. Such a statement not only is untrue, but is a further defamation of Jehovah's name. God begs no one to be saved; but he does place before man the opportunity of salvation and lets man decide for himself what he will do, and thus man is given the opportunity to prove his integrity toward God. The Devil had challenged Jehovah to put men on the earth who would remain true to God under the most severe test; and that raised the issue as to who would willingly meet the test and remain true to Jehovah. God sent to earth his beloved Son, the Logos, who was made flesh or human. (John 1:14) The suffering of Jesus of all manner of contradiction and persecution at the hand of the enemy, and his remaining faithful and true unto God, even unto an ignominious death, would fully and completely prove that Satan the Devil is a liar and the proper object for destruction. Therefore Jesus was made perfect through suffering, and by remaining faithful and true to God while undergoing such suffering even unto death, and by thus proving his integrity, he became the author of eternal salvation. He also proved that the Devil is a liar and shall be destroyed, and Christ Jesus is made the executioner with full power and authority to execute the Devil and all his supporters. There God began the vindication of his name, and now the time is at hand to finish it. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9) "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." (Heb. 2:14) With Satan and all his cohorts destroyed, which Jesus will perform, the supremacy of Jehovah will be fully established and his name for ever vindicated.

¹¹ God would further prove Satan a liar and that Jehovah is supreme by redeeming the offspring of Adam and by giving life to as many of Adam's offspring as would obey him and prove their integrity. Therefore he provided that the human life of Jesus might become the purchase price for the human race, opening to them the way of salvation and life. Only Adam was tried and convicted and sentenced to death. His offspring were not on trial. The judgment was entered against Adam, and not against his offspring. However, his offspring being from the imperfect man Adam, all were born in sin and sinners because of inherited imperfections. All suffered the result of Adam's sin. The life of the perfect man Adam was forfeited, and his offspring came into existence without the right to life. Adam cannot be redeemed and return and be released from the death sentence without God's reversing his own judgment; and God does not change. (Mal. 3:6) The offspring of Adam, how-

ever, being subject to death, not because of their own wrongdoing, but by reason of inheritance, could consistently and properly be purchased and given life according to God's will and purpose. The purchase price must be the life of a perfect man, because the offspring of Adam had come under the disability of sin and death resulting from the wrongful act of a perfect man. No man on the earth could purchase the offspring of Adam, because all are imperfect. When Jehovah sent his beloved Son to earth and made him flesh, then the man Jesus possessed all the rights of human life and he possessed that which was sufficient to constitute the ransom or purchase price of the offspring of Adam. Jesus was made a perfect man in order that he might be qualified to purchase the offspring of Adam.

¹² *Ransom* means "something to loosen with; a redemption-price". (*Strong*) It is the price to be paid for the purpose of release of one held under condemnation. In addition to other things Jesus was commissioned by the Father to perform was this, according to the words of Jesus himself: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17, 18) Jesus was put to death as a man, and God raised him out of death as a spirit. (1 Pet. 3:18) Being raised out of death Jesus still had the right to take again his human life, as stated by him in the foregoing text; but it is not the will of Jehovah that he should do so, and, since Jesus delighted always to do the will of God, he did not take back his human life. He presented at the mercy seat in heaven the value or right to that perfect human life, which was there applied as a sin offering, or offering for the sins holding the world of mankind in subjection. His right to human life was the exact corresponding price required, and therefore constituted and is the redemptive price for Adam's offspring; and by the presenting of his right to live as a human creature before the mercy seat as a sin offering Jesus became, by right of purchase, the owner of the offspring of Adam. (John 10:10) The ransom is an exact corresponding price of purchase required, and which consisted of the perfect human life of Jesus Christ. "Sin offering" is the ransom price paid over for the purchase of the sinners. It is written: 'Without the shedding of blood there is no remission.' (Heb. 9:22) The man Christ Jesus had shed his lifeblood, and his right to human life is represented in the blood. Raised out of death, the divine Jesus presented in heaven the purchase price, to wit, the right of human life, and paid it over at the seat of justice, and thereby purchased Adam's offspring and became the sole and rightful owner thereof. Therefore it is written: "Ye are bought with a price." (1 Cor. 6:20) "Forasmuch as ye know

that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:18, 19) The transaction was there closed, and Jesus became, and from that time henceforward by right of purchase is, the owner of the offspring of the man Adam.

¹³ Does not the ransom result beneficially to all of Adam's offspring, and include Adam himself? No; it results beneficially only to those who believe on the Lord Jesus Christ and obey him. (John 3:16, 17) Adam could not be redeemed; for the reason that the judgment against him is final. No judgment was entered against his offspring, and therefore such are subject to purchase or redemption; but such purchase does not result automatically for the benefit of everyone, but only for those who exercise their privilege of believing on the Lord Jesus Christ and doing the will of God. "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:35, 36) In harmony with this it is written: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28) Therefore the indisputable conclusion is that Jesus gave himself a ransom for as many as believe on and obey him.

¹⁴ But do not the Scriptures say that Jesus gave himself a ransom for all, to be testified to all in due time? No; the Scriptures do not so state. The words "to all" are not in the text, but have been added by commentators. The text reads: "Who gave himself a ransom in behalf of all, the testimony in its own seasons; for which I was appointed a herald and an apostle, (I speak truth, I do not falsify,) a teacher of nations in faith and truth." (1 Tim. 2:6, 7, *Diaglott*) Otherwise stated, the life of Jesus was given as a ransom for all who believe and obey him, and in due time the testimony thereof is given, and, as this text states, Paul was specifically given the privilege and obligation of so testifying this truth to others. (See *The Watchtower* 1934, pages 104, 105.)

¹⁵ When Jesus died on the tree the ransom price had been provided and made valuable. When Jehovah raised Christ Jesus out of death and exalted him to heaven, and Christ Jesus there in heaven presented the ransom price as a sin offering, there the transaction was completed, and from that time forward every one of Adam's offspring belonged to and are owned by Christ Jesus to be dealt with according to the will of God. It was at that time that Jesus had "purchased with his own blood" the offspring of Adam. (Acts 20:28; Eph. 1:14; Col. 1:14; Heb. 9:14; 1 Pet. 1:18, 19; Rev. 1:5) Was such purchase merely for the purpose of saving men from death?

No; that was not the primary purpose. It opened the way for men in due time to obey the Lord and live. It made possible the opportunity for men to prove their integrity toward Jehovah in vindication of his name and prove Satan to be a liar. Jesus was and is clothed with full power and authority from Jehovah to give life to those who believe on and obey him. Therefore it is written that life is the gift of God through Jesus Christ our Lord. (Rom. 6:23) No gift could be effective or operative without the consent of both the giver and the receiver.

HIS NAME

¹⁶ At Pentecost Christ Jesus began the selection of men who would be given an opportunity to prove their integrity to God, and which creatures so proving their integrity would constitute witnesses to bear testimony to the name of the Most High. Approximately four thousand years had elapsed since the sentence of Adam to death, and up to that time no man had been given life. From Abel to John the baptizer a few men had maintained their integrity toward God and had received a good report from him, but none of them were granted life, because the purpose of Jehovah God is first to select a people for his name who must be, together with Christ Jesus, his witnesses. (Heb. 11:39, 40) God permitted the Devil to assault and persecute Job, but did not permit the Devil to kill Job. (Job 2:6) God permitted the Devil to persecute and reproach Jesus, even unto an ignominious death, and through it all Jesus maintained his integrity. With Jesus Satan had the opportunity to go to the complete limit in his attempt to carry out his wicked challenge, and he failed. Because of his faithfulness to Jehovah God Jesus was raised out of death a spirit creature and exalted to the highest place in heaven. Again the Devil was proved a liar and Jehovah's power demonstrated as supreme. From Pentecost forward the purpose of Jehovah appears to be, not only to prove Satan a liar, but also to select 144,000 other creatures from amongst the human race who would follow in the footsteps of Jesus and prove their faithfulness to God even unto death, and God's provision is that such faithful approved ones shall be associated with Christ Jesus in the work that Jehovah does immediately preceding the destruction of Satan and his organization. If the sole purpose of the death and resurrection of Jesus was to save men, then there would have been no occasion to select a special class from amongst men to bear testimony to the name of Jehovah. The fact that Jehovah first selects a people for his name, who must bear testimony of and concerning his name and his kingdom before others, is conclusive proof that the vindication of his name is of far greater importance than the salvation of men. The apostles of Jesus were the first to receive the benefit of the ransom sacrifice, and which was evidenced by the outpouring of the holy spirit upon them,

and then and there began their work, according to the will of God, to wit, to bear testimony to the name of Jehovah. Concerning this the apostle says: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10) Thus is shown that the apostles are the workmanship of Jehovah, created in Christ Jesus, assigned to a specific good work, and that all who follow in the footsteps of Jesus likewise are created in Christ Jesus for a similar good work, and that this is of far more importance than the mere salvation of human creatures.

¹⁷ It was religionists who brought in the devilish doctrine that God has delegated to all clergymen the work of saving souls and that the getting of men out of "purgatory" and saving them from "eternal torment" is the chief purpose of the Most High. It was the Devil who originated such false doctrines and led men to proclaim them. Such religionists have always worked contrary to the will of God, and that without regard to their intention. Even during the "Elijah period" of the work of God's people, among the many who consecrated themselves to do the will of God there were few, if any, who offered unto the Lord "an offering in righteousness". During such period that which was chiefly proclaimed or preached before the people was this: That God is now saving a few persons, whom he will exalt to heaven there to reign with Christ Jesus and participate in the work of restoring the human race to perfection, because Jesus gave his life a ransom for all. The name of Jehovah and the vindication thereof by and through the King and the kingdom not only was ignored, but was little thought of, if at all. The purpose of the cleansing of the temple upon the coming of the Lord Jesus was that the approved ones might be assigned to the duty for which they were selected and thereafter offer unto the Lord an offering in righteousness. (Mal. 3:3) The cleansing of such men was to free them from religion and to make such the faithful and true servants and witnesses to the name of the Almighty God who shall continually proclaim his praises and speak of his glory.

¹⁸ From Pentecost forward the work first in importance and in time was the selection of a people for the name of Jehovah God. Early in their ministry the apostles were made aware of this purpose of Jehovah and so declared in these words: 'God at first did visit the nations to take out from them a people for his name.' (Acts 15:14) Those taken out for his name must first receive the benefit of the ransom sacrifice resulting to them by reason of their faith in and confession of Jesus Christ and of their obedience unto his commandments. It would therefore reasonably follow that many who have believed and confessed the name of Jesus Christ, and who have made no further progress, are not amongst those who were selected as of those people for the name of the

Most High. Merely believing and openly confessing that Christ Jesus is the Son of God is not sufficient. Progress must be made to the point of proving one's integrity toward God. Thus the selection of the faithful witnesses of Jehovah has continued from Pentecost forward, and its completion must be reached only after the second coming of the Lord Jesus Christ and the gathering of his own unto himself. The apostles and others in their day who believed on and obeyed the Lord Jesus Christ were selected as members of "the body of Christ" and a people for the name of Jehovah; but how many were selected after the departure of the apostles and until the second coming of Christ Jesus, the Scriptures do not indicate, and it appears quite probable that only a few were so selected. This is supported by the fact that during the Elijah period of the church Christ Jesus did a specific work of preparing the way before Jehovah by having the message of God proclaimed amongst the people, and then, in 1918, Christ Jesus, the great Judge, straightway came to the temple and began to gather unto himself those who had made a covenant by sacrifice to do the will of God and who had advanced in righteousness.—Ps. 50:5.

¹⁹ With the coming of Christ Jesus to the temple the faithful apostles and others who had died likewise faithful were first raised from the dead and gathered unto the Lord; and this is shown by the testimony of the Word. (1 Thess. 4:13-17) Then the consecrated on the earth were put to the fiery test according to the will of God and the approved ones gathered into the temple, and Zion is builded up. (Ps. 102:16) Those on earth now and gathered to the temple are the ones taken out for the name of Jehovah, and they are there for the purpose of now showing forth the glory of the Most High; and, that being the purpose for which they are selected, they are not to show forth the glory of any creature amongst men. "And in his temple doth every one speak of his glory." (Ps. 29:9) Prior to the gathering of the approved ones to the temple specific duties were assigned to the more mature ones in Christ, and it was their duty to aid the others who were striving to serve God and his King. Among those so favored some faithfully performed their duties, while others, who assumed to act as teachers, delighted to exalt themselves in satisfaction of their pride and ambition, and therefore they failed when the day of judgment arrived, and at the temple judgment were disapproved. Those wholly devoted to the Lord, and who proved their faith and integrity, received the approval at the temple judgment and were received into the temple. The purpose of the Lord in doing certain work amongst his people before his coming to the temple was that there might be developed a class of mature ones in Christ Jesus who at the temple should be fully united and used for the specific purpose for which they were selected. Therefore it is written:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." —Eph. 4:11, 12.

UNITY IN ACTION

²⁰ Now it clearly appears that those who were gathered to the temple are there for a specific purpose and they must be in full and complete harmony. It is definitely and clearly revealed that God has taken out this people for his great name. Such are the ones who have 'attained to the unity of the faith and of the knowledge of the Son of God, to a full grown man, to the measure of the full stature of the anointed one'. —Eph. 4:12, 13, *Diag.*

²¹ Such are in the temple with Christ Jesus, taught by and led by him, and no longer are they taught by or led by men, and hence are not tossed about by strange doctrines. Have they been gathered there merely for the purpose of their salvation, while they there wait to be taken to heaven? Certainly not. They are there for a definite and specific purpose in action. They were led by the holy spirit before the second coming of the Lord. They were instructed somewhat in the Scriptures, but since being gathered to the temple they are all taught of God by and through Christ Jesus and they understand and appreciate the Word of God as never before. (Isa. 54:13) The light of Jehovah shining upon the Head of the temple is reflected upon all the temple members, and thus their knowledge has increased. Such increase of knowledge is given that the temple company may be equipped for a great and good work, which means full and complete unity in action. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." —2 Tim. 3:16, 17.

²² The chief part of their equipment has been provided and furnished them since being gathered to the temple. That equipment is not for the purpose of providing a condition or place of rest in idleness, but that all of the temple company may be engaged in the work of carrying out the purpose for which they were selected; and since they are the ones taken out for the name of Jehovah, then it is certain that their work is that of making proclamation of Jehovah's name and which must be done immediately preceding Armageddon. Therefore the duty of all the anointed temple company is full and complete unity in action.

²³ This is the day of Jehovah, which he has provided for his purpose, and his purpose concerning his people is that they shall declare his name, and hence he says to them: 'Ye are my witnesses, saith Jehovah, that I am God.' (Isa. 43:9-12) It is the time when such anointed witnesses must declare the day of the vengeance of our God. Centuries have elapsed since the Lord began "to take out . . . a peo-

ple for his name", and now, that people having been taken out of the world and gathered to the Lord Jesus, the crucial hour has struck. It is the time of the great climax, when the people of God are gathered together and duly commissioned to do the work which Jehovah foreordained and purposed centuries ago. Jehovah God, through Christ Jesus, has risen up and now engages in his work, that is, his "strange work", and the 'people taken out for his name' are in his organization and must engage in that "strange work" under the command and direction of the Lord Jesus Christ, and there is no exception to any who are of the temple company. (Isa. 28:21) The "strange work" of Jehovah, which is now progressing, is drawing away the screen or blinds behind which religious racketeers have been operating for centuries, there falsely and fraudulently using the name of God and Christ Jesus to carry on their defamatory and wicked practices. It was the Devil who originated religion for the purpose of defaming Jehovah's name, and the Devil's agents continue to operate their religious racket.

²⁴ That wicked religious organization operates in the world, and God designates the same as a harlot or lewd woman, which is the enemy of God and the enemy of all who love righteousness and hate iniquity, and that wicked enemy soon must be destroyed. Jehovah therefore commands his anointed ones, to wit: "Arise ye . . . up against her in battle." (Obadiah 1) God himself and Christ Jesus, his great Executioner, have risen against the enemy, and all of his organization are commanded to rise and obey the Lord, and the part of the temple company is to bear witness or testimony to the name of the Most High as the war progresses. The battle is not that of men, but is a war of the Lord. The Commander is the Lord Jesus Christ, and he is leading the forces against the enemy, commanding and teaching and directing those who are on the side of Jehovah. "Behold, I have given him for a witness to the people, a leader and commander to the people." —Isa. 55:4.

²⁵ All of the temple company are under his direct command; all must be fully obedient to his commandments or else suffer destruction. (Acts 3:23) There can be no division. The temple company members must of necessity be, and are, at full unity with the Lord and with one another. There must be complete harmony and unity in action, that is to say, harmony in doing the work which the Lord God has commanded now shall be done. Those who appreciate their privilege not only are anxious to be harmonious, but are harmonious in pushing forward in doing the will of God.

TROUBLEMAKERS

²⁶ The Lord has his organization on earth acting under his command and doing his work. That organization belongs to no man, and hence is under the control of no man or men. During the Elijah period

there were, amongst the consecrated, ambitious men who desired to be admired and honored by others, and, failing to receive such honor amongst men, they set about to make trouble. Some of these have attempted to walk along with the temple company even to the present time. There is no place for such amongst God's people, and there is no excuse to be made for such troublemakers. No man can remain in the organization of the Lord unless that man is induced by an unselfish motive to serve God. The Lord makes it clear in his Word that troublemakers will be gathered out and assigned to everlasting darkness. In the face of all the revealed truth which the Lord has given to his people during the past few years, there appear still to be in some companies those who have pleasure in making trouble. Such troublemakers are not of those who are taken out for the name of the Lord. They are not of the temple company. There could be no trouble, discord and strife amongst the truly anointed ones, because those commissioned to do God's work today delight to do his will and hence are at all times in unity. From time to time reports are received to the effect that there is strife existing in certain companies. It is certain that selfishness is the moving cause for such strife and that the strifemakers are ambitious and are not of the temple company. Some of such may once have been admitted to the temple, but, if so, they could not remain there and at the same time be strifebreeders. Concerning such troublemakers once in line for the kingdom the Lord plainly states: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."—Matt. 13:41

²⁷ Troublemakers are offended at the Lord's manner of carrying on his work. If they were pleased with the Lord's work and pleased to have a part therein, they could never even countenance trouble. On the contrary, they insist on doing according to their own will and have no regard for the organization of the Lord or the instructions which the Lord gives through his organization, and therefore they are lawless and workers of iniquity. The angels of the Lord attending him at the temple, acting under the command of the Lord, quickly expel such troublemakers from the temple, and they are cast away.

²⁸ Let everyone who is inclined to murmur or complain against the Lord's organization, or the manner in which that organization carries on its work, beware of what shall befall him unless he quickly amends his ways. The Lord will not tolerate interference or an attempt to interfere with his work. If anyone desires to take a chance by seeking self-exaltation and the praise of men or by dominating the company and thus satisfying his own selfish desires or ambitions, let him take warning that he is certain to be cast away into everlasting darkness. No one will attempt to prevent him from taking a wrongful course, and therefore the troublemaker is responsible for his own destiny.

Those who desire to have the approval of the Lord will take heed to his warning, as set forth in his Word, and will avoid all strife and trouble and will work together in complete harmony with others of the elect people of the Lord. The ambitious, selfish, murmuring ones are described in the Scriptures in these words: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; . . . These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. . . . raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." (Jude 12, 16, 13) The fact that trouble exists in a company is proof that there are some amongst the members of that company who are not devoted to the Lord and are therefore not of the temple.

²⁹ All of the temple company, being at unity, do love every member of the temple organization and always seek the good of such, and they avoid doing anything that might work injury to any member of the body. Accusations of wrongdoing should never be made against a brother or member of a company unless the charge is well known to be true and the proof thereof clear, cogent and convincing. When an accusation is made, a copy of the charge should be furnished to the one against whom made and that one given full opportunity to let the truth be known. When charges are sent in to the headquarters of the Society, the presumption must be indulged that the charges made are true, because the presumption is that anyone consecrated to the Lord will tell the truth. This does not mean that the person charged is counted as guilty without being heard, but the reply of the Society would properly be made based upon the truth of the hypothetical case and, assuming that the charges are true, the wrong act condemned without condemning the person, and this would be done only to safeguard the general interest of the kingdom. For instance, the burning of the books or publications of the Society is always to be condemned, and surely no one who is devoted to the Lord would burn such books and literature. Likewise one devoted to the Lord would not charge another with burning or destroying books and literature unless the facts are well known and fully warrant such charge, and then the information should be given only that the Society may take the necessary steps to safeguard its publications. It would be entirely in harmony with righteousness, therefore, for the representative of the Society to condemn the act of destroying the literature the Lord has provided, assuming that the charge made is true, but this without condemning the individual. Love of the brethren must prevail, and consequently nothing should ever be done by the anointed for the purpose

of working injury to his brethren. The approval or disapproval of men is not material, but the interest of the Lord's organization is vitally material, and only those who look well to such kingdom interests should expect to receive approval. The anointed members of the temple will diligently avoid controversies with others and hence controversies amongst those who associate with them. If confronted with those who appear to be determined to cause trouble and dissension, then he who is against the ones causing trouble should act under the advice of the Lord's Word, which says, to wit: "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." (Ps. 39:1) Therefore avoid controversies.

³⁰ What should be done by a company when there are those amongst them who attempt to cause divisions? What attitude should the faithful ones take and manifest toward such troublemakers? The apostle Paul answers the question in these words: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—Rom. 16:17, 18.

³¹ When there are those who persist in making trouble and interfering with the orderly work of the Lord's organization, let the faithful ones withdraw themselves from such contentious ones and proceed in peace and with zeal to do the work which the Lord has given them to do. These should keep in mind at all times the commission which God has given the temple company, to wit, to proclaim his name and declare the day of his vengeance.

³² Reports to the Watch Tower Society show that there are sick ones; of which the following is named: "In our service organization there is one who is assigned to a position of responsibility in the service, who frequently charges other brethren of the company with wrongdoing, speaking evil of the brethren, which tends to do them injury and to cause dissension in the company. What is the status of such who speak evil against their brethren, and who apparently, at least, try to injure their brethren or cause trouble? and what should be our attitude toward such?"

³³ It appears that any who claim to be in the temple and who at the same time indulge in false charges against the brethren, or who speak evil of the brethren, that is, speech that has a tendency to do them injury in the eyes of others, such evil-speakers either are willfully and maliciously trying to injure others or are affected with some spiritual malady or sickness. If maliciously trying to do injury to the others and cause dissension, they should be rebuked, and, failing to reform by giving heed to such admonition, then they should be ignored altogether, as the apostle directs. If spiritually sick, and the opportunity be available to aid such sick ones, this should

be done, as pointed out by the scriptures which follow. Concerning those who are sick (spiritually) it is written: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—Jas. 5:13-16, 19, 20.

³⁴ When one in a company of God's anointed people indulges in evil-speaking against others, he has certainly erred from the truth and therefore transgresses or sins against the Lord and is in danger of eternal death. If the erring one seeks the help of the brethren, then "the elders", that is to say, the brethren who are mature in Christ, should get together with the erring one and pray over him and point out to him from the Scriptures the great privilege of having the joy of the Lord, which is pictured by anointing the head with oil. The Lord has graciously made such provision that the brethren may render much aid to the sick one and turn him away from the error of his way, and which may result in saving that erring one from destruction and also cover a multitude of sins.

³⁵ Let each one in the temple have always in mind that the Devil is attempting to destroy the "seed" of "the woman", to whom Christ has delivered his testimony, that is, God's remnant, and everyone truly of the temple will be on the alert to aid his brethren, and to defeat the Devil in his wicked purpose. The anointed of God are in a class all to themselves; and by erring in the way appointed for them such erring one is in danger of death from which there is no resurrection. All of the faithful, therefore, must see to it that nothing detrimental is done to another of the temple company, but, on the contrary, everything must be done to safeguard and help those of the temple. They are all one in Christ Jesus, and the love of Christ binds together all who are of his spirit. Love, which is the perfect expression of unselfishness, must be the motive for all action of one toward another who is of the temple company. The admonition of the apostle Paul written long ago is exactly along this line: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:10.

³⁶ Personalities must not be indulged in amongst the Lord's anointed. Partiality must not be shown toward any. (Jas. 2:2-4) No one in Christ can live unto himself, but he must live unto Christ the King, which in-

cludes all who are in Christ. "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. 5:15-17.

³⁷ This is the time for peace amongst the people of God, and the time of unity of action, in warfare, of God's people against the enemy. That means that there must be full and complete unity in action on the part of the anointed. The apostle uses a figure of speech to illustrate such solidarity or unity of action, that must be had and shown by the anointed: "Only let the lives you live be worthy of the [gospel] of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the [gospel]. Never for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God. For you have had the privilege granted you on behalf of Christ—not only to believe in him, but also to suffer on his behalf; maintaining, as you do, the same kind of conflict that you once saw in me and which you still hear that I am engaged in."—Phil. 1:27-30, *Weymouth*.

³⁸ The Lord's organization is not divided. There can be no dispute or confusion among those who are in Christ and therefore in the temple. Those who show a disposition to cause trouble or divisions, or who murmur and complain against the manner of doing the Lord's work, are certain to be cast away. Let everyone who believes himself to be in Christ follow peace and harmony with his brethren and henceforth avoid controversies amongst themselves and spurn trouble with others. God has placed the members in the body as it pleases him, and to each one he has assigned a duty to perform, and no one member of the body has the privilege of claiming the time and energy of another to consider disputes and troubles amongst those who claim to be serving God. If a misunderstanding arises between two or more, settle it amongst yourselves immediately, in harmony with the Scriptures. Troubles amongst the anointed company of God's people are matters that belong to the past, and not to the present. At the Columbus convention the entire assembly, by a standing vote, agreed to return to their respective places and henceforth avoid all disputes and trouble amongst themselves. Some have failed to keep that promise, but it is gratifying to note that complaints concerning company differences are far less than in times past. It is hoped that there will be no necessity for such complaints in the future.

Let all stand together and present a solid front against the enemy, devoting all energy and strength to magnifying the name of Jehovah and his kingdom. Such is the greatest privilege ever granted to creatures. A similar privilege will never again be given to men on the earth. Will you show your appreciation of this privilege? or will you insist on having what you claim to be your rights? Keep in mind that when you agreed to do the will of God you surrendered all your individual rights, and your sole duty is now to magnify the name of Jehovah as he has commanded.

³⁹ The anointed are now fully commissioned to lift high the banner of the kingdom and to declare to all within hearing that this is the time when Jehovah will vindicate his name, and that he will accomplish his great work; Jehovah through Christ Jesus will, within a short time, destroy the wicked and the workers of iniquity. All who will find security must take their stand firmly on the side of God and his King. This is not a religious movement, but it is a united course of action against religion and all parts of Satan's organization. For many centuries Jehovah has been preparing for this very hour, and his time has arrived to execute his vengeance against all those who oppose his kingdom. Anyone who will now maintain his integrity toward God must be wholly and completely devoted to the kingdom, because it is through the kingdom that Jehovah will vindicate his name. Now is the time when the love of Christ binds firmly and solidly together all of the anointed. That means that selfishness must not be found amongst them. The Lord has committed his kingdom interests to the anointed temple company, and of such he demands a full and complete fidelity in harmonious action to the advancing of the kingdom interests. Anyone who claims to be in Christ and who seeks to advance his own personal interests contrary to the kingdom interests is not in the temple, and therefore not of the elect servant. Those in the temple are blind to everything save the kingdom interests. "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" (Isa. 42:19) Are you one of God's chosen and anointed taken out of the world to be a witness for his holy name? If so, then see to it that you deport yourself as one worthy of the privilege of now being associated with Christ Jesus in his great vindication work.

COMPANIONS

⁴⁰ Everyone who is of the anointed temple company will now engage in the "strange work" of Jehovah to the vindication of his name. In the visible part of God's organization such are now in the van, marching against the enemy, exposing hypocrisy and the racketeers of religion. They are singing the praises of Jehovah and his kingdom. Their songs of praise denote full confidence in the Lord and that victory on the part of Christ the King is certain and is near.

The Bridegroom and the bride are together: "and the Spirit and the bride say, Come." Their song is reaching the ears of those who are of good will toward God and who desire righteousness. Such, hearing the song of praise, joyfully join the anointed and say, "Come."

The "great multitude" is working together with the "little flock" to the glory of Jehovah. Complete unity and harmony of such is shown by the Scriptures and the attending facts. That great multitude coming from all nations, kindreds, peoples and tongues now appear before the throne of God and together with the anointed and the angels of heaven continue to sing the praises of the Most High. (Rev. 7:9-12) The anointed and their companions are therefore united in action and together declare that the day of Jehovah's vindication and the deliverance of the ransomed obedient ones is here. Let no one who claims to love God now waste time and energy jeopardizing his eternal existence by quibbling over small and immaterial matters. That which is worth while is the kingdom of God under Christ. All things else are of small importance, not worthy of consideration. Let no one who is on the side of God and his King be in the least discouraged. Do with your might what you can do to the praise of Jehovah, well knowing that he requires no more. According to your faith be it unto you. If you stand firm and continue to joyfully perform your commission and duty, you cannot fail. The battle is not yours, but God's. Keep in mind always these facts: Jesus by his lifeblood has purchased the human race; Jehovah through Christ Jesus has taken out from amongst the purchased ones a select people for his name; the faithful servant class is now at unity and in the temple with the Lord and harmoniously working together; and the "other sheep", their companions, are before the throne. All must be in full harmony and action to the honor and glory of Jehovah. Christ Jesus, the great Executive of Jehovah, will soon sweep away all things that oppose the kingdom, and then shall follow that blessed time in which everything that breathes shall be praising the Most High.—Ps. 150:6.

QUESTIONS FOR STUDY

- ¶ 1. How is Jehovah's "strange work" related to his "strange act", as to time and manner of performance and as to purpose? Why has Jehovah, through his prophet, so often repeated the words 'And they shall know that I am Jehovah'?
- ¶ 2. What is the mission of *The Watchtower*? Account for its here again calling attention to the commission given to Jehovah's witnesses and the work in which they must engage.
- ¶ 3. How should God's anointed people regard the heavenly inheritance in relation to the condition precedent to their entering into eternal life with the Lord Jesus Christ?
- ¶ 4. By whom are the words of Isaiah 61:1,2 spoken? To whom do they apply? Why is it now so important to see the meaning and application of that divine commission?
- ¶ 5,6. Of what should God's real people now frequently remind themselves? Why will such retrospect be profitable?
- ¶ 7. In brief, what is Jehovah's purpose concerning the vindication of his word and name? Explain the situation calling for such vindication, and why he has employed a long period of time for that purpose. Why is the proclamation of his name now so urgent?
- ¶ 8,9. Why is the having a part in God's work now seen to be so great a privilege?
- ¶ 10-12. Point out the pivotal truth and the key doctrine, and the reason why they are of primary importance. Explain the doctrine of the ransom, and its relation to the vindication of Jehovah's name.
- ¶ 13,14. For whom was the ransom made available? and to whom does it result beneficially?
- ¶ 15. How and when was the ransom price provided, and the benefit thereof made available? What was the purpose of such purchase?
- ¶ 16. How do outstanding facts in Jehovah's dealings with faithful men further prove that vindication of his name is of primary importance?
- ¶ 17. Account for the prevalent general teaching that "saving souls" is the chief purpose of the Most High. What was the purpose of the cleansing of the temple upon the coming of the Lord Jesus?
- ¶ 18. Explain the work in progress from Pentecost forward to the second coming of Christ Jesus. That during the Elijah period.
- ¶ 19. What took place at the coming of Christ Jesus to the temple? What was the work done among the Lord's people prior to the temple judgment? The purpose of that work? The result of that judgment?
- ¶ 20-22. Whom did the Lord gather to the temple? For what purpose?
- ¶ 23. Point out the importance of the present hour, in connection with Isaiah 43:9-12 and 28:21.
- ¶ 24,25. Referring to Obadiah 1: Rise up against whom in battle? How? and why?
- ¶ 26-28. Account for the existence of strife in some of the companies of God's people. At what are the troublemakers offended, and why? What do the Scriptures show to be the certain outcome of ambition, selfishness and murmuring within the companies of the Lord's people?
- ¶ 29. What is the attitude of those truly of the temple company toward one another of that organization? If accusation is made against a member of a company, how should it be regarded? and why thus? If the charges seem true, what is the proper procedure, and why?
- ¶ 30,31. What is the proper course and attitude when there are those who attempt to cause division in a company?
- ¶ 32-34. What instruction do the Scriptures provide for dealing with a situation such as that described here in paragraph 32?
- ¶ 35,36. What important fact should each one in the temple have always in mind? How will a realization and appreciation of this fact affect one's attitude and conduct toward the brethren? What do the Scriptures say in regard to indulging in personalities and partiality?
- ¶ 37,38. Apply Philipians 1:27-30. Why is a due appreciation of their relationship and their present privilege and responsibility now so important to all who are of the anointed company of God's people?
- ¶ 39. What are the anointed now commissioned to do? How does the present situation call for individual and united action on the part of all who will maintain their integrity toward God?
- ¶ 40,41. What is the evidence that the activities foretold at Revelation 22:17 and 7:9-12 are now in progress and attended with Jehovah's blessing? How should each one now proceed who claims to love God, and with what assurance? These should now keep in mind what important facts?

*Oh love Jehovah, all ye his saints: Jehovah preserveth the faithful, and plentifully rewardeth him that dealeth proudly.
Be strong, and let your heart take courage, all ye
that hope in Jehovah.—Psalm 31:23,24, A.V.*

REDEEMER AND KING

THE REVELATION, at chapter five thereof, now here considered, is a vision of the Redeemer and King in the temple beginning the unfolding of God's purposes to his faithful ones on earth. After the year 1918 (A.D.) these begin the work which was foreshadowed by the work performed in old time by the prophet Elisha, namely, to advertise God's King and his kingdom, to sing the praises of Jehovah and his enthroned King, which song of praise is later taken up by others and continues until it fills the whole earth. Acquaint yourself with the record by reading chapter five of The Revelation.

The vision shows Jehovah seated upon his throne, and at his right hand a book written within and on the back thereof and sealed completely, which is represented by the seven seals of the book. It was after 1918 that those devoted to the Lord began to realize that the prophecies, and particularly The Revelation, must yet be correctly understood; that although there had been many honest efforts to unravel the mysteries thereof, these efforts had not succeeded, manifestly because it was not the Lord's due time. The faithful began to see that no prophecy of God is of private interpretation.—2 Pet. 1:20.

The "right hand" of Jehovah must make it understandable in God's own due time. At Daniel 12:4, 9 it had been written: "Shut up the words, and seal the book, even to the time of the end"; thereby meaning that the prophecies could not be understood prior to God's due time.

While Jehovah is seated upon his throne one of his mighty angels appears and with a loud voice inquires: "Who is worthy to open the book, and to loose the seals thereof?" (Vs. 2) It is not at all necessary to understand that the angel here mentioned is some human agency, or even a personification of what had been written in God's law through Moses. Surely the holy angels of Jehovah God, who are under the command of Christ Jesus and accompany him at his temple as his deputies, are clothed with power to put questions in the minds of those on earth who are devoted to God. It is not necessary for us to know just how this is done, but there cannot be any question about the power of the deputies of the Lord. Even men can suggest thoughts to other men by conditions or circumstances. Surely deputies of the Lord have much more power. Many of the church, particularly those pictured in the condition of the church at Laodicea, as described at chapter three, verses 14 to 19, looked for what they called "the seventh messenger", believing him to be a man, to interpret prophecy, particularly the prophecy of Ezekiel and that of The Revelation; and when this did not materialize, many of them said: 'No one can make the meaning clear, because the Lord had given *all* his truth to his people prior to 1917.' Then a number thereof became offended at the Lord's way of doing his work and they fell away.

The divine record shows that no one in heaven or earth was able to open the little book at the right hand of Jehovah until the due time. This is proof that "the book" in the vision did not and does not mean literally the printed Bible, but that it does mean God's purposes which he does not permit anyone to look into until his own due time. Some of these things must wait until God's Messenger came to the temple (Mal. 3:1), and then the "lightnings" of Jehovah alone disclosed them.

As he beheld this tableau, John says, "I wept much, because no man was found worthy to open and to read the book." John here pictured God's people on earth, the "remnant". When the World War ceased in 1918, God's earthly organization seemed to be about done, so far as its work on earth was concerned. It was disrupted and those having to do with it were restrained of liberty and opportunity of service. Many wondered and asked, "What now?" There were some who were actually and really weeping. *There* was a period of time in which the church was stunned and waiting. Then the Lord disclosed to his people that his church on earth had been doing a work which he had caused to be foreshadowed by the prophet Elijah; that this work was now done and must be followed by another, which was pictured by his prophet Elisha. Faithful ones in the Lord's organization discerned this. They saw the going of Elijah and the mantle of Elijah fall upon Elisha, in fulfillment of the record at 2 Kings 2:1-15, and so they passed the truth on to others for their encouragement and in substance said to each other: 'Weep not, there is much yet to be done. Do not be sorrowful, for the joy of the Lord is your strength.'—Neh. 8:10. (See *The Watchtower* 1924, page 104.)

On September 1, 1919, a convention of the Lord's people opened at Cedar Point, Ohio. It was at that convention that the distinction between the Elijah and the Elisha work of the church was seen and announced. It was at a convention at the same place in 1922 when, at the climax of the speech on "The Kingdom", the picture of the "Lion of the tribe of Juda", God's anointed King, was unveiled and when a multitude of his followers shouted for joy in response to the announced slogan: "Advertise the King and the Kingdom." According to The Revelation, John heard the elder say: "Weep not, behold: the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book." (Vs. 5) The Lord directs the course of his people and brings about conditions that induce them to take a certain action. Surely the angels of the Lord were present at that convention and, although invisible to all human eyes, had the power to direct the course of the convention that it might carry out the purpose of Jehovah. Later the attention of God's people was by *The Watchtower* of October 1, 1923, page 293, called to the fact that the "oil" possessed

by the wise "virgins" in the parable is a symbol of joy and gladness. The weeping of the Lord's devoted people had ceased, and they began to rejoice because God had shown them his favor and that there was much yet to do to his name's honor and glory.

In God's due time and by his grace attention was called to the fact, as symbolically foretold at Revelation 12: 1-9, that The Nation or Kingdom, God's kingdom under Christ, is born; that there had been war in heaven and Satan had been cast out; that the Lord had committed to his people a witness to be delivered; that the Lord had come to his temple for judgment; that the "robe of righteousness" spoken of at Isaiah 61: 10 is provided for God's people and is evidence that God has taken out a people for his name and approved them, and that now a great witness must be given to show forth his praises. The Lord used *The Watchtower* to announce these truths. Doubtless he used his invisible deputies to have much to do with it. This is not what some may regard as "spiritism", by any means; but it does mean that God in his own good way can direct his people without any audible communication with them. Those who have seen and appreciated these great truths from the Lord have rejoiced, while those who have not discerned the difference between the Elijah and the Elisha work of the

church, and the other blessed truths revealed in connection therewith, continue to complain, and many have entirely gone into outer darkness. The faithful "weep not", but rejoice.

It is the Lord Jesus Christ, "the Lion of the tribe of Juda," that opens the seals, that is to say, through whom God reveals his purposes. The fact that there were seven seals to be broken one after another shows the gradual unfolding of the purposes of Jehovah to his temple class as set forth in his Word. Christ Jesus is the Just One, and therefore called the Lion of the tribe of Juda. He is the chief one giving praise to Jehovah's name, therefore is of "Judah", which name means "praise of Jehovah". He is "the Root of David" because he makes the royal family grow into the Kingdom and he is the inheritor of the "everlasting covenant . . . , even the sure mercies of David". (Isa. 55: 3; 11: 10) The breaking of the seven seals entails upon the one so doing the carrying out of that which is exposed to view. Christ the King is doing this by causing a great witness to be given in the earth to the name of Jehovah God. To Christ has been committed the work of this testimony, and he in turn has committed a part thereof to the remnant and they are privileged to join him in this glorious work.—Rev. 12: 17.

S I G N S

JEHOVAH GOD directed his prophet Ezekiel to make a sign, or go through certain movements making a sign-picture, to call attention further to the purposes of Jehovah. "Therefore, thou son of man [foreshadowing the 'faithful servant' class], prepare thee stuff for removing [for exile (*R.V.*, margin)], and remove by day in their sight; and thou shalt remove from thy place to another place in their sight; it may be they will consider, though they be a rebellious house. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight; thou shalt cover thy face, that thou see not the ground; for I have set thee for a sign unto the house of Israel. And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight."—Ezek. 12: 3-7.

This scripture shows that Ezekiel was commanded to act and did act out a silent moving picture to convey a message. Moving pictures are thought to be a modern thing; but Jehovah made them centuries ago, and they now convey a far greater meaning to his anointed than any pictures made by men. The facts,

now well known at this day, and which clearly appear to fit the prophetic picture made by Ezekiel, are these: With the coming of the World War there was much activity in preaching the gospel, but which went unheeded by "Christendom"; and restraint began to be put upon those who preached the gospel. This restraint increased, until in 1918 the church as a whole was led away into exile, and the witness work in which the people of God were engaged was practically stopped. Many of Jehovah's witnesses were confined behind prison walls. The Society's headquarters at Brooklyn were dismantled, the property was sold, and what little was left was removed to another place; and this was done in the sight of all the people. Many of the publications concerning the truth were seized by "Christendom's" officials and, together with the original plates for making the same, were destroyed. All this was done at the instance of Satan's organization.

These facts help to emphasize the rule of the Lord, which reads: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." (Rev. 13: 10) The moving picture made by Ezekiel was directed by Jehovah; and the carrying away of God's covenant people into exile, and the stopping of the work in 1918, was by the permission of Jehovah to serve his own good purposes, even though it was done by the wicked ones of

"Christendom". Such was a moving picture and was made by Jehovah to serve notice.

Ezekiel did as he was commanded, and the rebellious ones said to him: "What doest thou?" They were giving heed to his actions to know what they meant. Jehovah instructed Ezekiel what to say in response to their questions: "And in the morning came the word of the Lord unto me, saying, Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? Say thou unto them, Thus saith the Lord God, This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove, and go into captivity."—Ezek. 12: 8-11.

Jehovah directed Ezekiel to perform certain acts making the moving picture and then, in response to the question of those who saw, to explain its meaning. He told them that he was a sign unto them and that what he did foreshadowed what would come to them and which did come upon Jerusalem thereafter. That which is related in verses twelve to fourteen was fulfilled literally in Jerusalem, when the "prince", or ruler or king, escaped through the wall and was taken prisoner on the outside, and his eyes were put out.—2 Ki. 25: 1-7; 2 Chron. 36: 11-21; Jer. 39: 1-7.

God permitted the Devil's crowd to make a picture with his people during the war, which prophetically speaks to them as a witness against them. The experiences of God's "servant" class in 1918 were a sign as to what shall befall "Christendom" at the hands of Jehovah in his due time. They had not received notice at the time as to its meaning, but they began to receive notice shortly thereafter, to wit, in 1919 and 1920. About that time full-page advertisements were inserted in the large daily papers, announcing a public lecture and stating furthermore: "Come and hear why [Jehovah's witnesses] were sentenced to eighty years' imprisonment, and what the preachers had to do with it." The audiences responding to such invitation, and attending the public lectures, were told that the leaders in "Christendom" had caused the imprisonment of Jehovah's witnesses and the stopping of their work, and that this was done at the instance particularly of the preachers who represented and did then represent the Devil. Furthermore they were told, by word of mouth and by wide circulation of the printed message, that a great calamity shall befall "Christendom", and particularly the clergy and the principal of their flock who are ruling the earth.

God's "servant" class were restrained of their liberty and their work was stopped in 1918 and 1919, because of their faithfulness to Jehovah and to his cause. The leaders in "Christendom" were responsible therefor; and such were rebellious acts against Jehovah, because the only "offense" that his servants had committed was that of preaching the gospel of his kingdom, and of declaring that the World War was

evidence that the kingdom was at hand and that his kingdom is the only means whereby peace could be established. The clergy and other leaders in "Christendom" thus added insult to Jehovah by maltreating his witnesses without a cause; and God has announced his rule to be: "Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double."—Rev. 18: 6.

As Jehovah served notice upon the rebellious house of Israel by causing Ezekiel to make a moving picture and then to declare its meaning, even so he is serving notice upon "Christendom", first, by permitting the imprisonment of the witnesses and the stopping of all their work, and then by sending them with his message to the peoples of "Christendom", informing them that "Christendom" shall be recompensed for all her iniquities and shall fall. This he does that the people may know that he is the great God and that they cannot for ever follow the Devil with impunity. "And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries."—Ezek. 12: 15.

The destruction that shall come upon "Christendom" at Armageddon will be the greatest that has ever affected the world. Jehovah is also now causing notice to be served, that in that trouble there shall be a class of people spared and brought through and made the recipients of his favor; and this he caused Ezekiel to foreshadow in these words: "But I will leave a few men of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the [nations] whither they come; and they shall know that I am the Lord." (Ezek. 12: 16) Thus God declares that he will do this in order that 'some flesh may be saved'. This is further proof that "millions now living will never die". Such now receive some knowledge of the truth by and through the message of Jehovah that is brought to them by the "servant" class in going from house to house with books, and by other means. Those who hear shall declare the message to others outside of "Christendom", 'and they shall know that Jehovah is God.' The destruction of "Christendom", and the bringing through the trouble of those millions who thereafter live, will be a vindication of God's great name. Satan, by and through his organization, has for centuries brought reproach upon the name of God; and the vindication of his holy name must now be had, that all may know that life and blessings proceed from Jehovah, and that he gives life to those who delight themselves in his righteous laws.

Jehovah caused Ezekiel to further serve notice upon the Israelites of what was coming to them, and this Ezekiel did by the manner of taking his nourishment. He performed the act of eating his bread and drinking his water with fear and trembling and carefulness. This was a part of the moving picture foretelling that

Jerusalem should come to a like condition: "Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; and say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. And the cities that are inhabited shall be laid waste, and the land shall be desolate, and ye shall know that I am the Lord." (Ezek. 12:18-20) This part of the prophecy was also literally fulfilled by the Israelites, and fore-shadows what shall come upon "Christendom".

In 1918 and 1919 Jehovah's devoted people on earth did the very thing here; to wit, they partook of their food and drink with trembling and with much care. There was a great restriction of food upon all people, but in addition to that there was great restraint placed upon the people of Jehovah; and now, years after the World War and the months of false prosperity that followed, this prophecy is beginning to have its fulfillment in "Christendom". The people are

beginning to know what a shortage of food really means and, seeing other threatening things coming upon the world, they eat their food with fear and trembling and are in great distress. This distress will continue to grow worse.

It cannot be truthfully said that Jehovah God is sending these distresses upon the people, as a general punishment; but God is permitting it, in this, that he does not hinder it. Satan is the one responsible for the sufferings and calamities that befall the people; and he causes his clergymen to tell the people that these calamities come upon them from God, because of their unfaithfulness to "Christendom's" church organization. Such is Satan's scheme to turn the people away from the true God, to the end that Satan may have them all on his side at Armageddon. It must be remembered that God gives his promise to preserve and protect those who love and seek him and who seek righteousness and meekness. (Ps. 41:1, 2; Zeph. 2:1-3; Ps. 145:20) There are many who refuse to be led by Satan and his agents, but who, on the contrary, turn to Jehovah; and these are the ones who are to be taken through the time of trouble.

LETTERS

RESOLUTION

DEAR BROTHER RUTHERFORD:

The Calgary company of Jehovah's witnesses adopted the following resolution at a meeting on Sunday, January 16, at which Brother Ferguson was present. A copy of this resolution has been sent to the Toronto office, and I have been instructed by the company to also send you personally a copy of this resolution together with our very good wishes.

The resolution adopted by the company publishers at Calgary is as follows:

1. That we are in full harmony with the Watchtower Bible and Tract Society and recognize it as the Lord's channel for feeding his people and directing his work now in the earth.

2. That we will forget and forgive any past difficulties and all selfishness and personalities, unitedly, and standing shoulder to shoulder with the Lord's service, following instructions and obeying the arrangements the Lord has made for his people.

3. That henceforth each one will do his utmost to advance the kingdom interests committed to our care and use to the best of our ability by the equipment Jehovah has provided.

4. That we will strive to promote peace and brotherly kindness amongst ourselves, praying for the peace and unity of Zion in harmony with a similar resolution adopted and passed at Columbus, Ohio.

May the Lord bless you and give you strength to carry on his work in the earth as long as it may be necessary.

Your coworkers in His name.

CALGARY COMPANY OF JEHOVAH'S WITNESSES,
Per C. G. OBEE, Secretary.

"NOW OR NEVER"

DEAR FRIENDS:

I wish to unreservedly enlist in the Lord's army, and the front ranks will suit me fine; therefore please send me blanks to be filled in as a pioneer.

I am joyfully taking this step and enlisting for life.

I have been a very careless class worker for years, but the article "The Kingdom Interests" brought me to my senses. If there is any stone the Lord has left unturned, towards awakening his people, I do not know what it could be. It is a case of "now or never".

The Lord's bugle is calling. What a thrilling sound! "Here am I; send me."—Isa. 6:8.

Yours on the Lord's side,

FLORA MAY JOHNSON, Missouri.

NEED FOR UNYIELDING DETERMINATION

DEAR BROTHER RUTHERFORD:

Again I am pleased to report the attendance at the Bethel study here in Toronto. This was 17, 17, 15, 15, and 17, respectively, during the month of January.

The *Watchtower* on "Kingdom Interests" was first considered in this month, and our hearts were made glad as our relationship toward the Lord and each other was so clearly shown. All realize that this *Watchtower* could be studied over and over again with profit, for unless we have a proper understanding and appreciation of these matters we cannot enjoy the Lord's approval.

Then followed a consideration of the "Jeremiah" articles. These showed most eloquently the need for an unyielding determination on the part of every one of the Lord's people to go forward in the fight against the Devil's organization.

We again assure you that we sincerely appreciate Jehovah's rich provision for us and also the encouragement and assistance we receive by reason of your bold and courageous stand for Him. With warm love, I am

Yours in Jehovah's service,

F. C. WAINWRIGHT.

THANK GOD FOR SUCH A PRIVILEGE

DEAR BROTHER RUTHERFORD:

In 1928 I bought four of your books, not realizing that the information in those books would make my life one of unlimited happiness. Have read booklet after booklet and listened to all your sermons or lectures over the radio; in fact, was late to church every Sunday morning because I enjoyed your talk so much, different from the formality I had always seen in church.

About three months ago I started to the meetings of Jehovah's witnesses. Would not miss one under any circumstances. Am out in the witness work, and am praying every hour for God to hold me fast, that nothing on earth can turn me aside. The Truth is too beautiful for me to express in words; I just feel it, as you do. I thank God for sending such a man to this world as you, and I am going to stay right with you until the fight is finished, and thank God for such a privilege.

Am sending my subscription for one year for *The Watchtower*. Hope I may have this real soon, as I need them.

Sincerely,

MRS. ESTELLA BILLINGTON, Nebraska.