



The WATCHTOWER

And Herald of
Christ's Presence

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

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

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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.

"HIS ULTIMATUM"

The midsummer testimony period, August 6 to August 14 inclusive, is named "His Ultimatum". The message of the book *Enemies* is very fitting to this name, and during the period this book together with another bound book of the series will be offered to all on a 50c contribution. This period will also inaugurate the two-month special campaign, during which time there will be offered *Enemies*, *Riches* and four other bound books on a contribution of a dollar. See *Informant* for details. This being the season generally for vacations from secular employment, many should be able to arrange their vacation to coincide with the testimony period, thereby to be able to devote extra time to delivering the Lord's ultimatum before the fast approaching final battle. The season will be excellent for work in the rurals. Arrange for shipments of the needed literature as early as possible, besides making all other arrangements as to territory, etc. Your prompt reports will be awaited with interest, for the record.

STUDIES

Quite frequently the one presiding at a study is not equipped to give a proper sum-up on a question. For this reason the questions should be confined to the paragraph under consideration and in every instance the paragraph should be last read as a sum-up of the matter. This rule should be followed in *Watchtower* studies and in all other studies of the books and booklets.

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

UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. 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.

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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.

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

VACATION

Notice is hereby given of the closing of the Brooklyn factory and office for the two weeks beginning Saturday, July 30, and concluding Sunday, August 14. This will enable the Bethel family after a year of consistent strenuous activity here to get away for a temporary change from their regular daily production work and to enjoy opportunities of field service in common with the other Kingdom publishers. All publishers will therefore order in advance sufficient supplies of literature to last them over the Bethel vacation period, and to the end of August. Do this in good time to allow for shipment from here before the factory closes Friday evening, July 29. No orders will be filled and shipped, nor mail be opened and answered, during this vacation period.

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 old as well as new address, two weeks before you move.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LIX

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HIS WAR

PART 2

"Be not afraid . . . the battle is . . . God's."—2 Chron. 20: 15.

JEHOVAH caused the city of Jerusalem to be builded, and the temple there to be erected, and there he put his name. (1 Ki. 9:3) "But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come." (Deut. 12:5) Likewise Jehovah has sent Christ Jesus to build his organization, Jerusalem or Zion, and his temple is erected and is composed of Christ Jesus and the faithful members of his body. In the prophetic picture the temple of Jehovah was the place of prayer, and likewise in the fulfillment God's royal house is a place of seeking the face of the Most High. In keeping therewith, when the information was brought to Jehoshaphat, he gathered the people to the place of prayer and supplication. (2 Chron. 20:4) Sensing a great danger and the necessity to seek the Lord's face, the people of Judah left their comfortable homes and hastened to the house of God, there to seek knowledge, that they might know what to do. A like gathering together of Jehovah's witnesses, by world-wide organization for their united service of the Lord, began in 1925, when general service work began, which became more emphatically observed and performed from 1927 onward when the house-to-house witness work on Sundays was carried on unitedly throughout the land. In 1932 the antitypical temple of God, his anointed people, organized and carried on mass action of regional gatherings for service, and such work has gone forward since. To do this, the faithful people of the Lord, the pioneers in particular, have left their comfortable homes and hastened to the assembly place and have gone to any part of the field to which assigned for the purpose of carrying forward the kingdom message, and first having obtained information at the hand of the Lord through his organization as to what they should do.

* Jehoshaphat and the people assembled at the temple of Jerusalem 'to enquire of the Lord'. (*Rotherham*) It was the time for seeking information or knowledge from the Lord at the temple, where he had commanded his people to go on such occasions. That assembly of the Israelites was typical, and the

record thereof was made for the benefit of God's people now on the earth; and in support of this, look at the facts. Prior to 1918 God's people labored under the delusion or misunderstanding that the "higher powers" are made up of the officials of the governments of this world, to whom all must submit, even though that submission might be contrary to God's commandment. At that time the officials of the government of the world, by interfering with the freedom of Jehovah's witnesses in preaching this gospel of the kingdom, caused them to consider the matter thoroughly and to inquire of the Lord; and upon inquiring of the Lord and the study of his Word the people of God became convinced that the "higher powers" are Jehovah God and Christ Jesus, and none other. (Rom. 13:1) They continuing to seek the face of the Lord, he revealed to his people through *The Watchtower* in the latter part of 1928 that some of the faithful of the remnant of spiritual Israel might be spared and carried through Armageddon and, in order to be faithful, they must be wholly submissive and obedient to God and Christ Jesus, the "higher powers" in fact. In the June 1929 issues of *The Watchtower* Jehovah made known to his people clearly and unmistakably that the "higher powers" are God and Christ Jesus and that, when any law is made by men or man-made governments which conflicts with God's law, then the covenant people of God must obey God's commandments, and not those of man. Such was an answer to the inquiries of the people of Jehovah similar to the inquiry made by the typical Israelites at Jerusalem. In the last-mentioned article the emphatic statement was made that the anointed must obey God and Christ Jesus and not yield to the rule or law of Satan's organization when such rule or law of Satan's organization is contrary to God's specific command. The anointed then saw, as they had not seen before, that they must be diligent in preaching this gospel of the kingdom, regardless of all opposition of worldly governments. The persecution of God's people then began to increase, and such persecution and assaults upon them drew his covenant people closer together in the organization at his temple. As with the typical Israelites, it drew them

"even out of all the cities of Judah", and they came to "Jerusalem", God's organization, to seek his face. From all over the world the groups of God's covenant people saw clearly their duties and obligations to Jehovah and his King, from 1929 onward, and they identified themselves as a part of Jehovah's organization, and under the immediate command of the Lord Jesus Christ they organized into companies for systematic field service, working together in unity to the glory of God. Otherwise stated, they became a people separate and distinct from all professed Christians in the earth. Jehovah's witnesses then willingly, and with keen appreciation of the need for so doing, so came from different parts, leaving their comfortable homes, and joined each other in the field witness work, having in mind their great privilege of participating in the vindication of Jehovah's name. They had and continue to have in mind the admonition given to Jehovah's people through his prophet, to wit: "O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—Ps. 31: 23, 24.

* Danger that threatened God's people united them, and with earnestness and diligence they began to "seek the face of the Lord". Then the faithful realized that Jehovah dwells in his temple organization and that his spirit is upon the temple company. The threatening attitude of the enemy awakened them to the fact that all their protection and salvation come to them from Jehovah through Christ Jesus and that they must trust in the Lord and in him alone. At the temple they united firmly and earnestly in prayer and sacrifice. The faithful ones seeing themselves entirely separated from Satan's world and forming no part of this world, they put their trust, not in armies or heroes or chariots or carnal weapons, but solely in the Lord. With these faithful ones there was and is no going down to Egypt for help for protection or salvation. (Isa. 31: 1) They were and are determined to put away from themselves all things that are out of harmony with God and his law and henceforth rely solely upon God and his provision made for them. Such was then and is now a fitting time for prayer like that of the ancient king Solomon: "If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwellingplace, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fa-

thers." "If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name; then hear thou in heaven their prayer and their supplication, and maintain their cause."—1 Ki. 8: 37-40, 44, 45.

* It is the faithful at the temple that pray to and trust in the Lord to guide them in their movement and in all times of danger. They know the Lord is all-powerful. They love the Lord and trust him and are determined to do his will, and hence rely upon the promise that all things done work together for their good.—Rom. 8: 28.

* As the Israelites, under King Solomon, prayed to Jehovah God, likewise Jehovah's witnesses in modern times pray to Jehovah and at the same time study his law and his testimonies to ascertain what is his prescribed rule of action for them and by which they must be guided in dealing with the opposers of the kingdom in order that they may not in any manner compromise with the enemy. They see they must hold themselves aloof from the enemy organization. Seeing their relationship to God and his kingdom, the temple company then resolved to obey the Lord at any and all costs. They then determined that they would not pay fines for preaching the gospel, but rather would go to prison when adjudged by Satan's court guilty of preaching the gospel and when they insisted on obeying God's law concerning preaching the gospel. It was at that time that all commercial terms and appearances were discarded. When arrested and charged with "peddling" because of their going from door to door and preaching the gospel by presenting it in printed form, Jehovah's witnesses put the issue squarely up to the courts rather than stand on technicalities, and insisted that they must obey God's commandment to preach the gospel. They adopted and thereafter strictly followed an "order of trial" to the end that the courts might see that they were truly Jehovah's witnesses and giving testimony to his name and to his kingdom. In the face of and in spite of the conviction of individuals for preaching this gospel of the kingdom, Jehovah's witnesses then went forth in mass action to testify to the name of Jehovah and his kingdom. They went into communities in large numbers and gave witness and continued to give witness to God's name and kingdom regardless of the persecution. To this end Jehovah's witnesses have employed and now use transcription machines, phonographs, and recorded speech, to proclaim this gospel of the kingdom as a witness to the world as the Lord has commanded them.—Matt. 24: 14.

* With the typical Israelites, the combined enemy was marching on Jerusalem and the danger was very imminent: "And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court." (2 Chron. 20: 5) Here Jehosh-

aphat, at the house of the Lord or his temple, pictured Christ Jesus standing in the midst of his faithful remnant which he has gathered into the real temple of God. Coming from all quarters of the earth, the faithful ones, being gathered to the temple, now stand as a fully united and harmonious company and here they are the "feet of him", Christ Jesus, and they all look to and pray to Jehovah for protection, guidance and blessing. There at the temple was the proper place for the Israelites to pray; and so it is with the real temple class, as Jesus has said: "It is written, My house shall be called the house of prayer." (Matt. 21:13) "Jehoshaphat stood . . . in the house of the Lord, before the new court." The words "new court", in the text, indicate that Jehoshaphat had built that court during the eighteen years that he had reigned over Judah. He did not build the complete temple, but showed his love for God's house by constructing a new court. It is reasonable to say that the new court foreshadowed the "great multitude", standing before the throne of God, as pictured in Revelation 7:9-15, who there assembled to participate in praising Jehovah and partaking of the feast of tabernacles. This new court pictured a greater space being required for the newcomers, the Jonadabs, and thus the Lord shows an assembling of the remnant and their companions to praise him. Now we see the great multitude come before the Lord's house and join in the praise of Jehovah and his King.

⁷ The prayer of Solomon, without doubt, refers to the coming of the people of good will who form the great multitude, when he said: "Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake: (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; hear thou in heaven thy dwellingplace, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name." —1 Ki. 8:41-43.

⁸ Agreeable to and fitting this part of the picture, note this: that in the August 1, 1932, issue of *The Watchtower* was the first time the people of good will were identified as Jonadabs, who ultimately form the great multitude; and then in May 1933 the Society's service publication, then called the "Bulletin", issued a statement inviting the Jonadabs to share in the witness work of making known the kingdom of God under Christ. Since then these "other sheep" have participated in and continue to participate in the field witness work, and which was pictured by those Israelites standing in the new court before which King Jehoshaphat stood and prayed.

⁹ The opening words of Jehoshaphat's prayer recognized the Israelites as the typical seed according

to the promise which Jehovah God had made to Abraham. "And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?" (2 Chron. 20:6) Christ Jesus, the Greater-than-Jehoshaphat, is the actual or real "Seed of Abraham", and he acknowledges now the remnant on the earth, the anointed people of God, as the "feet" members of "the body of Christ", and hence a part of the seed of Abraham by adoption. Jehovah is the Greater Abraham, and the remnant are his children or seed, and they call upon Jehovah God, their Father, and the Greater Jehoshaphat, Christ Jesus; and thus did the type or picture show them addressing God as the Almighty One, Him who is the great King of Eternity. (Jer. 10:10, *margin*) Beginning with 1914 Christ Jesus, Jehovah's anointed King, appears as the rightful ruler of the world, and there he stands "in the midst of [his] enemies" (Ps. 110:1, 2) and begins his reign. Here the remnant are forcibly reminded that Jehovah is the Supreme One and that he and Christ Jesus are the "higher powers", and that all power in God's organization is ordained of God, and not of any earthly creatures. (Rom. 13:1-4) In 1914 the kingdoms of this world became "the kingdom of our Lord [Jehovah], and of his Christ". (Rev. 11:15-18, *A.R.V.*) When the words of Jehoshaphat are considered, "In thine hand is there not power and might, so that none is able to withstand thee?" the remnant now at the temple are reminded that Jehovah is the Almighty, the irresistible One, and that he has committed to his beloved Son, Christ Jesus, all power in heaven and in earth and that there is no power that can successfully resist the Almighty and his anointed King. After 1926 the Lord began bringing to the attention of his people the significance of his various titles and his name. (See *The Watchtower* August 1, 1927.) This knowledge aided the anointed to view their enemies from the proper viewpoint and to know that there is nothing compared to Jehovah, the Almighty God. They realized as never before their obligation and their privilege of obeying him implicitly, regardless of what any creature in existence might think or say.

¹⁰ Under the visible leadership of Joshua, who there represented the Lord Jesus Christ, God had driven out the Canaanites, the representatives of Satan. Jehoshaphat here in his prayer reminds Jehovah of how he thus exercises his watchfulness and care for his people, of how he had driven out the enemy, and had given the land to the seed of Abraham, God's friend, for ever. "Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?" (2 Chron. 20:7) Likewise at the close of the Gentile times in 1914 there began the "war in heaven", resulting in the driving out of Satan

and his spirit hordes from heaven, and the casting of them down to the earth, and the giving of all possession once held by them over to the real seed of Abraham. The 'seven times of the Gentiles' being then expired, the world came to an end, here meaning the undisputed control under Satan, and from that time forward all the nations must be judged as to whether they would take Christ Jesus as King or would remain under Satan and suffer destruction. (Luke 21:24; Lev. 26:18-28) In harmony with this God's prophet says: "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them [thine own people]; how thou didst afflict the people, and cast them out. For they [thy covenant people] got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies; through thy name will we tread them under that rise up against us." (Ps. 44:1-5) This prophecy applies at the present time to God's covenant people on earth.

¹¹ When Jehoshaphat prayed, "And gavest it to the seed of Abraham thy friend for ever," this part of the prayer was fulfilled in 1914 by enthroning the King, Christ Jesus, and the sending him forth to rule in the earth. This was also a fulfillment of the prophecy set forth by the psalmist: "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord [Jehovah] hath said unto me, Thou art my Son; this day have I begotten thee [brought thee forth, acknowledged thee, and declared thee the rightful King]." Thus the Lord did by the birth of the "man child", that is, the kingdom. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Ps. 2:6-9.

¹² Jacob pictured the seed, the anointed ones of God, and therefore stands for those of the remnant at the temple: "But thou, Israel [the nation of Israel], art my servant, Jacob [the anointed seed], whom I have chosen, the seed of Abraham my friend." (Isa. 41:8) "The Lord appeared unto Abram, and said, Unto thy seed will I give this land." (Gen. 12:7) "For all the land which thou seest, to thee will I give it, and to thy seed for ever." (Gen. 13:15) The seed here foretold is Christ Jesus. (Gal. 3:16) "Friend" means "lover", or one who loves at all times. Jehovah loved Abram, or Abraham, and he loves Abraham's seed. Therefore he loves Christ, the real Seed, and those who are adopted as members of his body, which are friends for ever of Jehovah. "The Lord did not set his love upon you, nor choose you, because ye were

more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out [out of Egypt] with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." (Deut. 7:7, 8) Now Jehovah has given earth's rulership to Christ Jesus, the real seed, and never again will the Devil have the rulership, but Christ Jesus, the everlasting Friend of Jehovah, will rule for ever and Satan and his followers shall be to everlasting destroyed.

¹³ Continuing his prayer, Jehoshaphat said: "And they [the seed of Abraham] dwelt therein, and have built thee a sanctuary therein for thy name." (2 Chron. 20:8) This part of the prophecy is literally true, and was fulfilled from and since 1919. It was in that year that Jehovah's remnant people now on the earth were restored from the Devil's captivity and thereafter resumed their activities in the service of the Lord by fearlessly advertising the King and his kingdom, and now these are dwelling in the kingdom of the Lord. Then the Lord Jesus as "the Messenger of the covenant", after completing preparing the way before Jehovah, straightway came to the temple and builded up Zion, the dwelling place of God, and which Christ Jesus builded upon himself as the Chief Foundation Stone, then by raising out of the sleep of death the faithful ones, and then by judging and bringing the approved ones yet on earth into the temple, all being stones in the living temple of God. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit."—Eph. 2:20-22.

¹⁴ This Jehovah God, by and through Christ Jesus, did for the name of Jehovah. For forty years prior to 1919 Jehovah had been taking out from amongst the nations "a people for his name", which faithful ones are placed as living stones in his sanctuary. (Acts 15:14) Jehovah's name is called upon that sanctuary or temple company, thus proving that the remnant now on the earth must publish Jehovah's name, being his select witnesses for that very purpose: "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted." (Isa. 12:4) This prophecy of Isaiah began to have fulfillment in the year 1919, which time was marked specifically by the Cedar Point (Ohio) convention.

¹⁵ The "saying", which Jehoshaphat then repeated, was the saying of King Solomon, uttered at the time of the dedication of the temple in the year 1028 B.C. (1 Ki. 8:33-40) In his prayer King Solomon made mention of "the stranger"; and that year 1028 B.C. corresponds to or is paralleled by the year 1925 (A.D.),

when the article for *The Watchtower*, "Birth of The Nation," was published; and in which same year was published and publicly proclaimed the "Message of Hope", which message was addressed "To All Peoples of Good Will", meaning the 'strangers' or "other sheep" of the Lord, which he gathers and which go to make up the "great multitude". Jehoshaphat then quoted the saying of Solomon: "If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help." (2 Chron. 20:9) Thus was the king relying upon the promise of God expressed by King Solomon in his prayer: 'When we cry unto thee in our affliction then thou wilt hear and help.' Jehoshaphat's case, which is now the case of the remnant on the earth, was a time when the enemy was invading the land, and which was an "evil" because it worked injury to others. Such is the case now as the enemy invades the land of the remnant, which invasion is not because of any neglect of the remnant or failure toward God, but because they have shown their zeal and activity in faithfully serving God by declaring his judgments, the vindication of his name, the destruction of Satan's organization, and the blessings that shall follow through the kingdom of Christ Jesus. The remnant constitute the people of God, and, his hand being over them, Jehovah maneuvers the entire arrangement so as to make the integrity of his own people appear and to show his cause or reason for cleaning out the nations and driving them out, and destroying all of Satan's organization; and thus Jehovah will demonstrate that he is the supreme power, agreeable to his promise that he made in ancient times.—Ex. 9:16, *Leeser*.

¹⁰ As Jehoshaphat stood before the house of Jehovah God, where Jehovah had put his name, even so now the assembled remnant with Christ Jesus at the temple stand before Jehovah God and make known their affliction that comes upon them from the enemy, and seek attention to that promise that Jehovah will hear and give them help. Thus Jehovah foretold that the assault of the enemy upon his people would cause the remnant to "cry unto thee in our affliction"; and they do this in the very day where we now are. The remnant do not belittle the enemy, but correctly estimate the strength of their enemies, to which attention is called in the book *Enemies*. The remnant confess their own helpless impotence and that Jehovah and Christ Jesus, the "higher powers", are their sole protection and strength and salvation. Although their cry is painful and they suffer great pain and mental anguish, the remnant are full of confidence in Jehovah and are determined to hold fast their integrity toward him. Such cry of the oppressed ones began to go up particularly in 1933, and continues up to this very hour because of the persecution by fanatics who claim to be religionists, and particularly those who operate

under the fanatical Hitler in Germany, and who are particularly advised, aided and abetted by those who inhabit the Vatican. The people of God have been spoiled and their property seized, and thousands of them have been imprisoned in filthy places, and many of them killed, all because of their faithful devotion to Jehovah God and to his King. That persecution in Germany is unparalleled for cruelty and wickedness. Persecution has already begun and is carried on against Jehovah's witnesses in Japan and Italy, in South Africa and in other places throughout the earth, including the United States, and the remnant cry unto God in their affliction and ask for his help. As the combined enemy marched on Jerusalem, so the combined enemy now against Jehovah's people march on God's anointed in the earth. In April, 1933, which year the pope had declared a "holy year", a public address was delivered on the subject "Effect of Holy Year on Peace and Prosperity". That address was broadcast throughout the United States by the radio, and the truths there uttered from God's Word, publicly proclaimed, greatly incensed the combined enemy elements, and the persecution of Jehovah's witnesses, at the instance of the Roman Catholic Hierarchy, broke out in many states of America; and then on July 20, the same year, a concordat between the pope and the mis-government of Germany was signed, thereby publicly and openly showing that the commercial, political and religious elements had agreed upon a course of persecution against Jehovah's witnesses, and that the antitypical Moabites, Ammonites, and mount-Seir inhabitants were marching upon and against Jehovah's witnesses. Shortly after that many of Jehovah's witnesses were arrested in New Jersey for preaching this gospel of the kingdom. When a public address was given at Plainfield, New Jersey, on "Why Religious Intolerance Is Practiced", there was a demonstration of the enemy and an open threat by armed men to mow down with bullets the witnesses of Jehovah who had there peaceably assembled for the sole purpose of making known what is contained in the Word of God. Then in November 1933 *The Watchtower* published the article "Fear Them Not" (Matt. 10:28); and thus the Lord, through his earthly instruments, spoke to his people to stand firm for the cause of God's kingdom, and they have continued so to do.

¹¹ Why is the promise given in that prophetic picture in respect to the cry of his people, "Hear and save"? (R.V.) Because his irreproachable and holy name is upon his temple and is tied in with his witnesses and his name must now be vindicated and avenged upon his combined enemies. Jehovah God is long-suffering with his enemies, and he permits them to press down upon his people that the anointed may have opportunity to prove their integrity and to thereby prove Satan a liar. In God's own time he will avenge his elect servants as he has promised: "And

shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith [(Diaglott) will he find this belief; that is, the belief that God will avenge his servants] on the earth?" (Luke 18:7,8) According to your faith be it unto you; and therefore may the faithful remain true and stand steadfast in their determination to serve God and his King, knowing that deliverance is sure to come, and that soon.

¹⁸ Jehoshaphat first recounted God's expressed will or rule governing such cases and showed that he relied upon the promise. Then he proceeded to lay before Jehovah the specific case or condition of the people of Judah and their cry for help, which they so much desired. Pointing to the approaching enemy he said: "And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not."—2 Chron. 20:10.

¹⁹ Jehoshaphat pointed out Moab, Ammon, and Mount Seir; definitely locating that commercial, political and religious element combined now invading the place where God's remnant people are properly located. In fulfillment of this part of the prophetic picture, mark that in 1933 the enemy made a combined assault upon the people of God, and they continue to invade their realm since; and now, in the year 1938, God's people clearly behold the conspiring and combined forces of Satan, that is to say, the commercial, political and religious elements, marching to the attack with the avowed determination to destroy Jehovah's witnesses. The Nazis, Fascists, patrioteers, political and commercial dictators, big religionists, Communists, and all the ungodly are combined against the Lord and his anointed. They are against anything and everything to which the name of Jehovah God is attached. They are particularly against the great present-day truths committed to God's people, and which they are commanded to proclaim. All of these are lovers of money, and picture particularly those who constitute "the principal of the flock" of "Christendom". Many politicians are in the political game for gain of what they can get from the commercial and religious crowd, and hence they are embraced in this combine and represented particularly by the modern Moabites. Because the leaders of religion are likewise lovers of money, they have their hands out, and the money-changers pay the religious leaders in order to ease their own conscience, thinking that they may stave off the day of evil while they continue to practice their unjust operations. Their fear of boycott threatened by the religious leaders, and also their threat of excommunication, induces them to continue to support the religious leaders. The politicians are with them in their unholy action. They resent the

proclamation of God's truth, which exposes the religious racket and racketeers, whom they are paying to salve their conscience and to sanction their wrongdoing. Thus all the elements of the Devil's organization sympathize with one another, as did Ammon, Moab and Mount Seir. They are all in harmony with the pope's ideas as to the so-called "social justice", as his ideas do not reject the selfish capitalism system nor the exploitation of the many by the heartless few. The fact is, they are all lovers of money, acting for gain. Such so-called "social justice" ideas are set forth in the encyclical of Pope Leo XIII on the labor relations with employers, and which the Catholic priests so loudly bragged about, and which Franklin D. attempted to copy in his NRA scheme brought forward in the year 1933.

²⁰ In the aforementioned combine of conspirators against God and his kingdom are those mentioned prophetically by Jehoshaphat as "mount Seir", the Meunim of today, that is to say, the religious element of the Devil's organization under the leadership and dominating influence of the Roman Catholic Hierarchy of Authority, and which people, like those of "mount Seir", make their nests high up as foul birds nested in the mountains of Seir. It was that combined enemy mentioned by Jehoshaphat whom the Lord would not let Israel invade when they were marching out of the land of Egypt. Israel was forty years in the wilderness. During the forty years of the "Elijah work" God did not cause his people to attack the combined commercial, political and religious elements of the Devil's organization. This was not permitted by the Lord before the "day of his preparation", which began in 1918, nor before the beginning of the judgment of the nations, that same year when Christ Jesus came to the temple for judgment. The day of Jehovah's vengeance would not begin before that time, and therefore it was not time for spiritual Israel, God's remnant, to proclaim the day of his vengeance, until the coming of the Lord Jesus to the temple. During that forty years of the Elijah period Jesus was 'preparing the way before Jehovah' (Mal. 3:1) in order that the "people for his name" might get clear of Babylon and become active witnesses of Jehovah. Then when the due time arrived Christ Jesus, as the great Executive Officer of Jehovah, began "the day of his preparation" for the final conflict, which is approaching. Since then the opposing forces are taking their respective positions in battle array, making ready for the final war.

²¹ When the Israelites were marching to Canaan, they turned aside from engaging in conflict with Moab, Ammon and Mount Seir, because Jehovah instructed them to do so. (Deut. 2:1-19; Num. 20:14-21) During the Elijah period of the church similar instructions were given to the consecrated, which appear to be parallel to God's instructions to the natural Israelites. Upon this point see *Studies in the Scriptures*, Vol-

ume 6, pages 607 and 608. Esau pictured the religionists of modern times; and during the Elijah period there was no attack on the religionists, but an effort to deal with the religionists as though they were Christians, and speaking of great financiers and money-changers as "Brother Fellerstone". The proper time for the declaring of the vengeance of our God was after the coming of Christ Jesus to the temple and after the judgment of the nations began, and this was clearly foretold in this prophetic picture. The nations must first reject Christ Jesus as King and thus stumble over him as "THE STONE", which they did in 1918, when he was laid as the Chief Corner Stone, in Zion. For this reason God's people in the Elijah period turned aside from the religionists, let them alone, and devoted themselves to proclaiming the fundamental truths set forth in the Bible, and which had been restored to them by the Lord's grace.

²² But God's due time must come and has come to declare the "vengeance of our God" against every element of Satan's organization. (Isa. 61:2) Since 1918 the "evil servant", being made manifest, have continued to turn to the side of modern "Moab, Ammon, and mount Seir", and have tried to justify their action by what is stated in the *Studies in the Scriptures*, Volume 6, above cited. Not even Christ Jesus, the Executive Officer of Jehovah, was permitted to destroy the enemy before God's due time. (Ps. 110:1,2) Now the time has come when Jehovah has begun his strange work against his combined enemies and is thereby sweeping away their stronghold of lies, and the commission given by Jehovah to his people is set forth in Psalm 149:6-9 and is in operation, but did not become operative until after 1918; and for that reason God's destructive judgments were not uttered by his witnesses prior to that time.

²³ In his prayer there at the temple Jehoshaphat called attention to Jehovah's instructions to Israel to pass by the Moabites, Ammonites, and the people of Mount Seir, which instructions had been obeyed, and thus Moab and her allies had been spared from assault. Then Jehoshaphat said: "Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit." (2 Chron. 20:11) Jehovah's witnesses on the earth now fulfill this part of the prophecy, in this, that they have never at any time been commissioned by the Lord to destroy literally those who compose the visible elements of Satan's organization. They have been plainly told that vengeance belongs to Jehovah and he will repay; consequently their work is different from using carnal weapons. For that reason Jehovah's witnesses have not advocated or engaged in revolutions, or any like attempts to overthrow worldly institutions. They have never encouraged anyone else to do so. Their sole duty and commission is to inform the people of God's purpose to destroy Satan and his supporters, thereby giving warning to those who are of good will toward

God that they may flee to the place of safety in God's organization. Jehovah's witnesses have never attempted to use politics or any like means or the legislative bodies or the courts to deprive any person of the freedom of thought or the operation of their organization or to prevent the expression of their views and convictions, because they clearly see that Jehovah has permitted the wicked institutions of the world to remain until his due time to show his power against all his enemies. It is therefore the commission and obligation of his witnesses to now tell the people of and concerning Jehovah's purposes. Jehovah's witnesses follow strictly the rule that there should exist and be freely practiced the freedom of speech, and freedom of belief and expression. But it is the Devil's organization, pictured by Moab, Ammon, and Mount Seir, which attempts to take away from others freedom of thought, speech, and action, in worship. These worldly representatives of Satan's organization use cruel means against Jehovah's witnesses to prevent them from telling the truth to others, which God has commanded them shall be told, and they attempt to bring about the destruction of these faithful men and women who do proclaim God's truth in obedience to his commandments. Thus they reward good with their evil acts.

²⁴ In the prophetic picture recorded, the record states concerning the enemy that they have "come to cast us out of thy possession, which thou hast given us to inherit". In the fulfillment of this part of the prophetic picture we see that Jehovah God, by Christ Jesus, has given the remnant all of his goods or possession, constituting his kingdom interests on earth, and has commanded them to advance the kingdom interests by preaching this gospel of the kingdom for a witness unto all the nations of the earth. (Matt. 24:14) Modern-day Ammonites, Moabites, and mount-Seir-ites would now drive out Jehovah's witnesses, that is, the "faithful and wise servant" of the Lord, and prevent them from carrying out the commandments of the Lord, and thus destroy them and cast them out of their possessions, which the Lord God has given them. Now the enemy enters into a conspiracy for that very purpose and is proceeding to commit overt acts, in furtherance of that conspiracy, to prevent God's covenant people from becoming a part of the nation under Christ. (Ps. 83:2,3) God has given the faithful followers of Christ Jesus such possessions to inherit, and to them Jesus says: "Blessed are the meek; for they shall inherit the earth" (Matt. 5:5); meaning the interest of God's kingdom in the earth. The faithful become joint-heirs with Christ Jesus in his inheritance. The combined enemy, pictured by the "goats", now tries to butt the meek out of their inheritance and to deprive them of their privileges as ambassadors for Christ, representing him and his kingdom in the earth; and thus it is seen that the present-day deeds were clearly pictured long ago and

recorded for the benefit of those who are now striving to obey the Lord.

²⁵ Pleading to Jehovah God to act in behalf of his people, Jehoshaphat continued: "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee." (2 Chron. 20:12) In this part of the text the word "judge" is from the Hebrew *shaphat*, meaning to judicially determine and then to execute judgment. Therefore the prayer is that God would judicially determine through Christ Jesus who are the "goats", and then execute them according to his judgments written. Is there excuse for the Moabites, Ammonites, and those of Mount Seir of modern times to assault Jehovah's witnesses? Is there any justification for this combined element of Satan's organization in committing such assaults upon Jehovah's covenant people? These questions Christ Jesus, the great judicial officer of Jehovah God, can and now does determine, and he plainly states that they are wholly unjustified, that they are doing wrong, and that he will execute judgment by sending all of such enemies into complete destruction. (Matt. 25:31-46) The Lord has commanded his people that they must worship God in their own inherited "land" (privileges) by diligently proclaiming his kingdom and his vengeance against his enemies, and that they must now do this alone, and not engage in politics or employ commerce or religious methods in doing their work. They must keep themselves entirely separate from the world and hence unspotted by the marks of the world. (Jas. 1:27) It would have been different with these Christians had they been like the Roman Catholic Hierarchy and employed religion and used the name of the Lord as a cloak, behind which to operate and to employ politics and seek to control the offices of this world and use them and to use the "strong-arm squad" to accomplish their purposes. The fact that the Roman Catholic Hierarchy employs such methods says that they are the enemies of God and his kingdom.—Jas. 4:4.

²⁶ The cry uttered by Jehoshaphat in behalf of Israel is for help, for the reason, as he states, "we have no might against this great company that cometh against us." Such is the word then that comforts Jehovah's witnesses today. They know that within themselves they have no power or strength to resist the combined enemy and beat them back, but they must and do rely solely upon Jehovah God and Christ Jesus. Jehoshaphat's inability to cope with the numerous enemies is paralleled by the fact that Jehovah's witnesses have no human power to defend them. Jehovah has foretold how the enemy forces would advance upon his people, and by his prophecy they see the enemy "cometh against us", which enemy forces are led by Gog, the field marshal of the Devil. "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a

great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." (Ezek. 38:15, 16) The "holy year" fiasco thus declared by the pope in 1933, and the exposé thereof, smoked the Hierarchy sneaks and racketeers out of their holes, and those foul spirits began to make a great noise and to organize a move to destroy Jehovah's witnesses. "For they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. . . . And they gathered them together into the place which is called in Hebrew Har-Magedon." (Rev. 16:14, 16, A.R.V.) Now these modern-day combined enemies march to Armageddon, where the Lord has assembled his troops, with the determination to annihilate those who are devoted to Jehovah. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."—Rev. 19:19.

²⁷ Jehoshaphat, as he thus prayed to God, stood in the temple court on Mount Zion. Today Jehovah's remnant are standing at "Armageddon", which means "the mountain of assembly of troops". It is identical with Mount Zion, where Christ Jesus has assembled his body members, the remnant, who are in the temple. (Rev. 14:1; 16:14-16) Seeing the enemy hosts marching upon the Israelites, Jehoshaphat said to the Lord: "Neither know we what to do: but our eyes are upon thee." This exactly describes the position and condition of Jehovah's people today. This desperate state was the condition of God's people in 1933, when the persecution of them began by the Nazis, Fascists, and Roman Catholics, which launched against them all manner of persecution in Germany and in other places. There was doubt and uncertainty in the minds of many of God's people until it pleased the Lord to cause the publication, in *The Watchtower*, November 1, 1933, of the article "Fear Them Not". Then they began to see their privileges of standing firmly against the oncoming enemy. Those truly devoted to Jehovah God had their eyes upon him and his chief officer, Christ Jesus, and they breathed in substance this prayer unto God: "I will lift up mine eyes unto the hills [the higher places, the 'higher powers', Jehovah and Christ Jesus], from whence cometh my help. My help cometh from the LORD [Jehovah], which made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep." (Ps. 121:1-4) "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us. Have mercy upon us, O Lord, have mercy upon us;

for we are exceedingly filled with contempt." (Ps. 123:2,3) "Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net."—Ps. 25:15.

²⁸ For the encouragement of his people Jehovah says to them: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified [vindicated], and shall glory."—Isa. 45:22-25.

²⁹ The advice and admonition to all of God's people, therefore, in the hour of adversity and uncertainty is to give heed to Jehovah's Word, which he now unfolds for the aid, encouragement and comfort of those who are devoted to him.

ANXIETY

³⁰ At this point in the prophetic drama or picture the situation was tense and great anxiety possessed all the people there assembled. Jehoshaphat had finished his prayer: "And all Judah stood before the Lord, with their little ones, their wives, and their children." (2 Chron. 20:13) Would there be an answer that would bring courage to God's people there assembled? The prayer of Jehoshaphat was a united appeal to Jehovah God. There the people stood at attention east of the temple, in the court before the golden doors of the most holy, and they all faced the most holy, where Jehovah dwelt, having their "eyes . . . upon thee", Jehovah. They were anxiously waiting to see what the Lord would have to say to them. It was a time in which there was real distress in every heart. Likewise Mordecai made a picture: When he "perceived all that was done" by the wicked Haman, the descendant of Esau, or Edom, "Mordecai rent his clothes, and put on sackcloth with ashes," and cried with a loud voice and came before the king's gate. With him it was an hour of distress. (See Esther 4:1,2.) This prayer of Mordecai in his condition, God clearly revealed to his people the meaning thereof in the year 1931. These pictures were for the benefit of the remnant.

³¹ Referring again to the prophetic picture made by the Judeans: There they stood before the temple, and hence before Jehovah, "with their little ones" (their babies), the "wives" of the men, and with them "their children", infants in arms, and larger ones. It was a helpless and needy company. "Their wives" were the weaker than the fighting men, and they were very anxiously watching and waiting upon the Lord. They did not picture the females in the church, but did picture those who are weaker than others in the Lord, yet who are prospective heirs of the kingdom. (1 Pet. 3:7) "And their children," that is, (literally) "builders" of the family, the young who were under

age and upon whom the fathers in Israel depended to keep the name of Israel alive. This anxious company of Judeans knew that the conspiring enemy was marching upon them with a determination to wipe them out, that the name of Israel might be no more in remembrance. (Ps. 83:4) The faithful people of good will now on the earth, and who stand with the anointed, are in fact "builders" who, by God's grace being taken through the great conflict at Armageddon, will make the name of Jehovah and his King to remain alive in the earth. They are the "strangers", and yet they are the companions of those who are of the temple company who now stand before the Lord, and against all of whom the combined enemy, composed of the commercial, political and religious element, now hasten to bring about their downfall.

³² The prophetic picture at this point clearly describes the present-day situation and condition of God's people on the earth. Now the anointed are assembled on Mount Zion with Christ Jesus, the Greater-than-Jehoshaphat, and whom Jehoshaphat pictured. The "other sheep" are being gathered by the Lord into his fold, and these make themselves companions of the remnant or spiritual Israelites. With their hearts united in one cause they, in this anxious hour, behold the combined enemy marching against them. The year 1938 witnessed the onward march of the enemy moving with a wicked and malicious desire to utterly destroy those who love and serve God and his King. All those assembled on the Lord's side, and who are devoted to him, see the oncoming wicked host. Knowing that within themselves they are helpless against such a combined horde of enemies, these faithful servants of the Lord cry unto Jehovah and Christ Jesus. Surely every one of the temple company will now realize 'this time of peril', their position of great danger, and therefore appreciate that this is the time for every one of them to stand firmly in the Lord, completely united in his cause of righteousness. All faces of such are towards Jehovah and his King, and all stand shoulder to shoulder with a determination to serve God and knowing that their dependence is solely upon Jehovah and his King. Surely all such now of the temple must see that anyone of that company who seeks the hurt or injury of another in the company of the temple would immediately call down upon his own head the wrath of the Lord. There is neither reason nor excuse now for any of the temple company to be at enmity with any of their brethren at the temple. No reason, because no one is justified in attempting to work injury to his brother in Christ; and no excuse, on the ground of ignorance or otherwise, because the Lord has now made clearly to appear to all such the meaning of his Word, that all of the temple are "one in Christ Jesus", and that it is love that holds them together, that is to say, an unselfish determination to do good to one another and to all men, and especially unto the household of God. In

order now to stand together and to withstand the assault of the enemy, all of the people of God must be firmly bound to one another in love for Christ and his kingdom. Let no one falter now in his devotion to the kingdom and his fellow temple workers.

²³ The skies of the world are now darkened by the hordes of the oncoming enemy, filled with viciousness and wickedness beyond description. That onmarching horde strikes terror to all who fail to trust in the Lord. The appeal has been confidently made by the faithful to the throne of Jehovah. It is an anxious moment for them, and their eyes and their hearts are fixed upon Jehovah, while they look and wait for mercy at his hands. What will be the answer from the throne of the Most High? Will Jehovah God now disclose to his people what is his answer to their cry for help and protection against this oncoming mob?

(To be continued)

QUESTIONS FOR STUDY

- ¶ 1, 2. Account for the building of the city of Jerusalem, and for the erecting there of the temple? Show that in this, together with Jehoshaphat's gathering there the people of Judah, for the purpose stated, Jehovah provided a prophetic picture.
- ¶ 3. In the picture, and in the fulfillment, what was (a) the occasion for 'seeking the face of the Lord, at the temple'? (b) The nature of the 'inquiry' there made? (c) The outcome of such 'inquiry' and confident reliance?
- ¶ 4, 5. Who now 'inquire of the Lord at the temple'? and how and why is this done? What is the evidence that Jehovah has instructed his people as to procedure now in the face of the enemy?
- ¶ 6. Apply that part of the prophetic picture in which "Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court".
- ¶ 7, 8. Relate facts agreeable to and fitting the prayer by Solomon recorded at 1 Kings 8: 41-43.
- ¶ 9. Apply the words of Jehoshaphat recorded at verse 6.
- ¶ 10, 11. Point out the relationship of 2 Chronicles 20: 7, Psalm 44: 1-5, and Psalm 2: 6-9, as in the fulfillment of the prophecy.
- ¶ 12. What is the meaning of Jehovah's words at Isaiah 41: 8 and at Genesis 12: 7 and 13: 15? and has the promise been fulfilled?
- ¶ 13, 14. How has the prophetic statement at 2 Chronicles 20: 8 had fulfillment?
- ¶ 15, 16. Compare the "evil" which came upon Judah and that which comes upon God's people at the present time. Account for Jehovah's then and now permitting such evil to come upon his faithful people. Relate some facts showing that the enemy elements have combined and are now marching against Jehovah's people on the earth.
- ¶ 17. What is the assurance that God will answer the prayer of his people, "Hear and save"?
- ¶ 18-21. How did Jehoshaphat proceed to lay his case before Jehovah? Identify Moab, Ammon and Mount Seir, in the fulfillment of the prophetic picture, and account for their having combined and unitedly assaulted the people of God. When and how, in the fulfillment of the prophetic situation mentioned in verse 10, did God 'not let Israel invade Moab, Ammon and Mount Seir, when Israel came out of the land of Egypt'?
- ¶ 22, 23. Show that, even as they did in the time when the prophetic picture was made, "Moab, Ammon and Mount Seir" have rewarded good with evil.
- ¶ 24. How, in the fulfillment, have "Moab, Ammon and Mount Seir" "come to cast us out of thy possession, which thou hast given us to inherit"?
- ¶ 25. Is there excuse or justification for the combined enemy forces in their committing such assault upon God's covenant people? Why?
- ¶ 26. With scriptures, point out the "great company that cometh against us". What comfort is found in the reason given for the cry uttered by Jehoshaphat in behalf of Israel? Account for the open and increased opposition to the message of truth at the present time.
- ¶ 27. Jehoshaphat's standing in the temple court on Mount Zion, when he thus prayed, is of what prophetic significance? Show that the statement there made by Jehoshaphat, "neither know we what to do: but our eyes are upon thee," exactly describes the position and condition of Jehovah's people today.
- ¶ 28, 29. How do Jehovah's words recorded at Isaiah 45: 22-25 serve to encourage his people now? What, therefore, are God's people now advised and admonished to do?
- ¶ 30, 31. Describe the position of Judah as indicated in the record at verse 13.
- ¶ 32, 33. Show that the prophetic picture at this point clearly describes the present-day situation and condition of God's people on the earth. Is there reason or excuse for any of the temple company to be at enmity with any of their brethren at the temple? Why?

MARTYRS AVENGED

TO THE apostle John was given a glorious vision of Jehovah God on his throne at the temple, and "in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals". (Rev. 5: 1) In due time the announcement was made: "Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." (Vs. 5) Then John beheld the glorified Christ Jesus: "and he came and took the book out of the right hand of him that sat upon the throne." (Vs. 7) The opening of the first four seals disclosed events foretold in prophecy and actually fulfilled during the World War period of 1914-1918 and thereafter. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost

thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."—6: 9-11.

The opening of the fifth seal discloses the faithful witnesses or martyrs of the Lord. From Pentecost (A.D. 33) forward some witnesses for the Lord died in faith and faithful unto God. In June, 1927, *The Watchtower* published the proof from the Scriptures that those who thus died faithful were asleep in death until the coming of the Lord to his temple in 1918. John beheld these under the altar, meaning that those faithful ones had died under God's sacrificial arrangement in Christ and were counted in as a part of his sacrifice. Such is God's approved altar. As stated at Hebrews 13: 10: "We have an altar whereof they have

no right to eat which serve the tabernacle." Those faithful ones were buried with Christ in death, and therefore died in a hallowed place. "Souls of them" (vs. 9) represents the value of their lifeblood poured out; which was pictured in the tabernacle service by the pouring of blood at the base of the altar. Although actually dead, they, the martyrs, lived to God, and in God's estimation, because their right to live persisted. (Luke 20:38) They died as faithful witnesses of God, therefore slain for the testimony of God which they held. As the blood of Abel, whom Cain slew, cried out from the ground, so the blood of the faithful ones cries out against them that dwell on the earth as Satan's representatives. The cry is: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Otherwise stated: 'How long will you be long-suffering toward those who have defamed your holy name?' God has promised to avenge the blood of his faithful witnesses, and in his due time he will do so. (2 Ki. 9:7; Matt. 23:35; Luke 18:7, 8; 1 Thess. 4:4-6; Deut. 32:43) The living saints on earth thought God would avenge the blood of his faithful martyrs or witnesses promptly with the coming of A.D. 1914, at the establishment of the kingdom of God; but that time came and passed, and they saw that God's wrath did not begin until after that date and that their blood would be fully avenged in the battle of Armageddon.

The cry mentioned in verse 10 indicates the close proximity of the time when Jehovah would come forth out of his place to punish the enemy organization, when the earth would "disclose her blood", as foretold at Isaiah 26:21. Psalm 9:12 reads: "When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble." The cry is therefore not one of fault-finding or impatience, but calls attention to the forbearance and long-suffering of Jehovah. It might also be properly said that "their brethren" alive on earth would make such inquiry when 1914 passed and the church had not been glorified in heaven.

Then the vision discloses, at verse 11, that these martyrs or faithful witnesses are given white robes, which would show that these have received God's approval and have the right to live, therefore they are represented as crying out; but God's will is that they should sleep on in death and rest "for a little season". That little season ended with the coming of the Lord to his temple, in A.D. 1918, because that marks the time when the saints, those who had died as faithful witnesses for the Lord, should be rewarded. Revelation 11:18 calls attention to this. The record is: "Rest . . . until their fellowservants . . . should be killed [sacrificially]."

Jesus told his disciples that at the end of the world his faithful ones would be delivered up and afflicted and that 'they shall kill you, and you shall be hated of all nations for my name's sake'. (Matt. 24:9) He

said furthermore, at Revelation 2:13: 'In that day wherein Antipas my faithful martyr was slain among you.' It was in 1918 that the "Elijah work", represented by Antipas and pictured by the prophet Elijah, was 'killed' and ended, as the physical facts of the World War period prove, and it was then that the resurrection of the sleeping saints took place. Therefore they must wait until the coming of the Lord to his temple, which marked the end of the Elijah work of the church.

It does not follow that the seven seals are opened in order as to time, as named in the scripture, nor does it follow that they would be understood in chronological order. The events coming to pass in fulfillment of one part of the prophecy may take place at the same time as the events fulfilling another part of the prophecy. The seals being opened merely picture different parts of the prophecy in course of fulfillment and fulfilled. When the sixth seal was opened there was a great earthquake: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"—6:12-17.

The word "earthquake" here used is from the Greek *seismos*, and literally means "shock; agitation; commotion; or shaking". The same word is translated "tempest" in Matthew 8:24. Accompanying and following the World War has been a time of great agitation, commotion and shaking. This was foretold by Jesus as a time of "distress . . . with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth". (Luke 21:25, 26) The nations of the earth have been terribly shaken; the maps of Europe today do not appear as they did prior to the World War, and there has been a great change in conditions generally.

At the same time the sun is darkened and the moon is colored like blood. "The sun" means the kingdom truth, as disclosed in God's due time, and this has become as black as a death mask to representatives of Satan on earth which have claimed to be God's representatives. The ecclesiastical element of Satan's organization in particular have cast aside the Word of God concerning the kingdom and have adopted a

Devil-made substitute. At the same time the commandment of the Lord to 'preach this gospel of the kingdom' begins to be obeyed and carried out, and those who love God and his kingdom proceed to this work, and his truth to them becomes sevenfold brighter, and the indignation of the Lord is expressed against the enemy, as foretold at Isaiah 30:26. The message of the kingdom contains nothing of comfort for the rulers of this wicked world. God's law, symbolized by the moon, to them is detestable. They think that for them to accept God's King and to be subject to him and his commandments is a loathsome thing, and so loathsome to all the ruling factors of the world that it is as congealed blood found upon a dead carcass.

They hear the words of God's vengeance, as expressed in this day, and they attempt to hide themselves from hearing it by rushing into the supposed place of security of governments. Those "kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty [profiteers]", and those who are joined to them, attempt to hide themselves in the governments of the world by calling upon these for protection. (6:15, 16) It is a time of darkness, and the clergymen, instead of turning to God's Word, call upon the president of the nation (the United States of America) as the chief executive officer and say to him: 'We are ready to follow your lead and obey your commandments. Let us know what you want us to do, that we may be saved in this day of wrath.' Although the remnant of the Lord, who are obeying his commandments and giving testimony by radio message, by portable phonograph with speech

recordings, by millions of printed books, and by other means, point the rulers to the gates of the kingdom, and to the "highway" that God is causing to be cast up for mankind (Isa. 62:10), they shun it and seek protection in Satan's organization alone.

The account (6:13) reads: "And the stars of heaven fell unto the earth." Satan was cast out of heaven, he and his "stars" or angels with him, at the end of the world, which fact was made known to the remnant after the Lord came to his temple. (See Revelation 12:9.) This falling of the stars took place about the time of the beginning of the great shaking of the earthly or visible part of Satan's organization; and now these wicked stars are confining their operations with the Devil to the earth, even as the Lord foretold at Revelation 12:12. At the same time the clergymen of the church denominations, claiming to be representatives of the Lord, have fallen entirely away. Also many of the leaders formerly associated with the real church, who had been in "the present truth", fell away and went back into the earth, or Satan's organization, 'hiding themselves in the rocks.'

"The day of the Lord" is here and the time of his wrath is come, and the nations shall not be able to stand, and none will stand who do not render themselves in obedience to the great Jehovah and his King and Judge. His mighty official representative, Christ the King, is now carrying out and executing the righteous orders of Jehovah. Millions of the common people who are of honest heart and of good will, seeing the standard of the Lord lifted up, will go to it and will survive God's wrath and receive blessings and live on.

SINGERS

JEHOVAH showed to his prophet Ezekiel, in a vision, a great and marvelous temple. That royal house and its stately approaches, designated as outer and inner courts, were pictorial. Every one who now, in reality, enters and becomes a part of Jehovah's royal house of sons must come in the divinely appointed way, and in no other. Entering with sacrifices of praise to Jehovah they will continue, every one of them, to for ever sing the praises of the Most High. (Ps. 29:9) Jehovah provided for singers in that pictorial temple's inner court. "And without the inner gate were the chambers of [for, *R.V.*] the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate, having the prospect toward the north."—Ezek. 40:44.

The chambers here mentioned are for the singers, and therefore are not the same as the ones which are provided for the gate guards. Being "for the singers in the inner court" they were within the inner court, and therefore for the exclusive use of the priests. This proves beyond all question that the singers in

the inner court are those of the royal priesthood. One series of chambers for the singers was at the side of the north gate, and those singers' chambers faced southward. The tables and implements for the slaying and dressing of the sacrificed victims being at the north gate showed that the singing is associated with the sacrifice, and is therefore proof that the sacrifice of the remnant now on earth is a 'sacrifice of praise unto Jehovah'.

The text says, concerning the singers' chambers, that there is "one at the side of the east gate, having the prospect toward the north". The east gate is associated with the glory of Jehovah and also with "the prince", and therefore it is very appropriate that at least one singers' chamber should be located at the east gate. The anointed and princely sons of Jehovah God are the ones upon whom the glory of Jehovah has risen and whom Jehovah bids to arise and shine. (Isa. 60:1, 2) It is therefore certain that the members of the royal family upon whom the glory of Jehovah has risen do sing the praises of Jehovah. The interesting feature about the singers' chamber of the east

gate is this: It might be expected that the chamber would face to the west; but not so, it faces toward the north. The other singers' chambers being at the north gate, facing south, the two positions would face each other, and this indicates that the singers sing to each other, saying, "Thy God reigneth." When God's faithful people were delivered from Babylon they began to sing, and they continue to sing, the praises of Jehovah. (Isa. 48:20) They sing to each other songs of praise to Jehovah God.—Col. 3:16.

It is the priests whom Jehovah makes keepers of the charge of the house: "And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house." (Ezek. 40:45) This verse speaks of "this chamber" as one; but there must have been a series of chambers at the side of the north gate, because in verse forty-four the statement is: "The chambers for the singers . . . their [chambers'] prospect was toward the south." The priests are both housekeepers and singers. They are charged with keeping Jehovah's house clean and giving attention to its furnishings.

This was foreshadowed by the organization for the keeping and care of the typical house of Jehovah. "And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation. All these, which were chosen to be porters in the gates, were two hundred and twelve. . . . For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God. And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them. And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale. Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. And some of the sons of the priests made the ointment of the spices." (1 Chron. 9:21, 22, 26-30) In the vision of the temple had by Ezekiel it is seen that this special service is reserved for the priests.

God sets the members of the royal house in their respective positions, and this is shown by the statement of Ezekiel 40:46, "And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok, among the sons of Levi, which come near to [Jehovah] to minister unto him." This work is confined to the priests, because others are excluded from this service. "And they [the Levites] shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor ye also die. And they [the Levites] shall be joined unto thee [the priests], and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger

shall not come nigh unto you. And ye [the priests] shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel." (Num. 18:3-5) This scripture (Ezek. 40:46) also shows that those who are engaged by the grace of Jehovah sing forth the praises of Jehovah in telling of his wondrous works and are also servants at God's altar.

Jehovah caused the name of Zadok to be mentioned in this connection with this service. The name "Zadok" means "just, righteous". He was a descendant of Aaron the high priest, and God's record shows that he was a faithful man. Ezekiel says that the priests that served at the altar are "sons of Zadok". They are not the sons of the unfaithful high priest Eli and of his successor Abiathar. (See 1 Kings 2:26, 27; 1 Samuel 2:27-36.) The unfaithful anointed ones are pictured by the house of the unfaithful priest Eli. Such are excluded from this sacred privilege of service. Jehovah time and again informs his creatures that it is faithfulness and righteousness that is pleasing to him.

Ezekiel's guide then measured the inner court: "So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare, and the altar that was before the house." (Ezek. 40:47) These measurements prove that the priestly class must at all times be foursquare, that is, faithful and true and wholly devoted to Jehovah God, always doing right according to his law. The number "ten" is a symbol of completeness, or that which is holy; and ten times ten cubits' being the measurement of the length and of the breadth of the inner court shows that the priests must be perfect in the house of Jehovah and that every one who is presented for a place in this house must be perfect in Christ Jesus. (Col. 1:28, 29) This perfection is not perfection in words, thoughts or acts, because with imperfect organisms the members of the remnant cannot be perfect in these. Those called to the kingdom are told, however, that they must cleanse themselves from all filthiness of the flesh, perfecting holiness in the Lord. (2 Cor. 7:1) The Lord provides for his consecrated ones his Word for doctrine, for reproof and instruction in righteousness, for this very purpose of perfecting them. "That the man of God may be perfect, thoroughly furnished [perfected (*margin*)] unto all good works." (2 Tim. 3:17) Their perfection consists in an absolute devotion to Jehovah God.

Such was the course pursued diligently by the faithful disciples and apostles of Jesus Christ, the record of whose action Jehovah has preserved for the comfort and guidance of his witnesses in this day of peril, his day of judgment. Of Paul and Silas it is written that because they persistently taught God's truth publicly they were beaten with many stripes and cast into prison and their feet made fast in the stocks. "And at midnight Paul and Silas prayed, and sang praises unto God." (Acts 16:16-40) The fiery trials and suf-

ferings to which God's faithful people are subjected are for the purpose of testing their devotion to him, that they may be made perfect. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." (1 Pet. 5:10; 4:1, 2) None but the holy would ever be admitted to the royal house. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (1 Pet. 1:14-16) In former times it was the desire of the consecrated to please men, that they might have a good reputation among those of the world. But no man can be made perfect by following such a course. This perfection is attained in Christ by the anointed's being wholly and completely and unselfishly devoted to God and to his righteous cause.

Having observed the measurements of the inner court, Ezekiel was brought by his guide to the porch of the house of Jehovah: "And he brought me to the

porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. The length of the porch was twenty cubits, and the breadth eleven [twelve, *Sept.*] cubits: and he brought me by the steps whereby they went up to it; and there were pillars by the posts, one on this side, and another on that side."—Ezek. 40:48, 49.

There were steps from the pavement of the inner court up to the porch of the house, but the scripture does not state how many steps. The fact of steps, however, shows that the floor of the house, or sanctuary of Jehovah, was above the pavement of the inner court; which would indicate that after the work is done in the inner court the priestly class must ascend higher. The inner court, with its altar and slaughter tables, and washing places, necessarily pictures the condition of God's anointed people while on earth; and after finishing their work there they ascend higher if faithful.

LETTERS

NOW SO CLEAR

DEAR BROTHER RUTHERFORD:

As again one month has gone, I gladly am herewith giving you the report of our Bethel studies during the month of April, 1938, at Helsinki office, as follows:

Both parts of the article "His Flock" have been gone through. Never before have we had such a strengthening meal at Memorial season as this year. Although we at this office were not in doubt about our positions, yet there has been among the friends much uncertainty and asking, and we were eager to see how the Lord would answer all detailed questions. During the study we were led to living waters, and we drank, in deep drafts, extremely happy for the refreshment He gave us, and we got much more than we had ever expected. The question about the anointed ones and the Jonadabs is now so clear that, if someone yet is uncertain, there is the possibility that he has not taken a sure stand or then has relaxed his grasp. The Lord has given full advice, and we are surely taught by him. "Happy is that people, whose God is the LORD."

Continually we are praying that "as thy days, so shall thy strength be". With our warmest greetings from this part of the battlefield, I am,

Your little brother by his grace,

EERO NIRONEN, *Secretary.*

GOD'S ARRANGEMENT

DEAR BROTHER RUTHERFORD:

The Watchtower has pointed out the visible side of God's arrangement by which he has his name proclaimed and his work done in his own way. Now, the invisible is done in exactly the same orderly way. One angel said (Luke 2:10-14): "Fear not, . . ." and then suddenly there was with the angel "a multitude" singing the same message, "Glory to God in the Highest." If they had all joined in the announcement it would have been confusion, wouldn't it?

In Luke 19:38 we note that the whole multitude of the "disciples" shouted, "Blessed be the King . . . peace in

heaven, and glory in the highest." So, of course, only those who are faithful disciples can see the Lord is in his holy temple and Satan cast out of heaven.

May we, by his grace, with the holy angels that excel in strength, continue to do his commandments, "hearkening unto the voice of his word." Bless ye the Lord.—Psalm 103:19-22.

Yours in kingdom service,

MARY A. IRELAND, *Pioneer, England.*

"THE TRUTH SHALL MAKE YOU FREE"

DEAR BROTHER RUTHERFORD:

I send you my deep gratitude for your honorable toil. I was brought up by religious Catholic parents, and started out to discover God's righteous way, and soon I found myself among sects of all kinds of names. One of them urged me to observe the sabbath day; another one would persuade me that it is necessary to speak in unknown tongues, and then a loud proclamation of "purgatory", and with these I was not satisfied, because it was difficult to harmonize them with the everlasting love of God.

Being wearied with the confusion of all kinds of interpretation, and with continued thirst for knowledge of the truth, I decided to apply to God in prayer and ask Him for help, and soon I was visited by one of the brethren from Lodz, which was the first falling upon me of the rays of light amidst the darkness around me. He placed with me some literature and also gave me the address from which I began to receive *The Watchtower* (in the Russian language). The second year elapsed from that time as the glad some "Herald of Christ's Presence" continued to visit me alone. I truly acknowledge that at every meeting with your explanation of the truth our God raised me upward out of the confusion that wearied me in past time under man's traditions. Very often I reflect upon the words of our Teacher Christ Jesus, "Ye shall know the truth, and the truth shall make you free."—John 8:32.

Your brother in Christ by his grace,

ANTONI PLESZAR, *Poland.*

JEHOVAH hath established his throne in the heavens; and his kingdom ruleth over all. Bless Jehovah, ye his angels, that are mighty in strength, that fulfil his word, hearkening unto the voice of his word. Bless Jehovah, all ye his hosts, ye ministers of his, that do his pleasure. Bless Jehovah, all ye his works, in all places of his dominion.—Psalm 103:19-22, *A.E.V.*