



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."
- Ezekiel 35:15.

VOL. LX

SEMIMONTHLY

No. 8

APRIL 15, 1939

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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, N.Y., U.S.A.

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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 obedient ones of 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 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 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 the people of good will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

CONVENTION

It seems appropriate that Jehovah's witnesses and companions should assemble in convention somewhere in the East. For this purpose New York City has been selected. Time: June 23-25, inclusive. The first two days of the convention will be held at the Manhattan Center. Sunday, the 25th, all meetings, including the public meeting, will be at Madison Square Garden. It will be difficult for Jehovah's witnesses in the far-away part of the United States to attend, and, if possible, another convention will be arranged farther west for some other time. Appropriate notice will be given in due season.

"FASCISM OR FREEDOM"

In a world threatened by the totalitarian monstrosity and blinded to the rightful theocratic government, this new booklet, *Fascism or Freedom*, appears as most timely information for all people of good will. Under a forceful cover illustration the 64 pages of this booklet set forth the nationally broadcast speech by Judge Rutherford at his last public appearance in New York city, together with a masterly article on "Theocracy". You may obtain your personal copy on remittance of a contribution of 5c.

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

FOREIGN OFFICES

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Canadian 40 Irwin Avenue, Toronto 5, Ontario, Canada
Australasian 7 Beresford Road, Strathfield, N. S. W., Australia
South African Boston House, Cape Town, South Africa
Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

"NEW HEAVENS" TESTIMONY PERIOD

The "New Heavens" Testimony Period covers all April, the final month of the current "Watchtower" campaign. A special feature of this period is the release to the public of the booklet *Fascism or Freedom*. The details regarding the extensive worldwide campaign therewith now appear in the regular service paper *Informant*, to guide you in your plans for as large a part as possible in the special activities of this period. All persons not already in active co-operation with the service organization but who are interested in the proclamation of the kingdom of the heavens are invited to write the Watch Tower for information about the local company organization of Jehovah's witnesses.

"WATCHTOWER" STUDIES

Week of May 21: "Drama of Vindication" (Part 6),
¶ 1-26 inclusive, *The Watchtower* April 15, 1939.
Week of May 28: "Drama of Vindication" (Part 6),
¶ 27-52 inclusive, *The Watchtower* April 15, 1939.

"WATCHTOWER" BINDER

The improvements in make-up of *The Watchtower*, beginning January, 1939, necessitate a new binder for those who desire to
(Continued on page 127)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LX

APRIL 15, 1939

No. 8

DRAMA OF VINDICATION

PART 6

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine."—Ex. 19:5.

JEHOVAH'S name stands for everything that is righteous. His name could not be vindicated if he would approve anything that is unrighteous. The eyes of Jehovah are pure, and he cannot look upon lawlessness. (Hab. 1:13) Willful disobedience of his commandments is iniquity or lawlessness. The creature that receives God's approval must be obedient. That unchangeable rule applies to all of his creatures. When God made a covenant with Israel he emphasized the necessity for full and complete obedience. Israel, in the covenant of faithfulness, pictured the spiritual Israelites in the covenant for the kingdom. Those chosen of God to be associated in heaven with his beloved Son are a peculiar people, and their approval must be preceded by full obedience to the Lord. The words, therefore, uttered by Jehovah to natural Israel apply with even greater force to spiritual Israel, to wit: "If ye will obey my voice indeed [that is, emphatically, to a certainty, wholly or completely], and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." There is nothing in the earth to which man has an inherent right as against God. Everything that man receives is by God's favor. That is particularly true with reference to those in the covenant with Jehovah. It is Jehovah's purpose that He is carrying forward, not man's purpose. What God has purposed, that he will do, and no creature will be permitted to pursue his own selfish course contrary to God's purpose and at the same time receive God's approval. In due time everything that willfully takes a course contrary to God's will shall be destroyed. Repeatedly the Word of God emphasizes the absolute necessity for the creature to be obedient to God the Creator. There could be no exception to that divine rule, and there is none.

* Jehovah's unchangeable rule requiring obedience was emphasized in the prophetic drama of vindication which Jehovah caused to be played by his covenant people Israel under the command of Joshua.

The same rule is emphasized in the fulfillment of the drama, which God reveals to his people who are now under the command of the Greater Joshua, Christ Jesus. Jehovah had just performed two great miracles: one, the bringing of the Israelites across the swollen waters of the Jordan, and the other, the miraculous overthrow of Jericho; and by these miracles he had fully demonstrated to Israel his own supremacy. Why should any Israelite, while those two miraculous things were fresh in mind, dare take a course contrary to the commandment of the Most High? Joshua had uttered the commandment, but that was the commandment of Jehovah, and the Israelites had no reason to doubt that fact.

* The avaricious man has an inordinate desire for material gain, either of money or of fame or honor for himself. Achan, of the tribe of Judah, was that kind of person. The facts show that there have been persons in line for the kingdom of heaven and who have fallen by reason of their inordinate desire for personal gain. That part of the prophetic drama here considered shows that very thing, and it was recorded and is now made clear for the aid and benefit of those who have agreed to do the will of God and who would avoid pitfalls and walk in the way that Jehovah has pointed out: "But the children of Israel committed a trespass in the accursed thing; for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel."—Josh. 7:1.

* In reality only one man of the tribe of Judah committed that trespass, but God here shows that he deals with his people collectively as an organization and that willful wrongdoing in any part thereof will not be overlooked and left unnoticed or unpunished. To permit a wrongful act to go unnoticed would put in danger the entire organization and bring reproach upon Jehovah's name.

* The "accursed thing" at that time was Jericho, and at the present time it is the religious organi-

zation and allies called "Christendom". The thing is accursed because doomed for complete destruction by Jehovah's Executive Officer, and to be destroyed for the reason that the thing is an abomination in the sight of God and a reproach to his holy name. Achan, in violation of the expressed command given by Joshua, had greedily taken away from Jericho some things that his avaricious heart desired. The manner of his taking such things is described in verses twenty and twenty-one of the seventh chapter of the book of Joshua. "Achan" means "trouble", and those who follow in his course always get into trouble. Mention is made of the incident in another place in the Bible, where he is called "Achar", meaning "troublesome". "And the sons of Carmi: Achar, the troubler of Israel, who transgressed in the thing accursed." (1 Chron. 2:7) That Achan, or Achar, therefore, pictures those spirit-begotten ones in line for the kingdom and who become unfaithful and who bring trouble upon Jehovah's organization. This part of the prophetic drama occurred immediately following the siege of Jericho, and applies in the fulfillment after 1931, and more particularly after 1933, after which the march around the antitypical Jericho had begun. Those unfaithful ones in the Lord's organization become troublesome or serious trouble-makers within the visible organization of the Lord; and which, if left unchecked, would cause difficulties in the organization, leading to disaster; and therefore Jehovah brings the same to light and into the open that all the people may see and profit by what is done. Appropriate here are the words: "Some men's sins are open beforehand, going before to judgment; and some men they [their sins] follow after." (1 Tim. 5:24) Note, then, that "the anger of the Lord was kindled against the children of Israel", that is, against the entire typical organization, and which organization now must be purged and cleansed. As a whole the Israelites were entirely ignorant of the offense committed by Achan, and of the offender who had committed it, and they were in need of having the Lord lay bare the trouble before them. The offender was not ignorant of his offense, but only by taking action before the entire congregation, that is, publicly, could the Israelites who were innocent prove themselves guiltless and entirely out of sympathy with the offense and the offender by taking their positive and uncompromising stand on the side of Jehovah.

* The Lord maneuvered the entire matter to bring it clearly before the people, and in this he directed the course of Joshua: "And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai."—Josh. 7:2.

* Jericho was then in ruins, and Joshua sent men to Ai (the name meaning *a ruin* or *heap of ruins*), which was afterwards destroyed. Look now to the fulfillment of this part of the prophetic drama, and the action taken by Joshua against Ai pictures the activities of the remnant of Jehovah's witnesses from and after A.D. 1933 against Satan's organization, particularly the religionists on the earth. Some serious details are shown which are not set out in relation to the siege and destruction of Jericho. Joshua sent men as spies to get a close-up view of Ai, foretelling Christ Jesus would send his men to get a closer view of the Devil's visible organization, that it might be more particularly exposed by his faithful servants. After 1933 the profound exposure of the Devil's chief earthly instrument took place, which gave Jehovah's witnesses an additional close-up view of that wicked organization. On April 23, 1933, the speech was broadcast on the subject "Effect of Holy Year on Peace and Prosperity", disclosing the close alliance and association of the Roman Catholic Hierarchy with the political and commercial elements that misrule the nations; and that forced the Hierarchy into the open and exposed them as being against Jehovah and his Kingdom. The facts brought forth in 1935 by the Lord's direction clearly disclosed that the Roman Catholic Hierarchy constitute the modern-day Philistines, fighting against the modern Samson, God's anointed people on the earth. Some walking with the Lord's organization did not view that revealed truth in the proper light. Joshua 7:3: "And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few." It appears from the record (Josh. 8:25) that the population of Ai was about 12,000, which was a small number compared to Joshua's army. Correspondingly, the Roman Catholic Hierarchy is made up of a comparatively small number amongst all the religionists under Satan's command. Jericho having fallen so easily because of Jehovah's miraculous act, the men sent to spy out that land came to the conclusion that no great effort needed to be put forth by the Israelites against Ai, and that the real work on their part would be after the Lord had destroyed that city in battle, and that therefore only a small number of fighting men needed to be sent up to Ai, and they so advocated before Joshua.

* In the fulfillment of this part of the picture some self-constituted "wiseacres", who appeared to be in line for the kingdom of God, manifested themselves and produced arguments to support their position. It was in the summer of 1935 that the Lord revealed to his people that the "great multi-

tude" (Rev. 7:9-17) is an earthly class and constitutes his "other sheep" (John 10:16), which he would gather unto himself before Armageddon, and that it was the obligation and duty as well as the great privilege of the remnant to carry the message to the people of good will before Armageddon, that they might seek refuge, because after Armageddon would be too late for them to be gathered and for the remnant to do this work. But, contrary to this revelation from the Lord, there quickly came forward some self-constituted "wise ones" who persuaded themselves and some others that 'the real big work would come after Armageddon', which work they, the said "wise ones", would do, and the said "wise ones" would appear particularly in the lime-light as great ones, and greatly to their advantage. Proclaiming the kingdom message in the midst of "Christendom" is not merely for the purpose of warning "Christendom" of her impending disaster, but also for the purpose of enabling those people of good will who might be in "Christendom" to hear the joyful trumpet sound and to take warning and flee to the Lord's organization for protection. These great truths the Lord put before his people in 1935, but the aforementioned "wiseacres", like those who reported to Joshua, said, in substance: 'Even if the "great multitude" is to be an earthly class, which is very doubtful, the present is not the time to go after them and gather them; the work of gathering the "great multitude" will follow Armageddon, and then we (the wise ones) will do that big work; and hence any special effort put forth now would be quite premature. Wait for the Lord to do his part, which must be confined to the spiritual class; don't put forth such a great effort now to get everybody into the field and make them all work hard unnecessarily, because there are only a few now to be gathered in, if any at all. There is no occasion to make all the remnant get busy now in behalf of the "great multitude", which can be gathered only after Armageddon. Where is the "great multitude", anyhow? We don't see them.' Such was the substance of the argument of those that thought themselves important and would-be leaders of God's organization; and so they went about amongst the Lord's people in 1935 preaching such unscriptural doctrines or theories of "a big work after Armageddon", and a few silly ones gave heed and followed them.

* It appears that Joshua must have yielded to the argument of these men sent to spy out the land: "So there went up thither of the people about three thousand men; and they fled before the men of Ai." (Josh. 7:4) Disaster followed that assault, and the Israelites were compelled to run away after the men of Ai chased them. Mark now some of the facts

that came to pass in fulfillment. The aforequoted unscriptural and unsound argument was put forth vigorously in some parts of the earth, and for a time the field work, particularly in Canada, lagged behind and many became indifferent. The effect was to weaken the faith of some and cause them to lag back or flee before the enemy. It is always true, where one is weak in faith he fails to make a vigorous assault in carrying out Jehovah's commandments. Those weak ones, who had been directed to go up to modern Ai with the kingdom message, lagged back in giving the testimony, and some became altogether inactive and opposed the kingdom message and used the aforementioned "wiseacres'" argument to justify themselves. The result was that they laid off from the assault upon the Hierarchy and had nothing more to do with the work in behalf of the "great multitude", because, said they, that work must wait until the Lord does his great work at Armageddon. "And the men of Ai smote of them about thirty and six men; for they chased them from before the gate even unto Shebarim, and smote them in the going down; wherefore the hearts of the people melted, and became as water."—Josh. 7:5.

¹⁰ The defeat of these men who attacked Ai took all the courage out of the Israelites that had remained in camp. Likewise those who did retire from the witness work in 1935 or thereabouts were smitten by the enemy and put completely out of action and had no faith or courage to go on. The effect of those "wise ones" was to weaken others of the Lord's organization. Even of those who were anxious to proceed with the work some were held back by reason of the wrongful action.

¹¹ When Joshua learned what had come to pass at Ai, he was greatly distressed: "And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads." (Josh. 7:6) The distress of Joshua well pictured the grief of those keenly interested in the progress of the kingdom interests, which grief was because of the wrongful acts of the so-called "wise ones". Upon some the Lord has put more responsibility in connection with this work, and because of the responsibility great would be the grief resulting from any apparent failure of the Lord's work. In his distress Joshua cried unto the Lord: "And Joshua said, Alas! O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us [in the end, for some cause] into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan!"—Josh. 7:7.

¹² The words of this part of the text could not be construed to mean that Joshua was charging Jeho-

vah with infidelity, nor that he was charging that Jehovah had brought them there to be destroyed by the Canaanites. God had miraculously brought the Israelites over the Jordan, and by a great miracle had given them the victory over Jericho, and now conditions seemed to be exactly changed, and in the face of this disaster it was time for Joshua to ask what had come to pass that had caused the great change of the Lord toward them. He reasoned that it would have been better not to come over the Jordan and begin a conquest in Canaan than, having begun, to have the result to be so disgraceful shortly after beginning. He was greatly grieved for the name of Jehovah, and therefore Joshua humbled himself and begged the Lord to show him the reason why. In the fulfillment of this part of the drama the development aforementioned caused those wholly devoted to God to turn to him to seek a reason for the deflection and opposition, with a keen desire to learn whether this had come to pass because of some gross mistake or error, and whether they had been presumptuous in beginning the work concerning the "great multitude" before Armageddon. Many of the Lord's people will recall the facts fulfilling this identical part. In his grief Joshua continued before the Lord: "O Lord, what shall I say, when Israel turneth their backs before their enemies?"—Josh. 7:8.

¹³ For the men of Israel to turn tail and run from the enemy, after God had shown them such marvelous favor, was proof that they were faithless and wholly unworthy to be entrusted with any work of importance, and that was greatly humiliating to Joshua. The loss of the thirty-six men that were killed by the enemy was not so important, and had they died with their faces to the enemy it would not have been a reproach. Fleeing under the circumstances tended to demoralize the entire camp, and the situation prostrated Joshua. Likewise in the fulfillment, for one occupying a responsible position in the Lord's organization to assume that the "great multitude" would not be gathered until after Armageddon, and that the Lord had permitted the announcement and the beginning of the work of gathering the "great multitude" contrary to His will, would have a tendency to work disaster upon his people; and hence the situation demanded an investigation and drastic treatment, that the anointed people of God might see clearly the cause of the trouble and what would be the proper course for them to take.

¹⁴ Because of this distressing condition and the effect it would have upon the camp, Joshua continued before the Lord: "For the Canaanites, and all the inhabitants of the land, shall hear of it, and shall environ us round, and cut off our name from

the earth; and what wilt thou do unto thy great name?"—Josh. 7:9.

¹⁵ The Israelites under the command of Joshua were the only people then on the earth representing Jehovah, and this disgraceful affair would bring great reproach upon Jehovah's name; and so Joshua inquired: "What wilt thou do unto thy great name?" Thereby he meant, What would be done to save the name of Jehovah from disgrace, further reproach, and ridicule? Likewise in the fulfillment, for Jehovah's remnant to back down from the course they had taken in pushing forward with the message to the people of good will and to slack their hand in the work which the Lord had commanded them to do would be such a disobedient act as would lead to destruction. The same would bring great reproach upon Jehovah's name instead of having a tendency to vindicate his name. Such unfaithfulness would preclude the remnant from having any further protection from the Lord before or during Armageddon, and, above all, would bring greater reproach upon the name of the Most High. His witnesses had received their "new name" (Isa. 62:2; Rev. 2:17) and were now known by the name of "Jehovah's witnesses" (Isa. 43:10-12), and for them to fail to go forward in doing the witness work as God had revealed to them they should do would be a reproach upon Jehovah's name and would result in their own casting away. Those of the remnant now will call to mind the disturbance caused by the position taken by the proclaiming of the aforesaid unsound speech and doctrine that 'the "great multitude" must be gathered after Armageddon, and hence there is no reason why anything should be done until that time'. There was a disturbance throughout the organization of the Lord, because the remnant had reason to expect that all the people in God's organization were moving forward in harmonious action.

¹⁶ God's faithful people must know the reason why this condition had arisen, that they might know their own position before the Lord. The Lord advised Joshua, as the picture shows, and the advice applies to God's people in the fulfillment. "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?"—Josh. 7:10.

¹⁷ Jehovah was not displeased with Joshua. On the contrary, God informed Joshua that his "godly sorrow" must be followed by a positive and emphatic action (2 Cor. 7:10,11) and that, instead of lying prone and inactive, he must be up and doing, and hence that he must do what the Lord commanded him.

¹⁸ Joshua did not know that someone of the Israelites had committed a trespass contrary to the Lord's command concerning the accursed city of Jericho,

but now Jehovah informed him: "Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff."—Josh. 7:11.

¹⁹ The entire company of Israelites had sinned, in a representative capacity, at least, by permitting one guilty man of their number to stay in the camp, and for this reason God had permitted a calamity to come upon the entire camp of Israel, and this to come at the hand of the enemy. His people collectively had broken their covenant, by the terms of which Jehovah had delivered Jericho into their hands. After the fall of Jericho Joshua had assumed that every Israelite in the ranks was standing firmly by the covenant and giving strict heed and obedience to the commandment with reference to the accursed city, and therefore he made no examination or search to ascertain whether somebody had violated God's command. A thief amongst them had stolen of the things devoted to Jehovah and had covered up those things in the earth, and continued to go about pretending to be innocent. As stated in the text at Exodus 19:5, "All the earth is mine," saith Jehovah, and everything of Jehovah's must be used as he has commanded. Mark now the facts showing the fulfillment of this part of the prophetic drama.

²⁰ It was about 1933 or shortly thereafter that one occupying a position of responsibility in the Lord's organization, and who was aided and abetted by some of his personal admirers, tried to gain something for selfish reasons. A course contrary to instructions had been taken concerning the Canadian radio stations, while at the same time that party pretended to be striving solely for the vindication of Jehovah's name and for the downfall of Satan's organization. Wise in his own conceits, he shunned instructions that he had received and pursued his own selfish course, that he might have a greater reputation amongst men, and attempted to get published his detailed report of action taken by him contrary to instructions received by him. On three separate and distinct occasions he sent to the Society's main office a written report of what he had done, which report attempted to magnify his own importance, the publication of which was declined. The wrongful course of action of that individual continued. After the revelation from the Lord, in 1935, that the "great multitude" is an earthly company which the Lord will gather before Armageddon, that same person and his supporters, for selfish reasons and with the hope of selfish gain, tried to interfere with the forward movement of the Lord's work. Each one amongst these wrongdoers remarked

in the presence of others that the aforementioned "wise one" would have charge of the work after Armageddon and that he would perform wonderful things in the Lord's organization and that he would be great and his name great. When one assumes a position in the Lord's organization for selfish gain or for the purpose of making a name for himself, then, like Achan, he is robbing Jehovah by failing to 'bring all his tithes into the storehouse of the Lord', and which full performance must be done before Armageddon. (Mal. 3:8-10) (See *The Watchtower* November 15, 1936.) All things in the earth, including praise and honor, belong to Jehovah, and not to men, and men who attempt to grab what belongs to Jehovah are stealing from God, just as Achan did at Jericho.

²¹ The three thousand men that went up against Ai failed because of the trespass that had been committed by one in the organization. Jehovah could not consistently bless that campaign when there was a single one in the organization that had violated his covenant and commandment. The Lord was now bringing the matter to light, that the guilty one might be made known, exposed and punished, and he chose the manner of doing so, and directed Joshua: "Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you."—Josh. 7:12.

²² Jehovah was dealing with his people as an entire organization, and not merely with individuals. The organization must be clean, and all must obey the commandments of the Lord, without a single exception. Likewise in the fulfillment, God having directed certain work to be done, the doctrines proclaimed by anyone in the organization, which doctrines would tend to postpone or delay the witness work until Armageddon, could have only one effect, and that was to cause many to flee before the enemy and become inactive. Exactly those conditions arose amongst God's organization. A few persons in the various parts of the earth were affected, and all the organization was stunned. If anyone in God's organization follows a course for selfish purposes or selfish aggrandizement, and in doing so retards full obedience to the work of the Lord as commanded by Him, such would constitute a curse, and such a thing must be put away before the Lord would be with his people and give them prosperity in the work. As God said to Joshua, "Neither will I be with you any more, except ye destroy the accursed from among you." So God required the rebellious action aforementioned to be exposed and put away. God's sanctuary must be kept clean. (Dan. 8:14) The work in Canada was falling behind, as many

will now recall, and the witness work in other parts of the earth would be retarded; and something must be done. God had not punished the offender instantaneously, but had permitted him to have some consideration and opportunity to repent; but since that offender did not do so, the Lord acted, and he instructed Joshua what to do: "Up, sanctify the people, and say, Sanctify yourselves against to morrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you."—Josh. 7:13.

²² It was evening when the Lord thus spoke to Joshua, and he told him to "sanctify the people . . . against to morrow". Rahab and her family, picturing the Jonadabs or "great multitude", were then in the camp of Israel, and even these must now be in full harmony with the Lord and be harmonious with the Israelites in order to dwell with them. Likewise in 1935 Jehovah had disclosed that the people of good will called "Jonadabs" are an earthly company, and that they must work in full harmony with the "remnant" and all advance in the kingdom work and promote the kingdom interest. Contrary to the Lord's direction, the aforementioned self-constituted "wise ones" amongst God's people began to preach their own selfish doctrines for selfish gain. The Lord kept quiet and let the offender go on until February 23, 1936, at the Los Angeles convention of Jehovah's witnesses, at which time nine other conventions in different parts of the United States, with a like number of conventions in Britain, were linked together by wire and wireless equipment and the Lord caused to be publicly called to the attention of all of God's people thus assembled that there was sin in doctrine and in practice being committed by those within his organization who pretended to be faithful to the Lord, and that special sin consisted of a studied effort to interfere with the Lord's work on behalf of the "great multitude"; and that the same was being committed presumptuously and for selfish gain. Among other things on that occasion the statement was publicly made and afterwards published, to wit:

"Only a few months ago the Lord revealed that those 'other sheep', or Jonadabs, are the ones who compose the great multitude coming from all these nations. Now we behold these standing before the Lord waving their palm branches and hailing Christ as King and singing out with a loud voice that they attribute salvation to Jehovah God and Christ Jesus, and to none other. The Lord then discloses that all the faithful remnant and all the resurrected ones, and the angels of heaven, together with the great multitude, are proclaiming Jehovah's praise and

rejoicing. (Rev. 7:11, 12) That marks the beginning of the feast of tabernacles, the feast unto Jehovah, and these are the ones, according to the prophecy of Zechariah, that keep the feast of tabernacles. Some men, wise in their own conceits, tell you that 'we are getting nowhere', and that 'the great multitude cannot come forth until Armageddon'. Such conclusion is void of reason and without Scriptural support. The Lord's promise is that he will carry some through Armageddon, and those few will be the ones who keep the feast of tabernacles to the praise of Jehovah. Armageddon will work an indescribable devastation of the nations, and, says the prophet, 'it shall come to pass, that everyone that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.' It is manifest that this scripture must be construed as meaning that those of all the nations who refuse to keep the feast of tabernacles by worshiping the King shall not be left, but shall be destroyed. Furthermore it means that the Jonadabs or the great multitude must joyfully obey and worship and serve Jehovah God all the time if they would be carried through Armageddon. They must prove their integrity toward God before the wrath of God is expressed. That means that they must hear and learn the truth and obey it now and that the obligation is laid upon Jehovah's witnesses and all that do hear to continue joyfully and energetically to proclaim the truth from now on." (*The Watchtower* April 15, 1936, page 123, paragraph 42) At that same convention an emphatic declaration was adopted and published declaring, amongst other things, "That we will not stultify ourselves by compromising with or yielding to the enemy's demands," but will go forward in the work as the Lord has directed.

²³ Under the Lord's command Joshua took steps to find the guilty one and to purge the organization: "In the morning therefore ye shall be brought according to your tribes; and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man."—Josh. 7:14.

²⁴ As it was in the picture, so in the fulfillment. That was not an effort to kick one merely because it could be done, but in obedience to God's will, that the organization must be cleansed of the offender; and such action in the fulfillment was performed by the angels of the Lord at his command. (Matt. 13:41, 42) Continuing his instructions, the Lord directed Joshua to say: "And it shall be, that he that is taken with the accursed thing shall be burnt with

fire, he and all that he hath; because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.”—Josh. 7:15.

²⁸ That such a course is always in harmony with God’s will is shown by the Scriptures, and the faithful were admonished to have nothing in common with troublemakers who caused divisions, but to avoid them. (Rom. 16:17,18; 2 Tim. 3:5) Such rule is for the preservation of those who really love God. Covenant breakers will not be permitted to continue long in the ranks, but every root and branch thereof shall be removed. (Rom. 1:31,32) Covenant breakers defile God’s people; that is, they defile the temple and the temple service, and become the secret agents of the Devil. Such God must destroy.—1 Cor. 3:17.

²⁹ Joshua, like Jesus Christ, the Judge of the temple, took action: “So Joshua rose up early in the morning, and brought Israel by their tribes, and the tribe of Judah was taken: and he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: and he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.”—Josh. 7:16-18.

³⁰ That was seemingly a slow process, but showed that the Lord was directing the action so that no one would have reason to doubt. There must be a thorough searching before all the people, that they could see who was guilty; and the guilty one was located when the process of elimination had reached the point where Achan was brought forward as the guilty one. He pictured that class of persons that become wicked after the crossing of the antitypical Jordan and after the siege of the antitypical Jericho has begun. True, there must be some outstanding individual that takes the lead in such matters, but the fulfillment of the picture applies to all who are of that class; and therefore Achan pictured not particularly an individual, but all of that class of persons who become members of the “evil servant” class.

³¹ Referring now specifically to the fulfillment of this part of the drama: Such wrongful course had been pursued by some of that “evil servant” class for more than a year prior to being exposed and prior to being located and before these matters were brought to the view of the “remnant”. There appeared to be a lagging or unnecessary delay in exposing the wrongdoer, but not so in fact. At the beginning of the investigation no name was mentioned, and action was taken only after due deliberation and after seeking the Lord’s guidance. These facts, afterwards coming out, caused some who desired to find fault to sarcastically criticize the Society and those having to do with the send-

ing out of instructions, and to remark concerning the one who had been in the lead and outstanding in the guilty action, and those murmurers and critics to say, “If you knew he was crooked for some time previous, why did you not put him out immediately?” *The Watchtower* of February 15, 1938, paragraph 23, gives the answer: ‘It is best to wait upon the Lord. A man might be recovered from the error of his way.’ The servants of God should always act as directed, and Jehovah promises to guide and direct those who are diligent to ascertain and to do his will.

³² The offender being located, Joshua addressed him with words of kindness: “And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.”—Josh. 7:19.

³³ Joshua was one of the three oldest men amongst the Israelites, and he spoke to the offender in a kind and fatherly way. He called upon Achan to give glory to God by acknowledging the justice of God in enforcing his rule previously announced. Being guilty and denying the same would be dishonoring Jehovah. Likewise taking any action or course to justify one’s wrongful act would be dishonoring to Jehovah. In the fulfillment of this part of the prophetic drama the guilty might take the position that he was being “framed” and that the one who was required to act in the matter “for a long time had been trying to get something on me”; which quoted words he used in letters written to others. Having taken such a wrongful course the offending individual might even think that the action was personally against him, while at the same time his course was that of dishonoring the Lord. One taking a wrongful course often seeks to justify himself and first to convince himself of his course as rightful.

³⁴ Joshua then said to Achan: “Hide it [the wrong] not from me”; and thus Joshua was giving the offender an opportunity to ask forgiveness, and he might have found forgiveness. Likewise Jesus gave an opportunity to the modern-day Achan class to amend their wrongful course. Men may successfully conceal their mistakes from other men, but nothing is hid from the Lord, the great Judge. Likewise nothing was done in malice or ill will toward Achan or toward the class he pictured. Often, when a man knows he is guilty and that he is certain to be discovered, he caves in and confesses. A willful violator of God’s law is wicked, and concerning such it is written: “The wicked flee when no man pursueth.” (Prov. 28:1) Achan knew he was discovered as a wrongdoer, and hence he spoke: “And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and

thus have I done: when I saw among the spoils [of the accursed Jericho] a goodly Babylonish garment [(literally) a garment of Shinar; worn by Devil religionists to attract attention to themselves], and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it." —Josh. 7:20, 21.

³³ Achan must have been one of the marchers around Jericho who entered over the ruins of the wall after Jehovah had torn the walls down. Then he yielded to temptation. He saw that which would give him a more brilliant appearance and make him distinctive amongst other persons, and which would cause him to receive honor and plaudits, and he "swiped" the garment to use, and then with the gold that he stole he could make a splurge. That was a case of yielding to the 'lust of the eye, and the lust of the flesh, and the pride of life'; and it was even so in the fulfillment. (1 John 2:16) Apparently Achan forgot that he was in a covenant to execute the commandments of Jehovah. His own selfish desire led him into the trap of Satan. (Jas. 1:14, 15) This scripture cited announces the certain rule and the result it brings when followed. Achan was playing a part in the drama. The fulfillment shows the reality which God foretold.

³⁴ Note how accurately the drama pictured what has come to pass in modern times: Particularly from and after 1933 some have taken a course similar to that of Achan by marching around the modern Jericho of Satan's organization and declaring God's judgments written against her; but after doing so for a season such servants yield to temptation which arises from something appearing in Satan's organization, and to satisfy a selfish desire they take a wrongful course and are ensnared by Satan. It may be a desire for more honor among men. It may be an unsound conclusion that God has chosen that person for some special work which in due time will make him an outstanding person among others. Nursing such a selfish desire for fame amongst men, he yields to that selfish desire and falls into Satan's snare. Having reached that point, naturally the wrongdoer seeks justification for self by putting forth propaganda. Call to mind now the fact that the published propaganda matter advocating greater consideration for Satan's organization, and particularly for the religionists, was sent forth in which an attempt was made to induce the publishers of the kingdom message to slack their hand and delay the work commanded by the Lord, and to wait until Armageddon and then they would do something great. That printed propaganda sent forth made the further argument, in effect, at least,

that after Armageddon there would be no reproach to come upon the workers. The author of that propaganda announced to some, who had sympathetic ears, that then he would lead the work and he would occupy a position of great responsibility and honor before the Lord because the Lord had appointed him to do such work. This was well pictured by the peculiar garment and by the plenty of gold that Achan stole. Such a course taken by the opposers of the kingdom shows that they are not zealous about giving Babylon, the Devil's blasphemous crowd, a full blast of Jehovah's declaration of vengeance, but they say: "Wait until God breaks down the organization, and then we will do our part, a great work." That conclusion led the offenders to give more attention to preparing themselves for the supposed "great work" that they would do after Armageddon, and they lost sight of obedience to the Lord's commandment. Brooding over the matter, the leader in that offense, in fulfillment, and his companions reached the conclusion that they were doing the proper thing by interfering with the work assigned by the Lord to his people when he commands them to "arise . . . against her in battle". (Obad. 1) Such insane and illogical conclusion led them to look after their own salvation and to take steps to justify themselves in the course of action taken. The Lord Jesus' words here aptly apply: "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." (Luke 16:15) The next step to be taken by such deluded ones was that "salvation is for everyone"; that "universal reconciliation is provided for all, including Judas and the Devil". In substance these things were announced in the propaganda sent forth, and that propaganda sheet concluded with these words: "What a Saviour!"; thus attempting to show that Christ Jesus provides salvation for all the enemies of God, including Judas, the Achan class, and the Devil himself; no matter how great had been the sin of one, he would be saved in the end, according to the unsound and unscriptural propaganda sent forth by that Achan class. By such argument the evildoers convinced themselves that this would be God's course; thus showing that they were deluded by the Devil and had gone insane.

³⁵ This had an evil effect on a few others in the organization who recognized the one who was putting forth the propaganda as a person who had for a long while occupied a position of responsibility in the Lord's organization. When the offender was put out of his position, he took his stand against the Society and sent his propaganda throughout the land in an effort to induce others to join him in his attempt to justify his action. Some few fell

into that trap, but none of the elect were deceived. —Matt. 24:24.

⁵⁶ Achan tried to hide the evidence of his sin by burying the accursed things in the earth in the midst of his tent. The "evil servant" class, pictured by Achan, tried to hide the evidence of their sin against God and against his organization, and tried to justify themselves by sending out letters to certain persons who were thought to be sympathetic with the wrongdoer in his unrighteous course. Such letters were written while the offender was occupying an official position representing the Society; and to cover up his wrongful action, although his letters were written in the Society's office and by the Society's help and on the Society's literature, he kept no carbon copies, thus hoping that no one would find it out. To be sure, the Lord knew about those letters, and brought them to light in his due time and caused them to be produced and read before witnesses. The Lord put Achan "on the spot", and he confessed his wrongful acts; and so when the letters above mentioned, together with a large amount of corroborative evidence proving the guilt of the offender, were produced, the guilty one had to admit and did admit the wrongful acts.

⁵⁷ Joshua, acting under the Lord's direction, would not permit Achan to afterwards have any reason to claim that he had been framed or coerced into making confession. So Joshua proceeded to get the corroborative evidence that fully supported his confession. "So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it."—Josh. 7:22.

⁵⁸ The men sent to search found the accursed property in Achan's tent, where he said it was, and they brought it forth and thus doubly proved Achan's guilt, that is, by two witnesses: his confession and the physical facts. The crime was now proved beyond any question of doubt. Mark now the fulfillment of this part of the prophetic picture. Action against the accused aforementioned was taken only after a careful search of the material facts and bringing these together, which proved beyond all doubt that the accused one had taken a course against God's organization. Joshua caused the physical evidence to be brought forth and exhibited to the congregation, that the whole matter might be open before the Lord and men: "And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord."—Josh. 7:23.

⁵⁹ Likewise those in God's organization who had attempted to wreck it were permitted by the Lord to pile up evidence against themselves and then the Lord caused the same to be brought out publicly before others. The Greater Joshua, Christ Jesus,

caused the evidence to be produced showing that one of the Society's representatives, aided and abetted by others, had been working against the Lord's organization; and that evidence was brought before witnesses, and in the presence of the offender, and was presented and recorded so that there could be no doubt about it and no one can ever be able to truly claim or charge that the wrongdoer was "framed". The action was taken in harmony with the Lord's will.

⁶⁰ The Lord caused to be recorded the manner of punishment inflicted upon Achan; and that is proof that the record is important and was put in the Bible and is now revealed for the aid of those today who are on the earth and who are diligent in seeking to know and to do the will of Almighty God in his service. "And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor."—Josh. 7:24.

⁶¹ Joshua's duty and responsibility did not end with the bringing of Achan to account before witnesses. Achan had taken and failed to destroy the accursed things, and now Joshua must destroy them and see that God's decree of destruction was carried out to the full. In announcing God's decree concerning the fate of Jericho Joshua had said: "Keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing." (6:18) When Achan 'took of the accursed thing' the anger of the Lord was kindled against the children of Israel, and, the entire camp or congregation being subject to the anger of Jehovah, it was mandatory upon Joshua that he see to it that there was a complete cleansing for the offense committed. Immediately Achan had his privilege of service taken away from him. Such is exactly what Jesus declared he would do with those of the "evil servant" class when he pronounced judgment at the temple: "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."—Matt. 25:28-30.

⁶² The Lord could not permit his organization to be disturbed by allowing the wrongdoer to go unpunished. The sin of Achan was presumptuous and could not be permitted to pass unnoticed. Had not Joshua performed his duty unto the Lord faithfully in causing Achan to be punished, the Lord would have destroyed Joshua.

"Achan and all he had was brought unto the valley of "Achor", the name meaning "trouble". God's judgment against the wrongdoer had been announced before the crime was committed. (Josh. 7:15) Achan was to have no one survive him to carry forward his sinful course or works. God's judgments are not subject to change. (Isa. 14:20, 22) The action of Joshua was not personal against the offender Achan. He had trusted him, and Achan had betrayed that trust; but the punishment to be inflicted was because Jehovah had commanded it. "And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones."—Josh. 7:25.

"The question propounded publicly to Achan, "Why hast thou troubled us?" offered the opportunity to Achan to publicly repent of his wrongdoing and to beg forgiveness from God. Achan "found no place of repentance". (Heb. 12:17) The Society's former servant who had taken the wrongful course, when all the evidence proving his guilt was laid before him, then and there promised that he would write a letter to all the consecrated throughout the earth acknowledging his wrong and asking their forgiveness. Not only did he fail to keep that promise, but within a short time he took exactly the opposite course by sending letters throughout the earth condemning the Lord's organization on earth and many individuals connected therewith, and thus exhibited his unrepentant spirit. That one person, together with some of his supporters, continued to trouble the Society by sending letters to radio stations and to religionists known to be avowed enemies of God's organization, and to others, wherein threats were made "to break up the organization of the Society within two years". Not content with that threat, the name and address of the WATCH TOWER BIBLE & TRACT SOCIETY was willfully and deliberately forged by some of the conspirators, who sent their libelous publications through the mail on letterheads and envelopes marked with the Society's name and address, with the manifest purpose of deceiving and attempting to carry out their cruel purpose of 'breaking up the Society'. Their propaganda was printed in the United States and posted in New York, on paper purporting to come from the Society, thus proving conclusively the purpose of deceit and fraud. Instead of showing the spirit of repentance, the spirit of malice and wickedness continued to be expressed by the wrongdoers. Such a spirit is, within the meaning of the Scriptures, "spiritual fornication," by going to religionists and attempting to join with them in fighting against the Lord's organization. A desire to glorify self had led

Achan to commit a great sin. The desire to satisfy self led Esau to commit a great sin. The desire for personal or self gain led the former Society's representative to 'sell his birthright' for self gain. Concerning such the admonition is given in the Scriptures: "Follow peace with all men, and holiness [uncompromising devotion to Jehovah], without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."—Heb. 12:14-16.

"After propounding to Achan the question as to why he had troubled Israel Joshua said: "The Lord shall trouble thee this day." How marvelously the Lord has made pictures and then brought about the facts to show their fulfillment and later has permitted his people to see the fulfillment and the meaning thereof. These things should cause all of God's people to tread lightly, with fear and trembling, lest they should go contrary to God's appointed way. In *The Watchtower* of May 1, 1937, page 141, in an article entitled "Evil Servant" the facts concerning the aforementioned deflection of the "evil servant" class are set forth. In that article the following, amongst other things, appears: "His duplicity being discovered, he was, because of his unfaithfulness, relieved of his position and duty in the Lord's organization. About a year later this same man enters into a further conspiracy with the enemy to commit more wrong. He got someone to write an article attempting to prove that the Lord Jesus Christ is not present. That article he printed and caused to be distributed amongst many of the Lord's servants in different parts of the earth, together with a covering letter, which letter and article purported to come from the head office of the WATCH TOWER BIBLE & TRACT SOCIETY. Manifestly this was done in order to practice fraud and deception upon the faithful ones. He caused the printing to be done in the United States, and had his papers posted in the mail at Brooklyn, New York. In his letter of so-called 'instructions', and which purported to be instructions from headquarters, the demand is made that the letter and article be read to the various companies at a stated time, and further stated that organization instructions are mandatory and this instruction must be carried out and the letter read.

"Then he issued another paper, had that printed and sent throughout the earth to the various offices and servants of the WATCH TOWER BIBLE & TRACT SOCIETY, and in which letter he resorts to lies and manifests a vicious and malicious, lying disposition, attacking the president of the WATCH TOWER BIBLE

& TRACT SOCIETY, and making many statements which he knew at the time are deliberate lies. He demanded that his letter be answered through *The Watchtower*. *The Watchtower* columns are not open to the discussion of matters with those who are opposed to the Lord, and certainly not to printing the argument of one against the presence of the Lord, when this question of the Lord's presence has been thoroughly covered by the publications of the Society.

"The Lord Jesus denounces such as conduct of those who are of the evil servants, using this language: 'But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken: the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.' —Matt. 24: 48-51."

"The Lord permitted all the Israelites to see what was done, and they all approved what was done to Achan. Likewise in this day the spiritual Israelites show themselves in full accord with the Lord's judgments, and these joyfully announce that they willingly bow to his law, his name and his majesty. This was evidenced by many letters sent by companies of Jehovah's witnesses to the Society's main office, and by resolutions adopted and published by many companies throughout the land, and some of which were published in *The Watchtower* at the time. The sinful course of Achan caused the Israelites to determine that they would be more diligent in obeying the Lord; and the subsequent facts show that a like influence directed the course of God's faithful people of the remnant, as shown by resolutions adopted and published by them, a sample of which resolutions appears in *The Watchtower* June 1, 1937, and, amongst other things, contains the following:

"Almost a year has now passed since (under the Lord's direction) as president of the Society you removed from office one W. F. Salter, to whom we had long looked for leadership in the service, but who had become unfaithful to his charge.

"At that time some could not quite clearly see the reason for such action. We had, however, implicit confidence in Jehovah and that the steps there taken were under his direction.

"Subsequent events not only have fully justified this faith and confidence in Jehovah, and yourself as the one used in this connection, but also have made clearly to appear why this action was necessary.

"Because of the fact that the Lord's people are being, from this source, now subjected to a barrage of literature calculated to undermine and overthrow

their faith, we, the Toronto company of Jehovah's witnesses, at a joyous assembly on this the eighteenth day of April, nineteen hundred and thirty-seven, unanimously adopt the following resolution, to wit:

"1. That we fully endorse the action of our president, Brother Rutherford, in thus removing from office one who so manifestly had, by his course of action, said, 'The table of the Lord is contemptible,' and who had 'snuffed' at what is spread on that table, by 'offering polluted bread upon the altar'.

"2. That, as a means for our protection, we will meet this latest move of the enemy with

"(a) Increased activity and interest in the Lord's service, especially in the new 'strange work' just beginning and also the studies in *The Watchtower* and other publications of the Society.

"(b) That we will destroy without reading any such literature received through the mail or otherwise.

"(c) That we will turn a deaf ear to any, either among us or outside, who manifests a desire to debate or argue respecting this course of action.

"3. That we acknowledge as the visible organization of Jehovah on earth the Watch Tower Bible and Tract Society, and recognize the Society as the channel or instrument through which Jehovah and Christ Jesus give instruction and meat in due season to the household of faith.

"4. Further, that we pledge our faith in and loyalty to the Society, and its servants, Brother Rutherford at Brooklyn, and also the branch servant, Brother Chapman at Toronto; that we are pleased and thankful for his appointment in charge of the Lord's work in our midst. We wish to say that, the company following your instructions, working under the unit arrangement, and because of the zeal manifested by the branch servant, Brother Chapman, never before has the interest in and on behalf of the Lord's work been so keenly aroused nor has there ever been such a manifestation of activity as now. We pledge our co-operation to the fullest extent with him in the work, and, together with you, pray that the Lord will smite His enemy to the dust and shine forth in Kingdom glory.

"5. That we once more express our united determination to do the will of Jehovah as expressed through his executive officer, Christ Jesus. That, in obedience to God's commandments, having heard the call, 'Arise ye, and let us rise up against her in battle,' we will carry forth the fruits of the kingdom to our brethren, the great multitude, who must be led and fed by Christ Jesus before Armageddon and may be preserved at Armageddon in vindication of Jehovah's name."

—*The Watchtower* June 1937, page 175.

"At Winnipeg, the residence of some of the co-conspirators aforementioned, the company there of faithful, spiritual Israelites made and published a declaration, which was published in *The Watchtower*

July 1, 1937, page 207, and which resolution, amongst other things, contained the following:

"We received from the Canadian branch, Toronto, this afternoon, information leading to the disfellowshipping of Walter F. Salter by the Toronto company. At the regular weekly service meeting of the Winnipeg [Canada] company of Jehovah's witnesses, held this date, the motion of disfellowshipping Walter F. Salter by the Toronto company was also concurred in by the company here. The following resolution was also moved, seconded, and passed unanimously:

"(1) Seeing that the Lord's people are being subjected to a barrage of literature calculated to undermine and overthrow the faith of some, the Winnipeg company of Jehovah's witnesses hereby recommend to all of the Lord's people, here and elsewhere, the following course as a means of protection and safety:

"(2) Increased activity and interest in the Lord's work, especially in the 'strange work' in the field service now beginning, as also the studies in *The Watchtower* and other publications of the Watch Tower Bible and Tract Society.

"(3) The destruction, without reading, of any such literature received through the mail or otherwise.

"(4) The turning of a deaf ear to anyone among us manifesting a desire to debate or argue respecting this course of action.

"We take this opportunity to tell you that we are unitedly behind you as the one Jehovah has raised up to carry forward the Kingdom witness, as directed by Christ Jesus, Jehovah's mighty King and Vindicator.

"We are in full harmony with the Watch Tower Bible and Tract Society and the teachings which Jehovah is so bountifully providing us, through his visible channel, the columns of *The Watchtower*."

"The modern-day faithful servants of Jehovah do no bodily injury to the willful wrongdoers, but avoid them and count them as dead, and this they do in obedience to God's command, and they do not mourn for them. (Ezek. 24:15-18) The Society, as the apostle admonished, acted in harmony with such admonition, 'that the church's body, soul and spirit [of the Lord] be preserved blameless in this day of our Lord Jesus Christ.'—1 Thess. 5:23.

"Not for the benefit of nor to preserve the memory of Achan, but as a memorial to the justice of Jehovah, the Israelites erected a monument at that place: 'And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The Valley of Achor, unto this day.'—Josh. 7:26.

"The justice of Jehovah is executed against those who oppose him, and the monument so testified. The Lord has caused a record of the modern-day Achan

or "evil servant" class to be recorded in *The Watchtower* heretofore published, and now after many days he shows his people also through *The Watchtower* how he long ago pictured that deflection, and how that prophecy is now fulfilled to his own vindication. Thus the seventh chapter of Joshua stresses the importance of full obedience to the commandments of the Most High. The people of the Lord are forcibly reminded of the importance of such obedience, and particularly so as the battle of the great day of God Almighty approaches. The Israelites in Canaan, under Joshua, were at war with the enemies of God. Likewise today the spiritual Israelites are at war with God's enemies, and that which is now required of everyone under the command of the Greater Joshua, Christ Jesus, is full and complete obedience. (Acts 3:23) To such the Scriptures apply, to wit: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled."—2 Cor. 10:3-6.

"Jehovah was preparing the Israelites under Joshua for further strenuous work foretelling the vindication of his name. They were making a prophetic drama foretelling the complete vindication of the name of the Most High. Since the coming of the Lord Jesus to the temple he, as the great servant of Jehovah, has revealed to his faithful servants one after another of the prophecies for the aid, encouragement, comfort and hope of his people. Each and every one of these prophetic pictures in which God's present-day people are shown to have a part in the fulfillment stresses the great importance of absolute obedience to the Lord. We are now in the day of his judgment, and Jehovah's unfailing promise is: "The meek will he guide in judgment, and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."—Psalm 25:9, 10.

"Without doubt there are more trying experiences just ahead for the remnant, and for the Jondabs, but each and every one must be assured that he who will be diligent to learn righteousness and obedience the Lord will guide. The Lord will direct the course of his faithful people and protect them, and to remain in that class one must be fully obedient. Another part of the drama of vindication, to follow, discloses what must be done by the faithful servants of the Lord.

(To be continued)

IN WHAT BODY DID HE APPEAR?

ON THE day Jesus was raised from the dead and on several occasions thereafter he appeared to his disciples. Facts show he did not appear in the same body in which he was crucified; nor with the same clothing in which he was buried. The Scriptural account is that the clothing and a napkin were folded up and laid aside in the tomb. Had he appeared in the same body that was crucified, those who were with him for three and a half years would have readily recognized him. Surely Mary Magdalene in the garden would have known him, and we cannot say she was blinded by her tears. Jesus appeared to her as a gardener, and only when he spoke her name in the tone so familiar to her did she recognize him. (Read John 20:11-18.) He also appeared as follows:

On the same day of his resurrection, to the women returning from the empty sepulcher.—Matt. 28:9, 10.

On the same day, to Simon Peter alone near Jerusalem (Luke 24:34), and to two disciples going to Emmaus.—Luke 24:13-21.

On the evening of his resurrection day, to the apostles (except Thomas) at Jerusalem, where they were meeting behind locked doors.—John 20:19-25.

One week later, the first day of the week, to the apostles, Thomas this time being present.—John 20:26-29.

Some days thereafter he appeared on the shores of the Sea of Galilee to seven of his disciples who had gone back to fishing. "And none of the disciples durst ask him, Who art thou? knowing that it was the Lord" because of the miracle he had just performed like to one he had performed previous to his death on the tree.—John 21:1-14.

A little later he appeared to the eleven disciples on a mountain in Galilee. "And when they saw him, they worshipped him: but some doubted [why?]."—Matt. 28:16-20.

A short time thereafter he again appeared to a company of more than five hundred of his followers, gathered by appointment, in Galilee.—1 Cor. 15:6.

He appeared to the apostle James only.—1 Cor. 15:7.

Then he appeared, for the last time, on the side of the Mount of Olives, east of Jerusalem, to his disciples at the time of his ascension, when the angels said to the disciples: "This same Jesus, which is taken up from you into heaven, shall so come in like manner [Note: not, in like body] as ye have seen him go into heaven."—Acts 1:6-11.

Did he appear in a spirit body or a human body? and how did he get the body if it was not the one in which he was crucified? Surely he was not raised from the dead with a human body, because on occasion he appeared to the disciples when they were in a room with the doors fastened. (John 20:19-26) An eye-witness (1 Pet. 3:18, *A.R.V.*) writes: "Christ also suffered for sins once, . . . being put to death *in the flesh*, but made alive *in the spirit*." The only answer is that now, as a divine spirit, Jesus had the power to create a body of flesh and clothing and appear at any time and upon any occasion he desired, even as spirit angels had previously done. Mary Magdalene supposed the resurrected Jesus to be a gardener; two of the disciples who walked with him to Emmaus thought he was a stranger in the community. Again, none of the disciples recognized him by his body on the seashore of Galilee (John 21:12); likewise on other occasions when he appeared to them. And then he was recognized by his actions, his words,

and the familiar tone of his voice. It was hard to convince Thomas, who declared he must have some more proof; therefore the Lord created a body having in it the marks of the nails in order that Thomas might be convinced.

The purpose of Jesus' appearing to the disciples was that the fact might be established that he was resurrected and alive. He had power to create a fleshly body and appear in it and to dissolve it at any time. Without doubt when he appeared to his disciples behind locked doors he created the body immediately in their presence and dissolved it when he disappeared. The body with which Jesus ascended on high and which he has in heaven is a glorious body which no man can look upon and thereafter live, except by the miraculous power of Jehovah. The apostle states (1 Cor. 15:50, 51): "Flesh and blood cannot inherit the kingdom of God." (Read also 1 John 3:2.) Paul was given a miraculous view of the Lord in glory. He did not see the body of Jesus, but only the light from his glorious body. So brilliant was this light that for three days Paul was blind. Only a miracle removed his blindness.

All the facts show that the fleshly bodies in which the resurrected Jesus appeared were neither the body that was crucified nor his glorious spiritual body, but bodies created expressly for the purpose of appearing to his disciples. His human body, the one in which he was crucified, was removed from the tomb by the power of God. Had it remained there it would have been an obstacle in the way of the faith of his disciples, who were not instructed in spiritual things until the giving of the holy spirit later, at Pentecost. The Scriptures do not reveal what became of that crucified body, except that it did not decay or corrupt. (Acts 2:27, 31) Jesus having been resurrected a divine spirit, the "express image" of Jehovah, no man can look direct upon the glorified Jesus and live.—Ex. 33:20.

Christ Jesus the Lord now in heaven is a glorious person, the 'fairest of ten thousand and altogether lovely', and no human eye has ever seen him since glorified, except in the vision miraculously to Saul, who became the apostle Paul. The purpose of the resurrection of the Lord Jesus, when understood, is further proof that he was raised, not human, but divine. The ransom for humankind had to be provided by a perfect human creature going into death, to wit, Christ Jesus, who "was made flesh". (John 1:14) This ransom price, the value of a perfect human life, must be presented in heaven itself as a sin-offering on behalf of mankind. Unless this was done, the ransom would be of no avail and there would be no purchase of the human race from death and its results. The apostle Paul plainly states (Heb. 9:24) that Christ Jesus has entered into heaven itself, now to appear in the presence of God for us. He is now a great High Priest, who passed into the heavens, becoming the high priest on behalf of those who come to God through him. (Heb. 4:14-16) This would have been impossible had not Jesus been resurrected a divine person; for "flesh and blood cannot inherit the kingdom of God".

(Continued from page 114)

preserve their copies of the magazine. Such a binder is now on supply, clothbound, new blade-style, at \$1.00 each. Those associated with companies should order binders through their respective company servant. Remittance should accompany order.

FIELD EXPERIENCES

MAKING A "DUMB DOG" TURN TAIL AND RUN

"While working near a Catholic church, I noticed a priest walking up and down the sidewalk. When I came out of a home he managed to be there waiting to confront me. He asked what I was doing, all the time fully aware of my work. He asked, 'Why does Judge Rutherford bring out so much *smut* about the Catholic church?' I answered I didn't realize Judge Rutherford was doing that, but that he had to tell the truth as to what religion was, for it meant his life if he did not. 'If you feel Judge Rutherford has misrepresented anything in regard to your church or teachings, why don't some of you have the manhood to come out and talk with him on the radio?' He brought up the subject of patriotism, at which I asked him if he was born in this country. He answered, 'Why, sure! . . . I am 100-percent American!' I said, 'If you were you would be preaching Americanism instead of Romanism. . . . Today Rome, headed by the pope and the Catholic Church, is doing its best to bring to America the very things our forefathers ran from years ago.' He said, 'If you people love this country, as you claim, why don't you salute the flag?' My reply was that forcing people to salute a flag was out of Rome, too: 'If you are a good Catholic and would salute the flag every second it would not amount to anything, for there isn't one honest Catholic in this country who can salute the American flag and still stand back of that salute if the pope issued a decree for all Catholics to fight for the Church and Rome. So, you see, you are really 100 percent for Rome, if you sincerely believe your theory.' By this time he was upset, he nervously looked at his watch, said he must go and hold mass, invited me to come, too, and said he would like to talk with me some more. Rushing down the street, he yelled: 'That Judge Rutherford won't be on the air another six months.'"

"FACE THE FACTS" IN HIGH SCHOOL

"Doctor Ward, of 'Southern', principal of this small, private high school here in Alabama, after a short interview concerning the work, had the students assemble and listen to the recorded lecture 'Face the Facts', with a total of about fifty persons. He said that he knew most educators were afraid to offend the politicians and religionists in their work, but he was for liberty and freedom and he didn't care who knew it."

ARE YOU MISSING "WATCHTOWER" STUDIES? READ THIS:

"At ———, Ga., the company working their territory ran across a man that had gotten hold of WATCH TOWER literature but could not get in touch with a study anywhere. They showed him a copy of *The Watchtower* and told him where they held their studies. The next *Watchtower* study meeting he was there; he had ridden a mule bareback nine miles, of a cold night. The next meeting his boy ten years of age wanted to go with him. Both could not ride the mule; so he took an old mowing-machine, stripped it of its machinery, fastened him a platform on the axle, cut him some poles, fixed shelves to it someway, fastened on an old buggy seat on that platform, hitched his mule to that machine, and he and his boy drove the nine miles to the *Watchtower* study; and it was another cold night. He has never missed a study since, and is now a *Watchtower* subscriber."

THE MORE A TERRITORY IS WORKED—

"We were in the service two hours fifty minutes, working this highway that was clear of snow. The following are the results: Three *Watchtower* subscriptions, six bound books, one Bible, twelve booklets, two back-calls, two persons that have some books and want to take *The Watchtower* but did not have the money right then, but will later; also a back-call for a series of lecture recordings. This particular person was given the book *Riches* by his brother. He was a member of the Lutheran church, but says that as he read the book he looked up the scriptures and is satisfied the work we are doing is not man's, but God's, and wanted to know how we carried on the work, and wants me to come and see him on my next visit to the local company. He subscribed for *The Watchtower*. Anyone can see the Jonadabs leaving Satan's organization now. It is now up to us to give them the Lord's instruction. All these can now be taken care of through the company here, as their names are on back-call slips. So many times pioneers meet people of good will and neglect to take their names and hand them in to a company. In neglecting to do this it is keeping a person of good will from his rights. Two weeks ago we got two subscriptions for *The Watchtower* right here in town. My experience is, the more a territory is worked, the more interest we arouse."

THE CAR DRIVER TRIED TO PREVENT THIS

"As I started to the house, our car honked; so, assuming I was not to work this house, I started toward the car. The car driver blew the horn again, which I took to mean to go ahead and work it; which I did. The lady of the house greeted me with 'Well, you know I am a Catholic'. I told her our message was for all honest Catholics as well as Protestants and Jews. I presented *The Watchtower*, which she took, looked through, and then said: 'Now, how much salary does Judge Rutherford give you to come and present this?' I had to tell her she had been misinformed about our work; so I explained it thoroughly, that Judge Rutherford as well as every individual in the organization was consecrated to do God's will; no one was paid a salary to preach His kingdom. I gave her a good picture of what God's kingdom meant to all the meek. At this she fairly forced me into the kitchen to talk to two young men, whom I took to be her sons. The one son wanted to show me he knew something; so he said: 'I bet you don't even know the Songs of Solomon or the Exodus of Egypt is in the Bible.' I asked him to tell me about the exodus. He couldn't say a word; so I then showed him how Jehovah used Moses to lead His people out, and that that picture applied to the work we are doing today. This seemed to help him to see the greatness of the Lord's work today. The mother seemed overjoyed with the information. She contributed for *Face the Facts*. As I came out the workers waiting for me were spellbound; for the woman's arm was around me and she spoke right up that she hoped the Lord would bless my efforts. Just a few minutes before, this same woman was very rude to another kingdom publisher who called at her door, and had even ordered another publisher off the steps of another home she owned across the street. After getting in the car I understood why the horn was blown twice."