



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LIV SEMI-MONTHLY No. 10

MAY 15, 1933

CONTENTS

JEHOVAH'S PROPHET	147
Prophet	147
An Interpretation	148
The True Meaning	149
Obedience Required	150
"Higher Powers"	150
His Testimony	151
Order of Work	151
Summary	152
SERVICE ORGANIZATION	153
ABRAHAM OBEYED	157
WHY JERUSALEM WAS DELIVERED	158
SERVICE APPOINTMENTS	160
CHAIN LETTER	146
REMITTANCES	146
RADIO AND THE PRINTED WORD	146
ANNOUNCING MEETING PLACE	146

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

©W.T.B. & T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

J. F. BUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

CHAIN LETTER

The attention of *The Watchtower* has been called to a "chain letter" that is being sent throughout the country under the heading "SOME THOUGHTS FROM THE LOUISVILLE (KENTUCKY) ASSEMBLY". It is regrettable indeed that such a letter should be sent out. It contains many far-fetched, unreasonable and uncalled-for statements and some statements that are positively untrue. It is hoped that anyone receiving this chain letter now will disregard it and stop all such foolishness.

REMITTANCES

Enclosing coin or currency with an order for books or other publications often results in disappointment when the sender is notified that neither order nor remittance has been received by us. In this day of disturbed financial conditions even the use of checks involves a needless risk. We suggest that every one use the money order (either postal or express). Keep each money order receipt for reference. For all remittances the money order should be made payable to the Watch Tower Bible & Tract Society, with a memorandum attached as to how much is desired for *The Watchtower*, for *The Golden Age*, or for anything else. Make no remittances to International Bible Students Association, as that only causes more work and confusion.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal 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

British 34 Craven Terrace, London, W. 2, England
Canadian 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian 7 Deresford 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 Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

RADIO AND THE PRINTED WORD

All witnessing parties and all individuals who engage in the witness work should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving continual public notice of this program while engaging in the house-to-house witnessing.

ANNOUNCING MEETING PLACE

Where the radio is used to broadcast the Truth, it would be well to announce the local meeting place of the company for Bible study. Consent to so announce should be obtained from the manager of the station, and, since the time is paid for, it is presumed that this may be done. This will enable the interested to find a place for study and further consideration of the Lord's Word.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LIV

MAY 15, 1933

No. 10

JEHOVAH'S PROPHET

"Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you."—Acts 3:22, A.R.V.

JEHOVAH caused Moses to write the words of the above text, which is a prophecy. After Pentecost Jehovah, by and through his holy spirit, caused Peter to repeat the prophecy to the Israelites. Who was the great prophet foretold by Moses? What is the proper application of the prophecy? and when is it completely fulfilled? These are important questions. The Scriptural interpreters of "organized Christianity" have interpreted this prophecy to mean that it had its fulfilment completely by Jesus when he was on the earth. The interpretation placed upon the prophecy by those in the truth during the period of preparing the way before Jehovah, and before the coming of Christ Jesus to the temple, is that the Prophet is Christ, head and body, and that the fulfilment of the prophecy takes place particularly at the end of the millennial reign of Christ. (See *Studies in the Scriptures*, Volume One, page 243; Volume Four, page 629; Volume Five, page 419.) It now clearly appears that both of these interpretations come far short of the most important part of the prophecy.

PROPHET

²The definition of the term "prophet" which is generally accepted is, "one who foretells events." Many have thus limited the meaning of the term. A true prophet is an inspired creature who speaks the Word of God as it is given to him, which word may apply at the present time or to the future. The prophets Samuel, Elijah and Elisha were used chiefly to convey God's message to the people of their day. Isaiah, Jeremiah and Ezekiel are among those prophets who foretold coming events, and which come to pass in the far distant future. John the Baptist was a prophet, and what he spoke was with reference to what would shortly come to pass. Moses was a prophet, and he foretold the coming of a prophet greater than himself and of whom he, Moses, was a type. To determine who is that Greater-than-Moses and when the prophecy concerning him has its fulfilment we must take into consideration just what Moses was required by Jehovah to do.

³Long before Moses uttered the prophecy of the text he had been sent by Jehovah to Egypt to perform

a specific work. He had led the Israelites out of the land of Egypt, and their forty years' journeying in the wilderness was about at an end. (Deut. 1:3) The Israelites were then in Moab, in the vicinity of the Dead sea, and there Moses delivered his speech to them; and that speech must have been at very great length, as it embraces practically the entire book of Deuteronomy. He recounted the events that had come to pass and Jehovah's dealings with the Israelites from the time of Sinai up to the time of his speech. He repeated to them the fundamental law of Jehovah and declared unto them the divine statutes. He warned the Israelites to continue to observe the passover and their annual feast. During this address to the Israelites he said: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. 18:15) Jehovah had given Moses this knowledge nearly forty years previously, and in all of that time Moses had kept it to himself. At Sinai the Israelites were greatly frightened at the manifestation of Jehovah's power, and they had there requested that God would not speak to them directly lest they die. Jehovah gave respect to their request, which approval is disclosed by these words of Moses, to wit: "And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:17-19) This proves that it was at Sinai where Jehovah told Moses of his purpose to raise up the Great Prophet. In that same address Moses told the Israelites that Jehovah had said to him at Sinai: "But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it." (Deut. 5:31) The words of Moses concerning the coming of the Great Prophet were spoken to the Israelites shortly before their entrance into the land of Canaan.

* Many years followed thereafter, and in that period of time Jehovah sent many prophets to the Israelites who spoke to them for Jehovah; and yet none of these were "like unto Moses". The book of Deuteronomy closes the writings of Moses; and the last three verses thereof might just as well have been written at the end of the Old Testament so far as the coming of the Great Prophet is concerned: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel."—Deut. 34:10-12.

* When John the Baptist came, the Israelites were still looking for the coming of the Prophet greater than Moses, and hence they propounded to John the question, "Art thou that prophet?" and he answered, "No." (John 1:21) After Pentecost Peter declared unto the Israelites that Jesus is that Great Prophet whom Moses had foretold. But did Peter mean that Jesus during the three and one-half years of his ministry, which was now completed, had fulfilled the prophetic words of Moses? He could not have meant that, because what Moses had done under the direction of Jehovah the Greater Prophet of Jehovah must do on a far greater scale when the time for fulfilment should come. The work of Jesus during the three and one-half years of his ministry was great, to be sure, but could not have been more than a miniature fulfilment of the prophecy of Moses concerning the Greater Prophet.

* The Israelites were domiciled in Egypt, and because they were there suffering cruel oppression they were crying out in pain; and God heard their cries, and he selected Moses to go and bear testimony of Jehovah before the ruler and the Israelites and later, as the deliverer, to lead the Israelites out of Egypt. The world power Egypt with its ruler Pharaoh pictured the world under Satan. When Jesus was on the earth as a man he confined his testimony to the Jews alone, except when he was brought before the rulers and required to testify. He magnified the law of God and spoke the words which his Father had sent him to speak; but he made no attempt to deliver the people from Satan's organization, which would correspond with Moses' delivering the people from Egypt. Jesus made no claim to have come to the Israelites as a law-giver and to inaugurate a covenant and place all of that people under it. He did not even act as a judge amongst the people. "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" (Luke 12:13, 14) The work of Jesus as a man was of great importance, but it was a fulfilment only in part of Jehovah's purpose. The work that Christ the divine executive officer of Jeho-

vah does is far greater than what he did as a man. The most, therefore, that can be said of the ministry of the man Jesus is that it was a miniature fulfilment of the prophecy uttered by Moses at the dictation of Jehovah, and that the greater fulfilment by him must come later.

AN INTERPRETATION

* For more than forty years those who during that time were fully consecrated to Jehovah and walking in the light as God had given it held "that the entire gospel age is the period of raising up the Greater Prophet whom Moses foreshadowed, and that at the end of the Millennial reign the prophecy will be fulfilled". In determining whether or not this is the correct view consideration must especially be given to the work performed by Moses under the direction of Jehovah, because that was a type foreshadowing what would come in the future. When Jehovah selected Moses and commissioned him and sent him to Egypt, his first work was to make known to the Israelites that Jehovah had sent him and that Moses must deliver that message to them. After he had delivered the message to the Israelites, then it was that he served notice upon Egypt and her ruler. It is therefore clear that the prophetic work of Moses was to make known the will of God by delivering Jehovah's testimony, and which foreshadowed and foretold greater events to come in the far distant future.

* The work of Christ during the Millennial reign will not be to bear testimony to Jehovah's people and to then serve notice upon Satan's world. Before the restitution of the human race even begins all of Jehovah's covenant people will be with Christ Jesus, and Satan's organization, pictured by Pharaoh and his government, will then be out of existence. There is no Scriptural reason to conclude that during the millennial reign of Christ the words of all the prophets from Samuel to John the Baptist will be expounded to the people. There will be no occasion for so doing. The new covenant will then be in full force and operation, and the people will be informed as to what they must do and what will be required of them if they would continue to live. It is true that at the end of the millennial reign of Christ all the wicked will be destroyed, but that will be after restitution is complete and the kingdom is turned over to Jehovah. Nothing to be done at that time was foreshadowed by what Moses did. It clearly appears that there would be no need at the end of the Millennial reign to deliver to the people the testimony of Jehovah or to deliver to any of Satan's organization such testimony. All this must be done before the restoration of the human race begins. At the end of the Millennial reign all creation will then know what is the will of God; therefore the conclusion is irresistible that the complete fulfilment of the prophecy uttered by Moses and repeated by Peter after Pentecost does not have its ap-

plication at the end of the Millennial reign, but does have its application previous thereto.

THE TRUE MEANING

⁹ Man cannot interpret prophecy, and no man can understand prophecy until God's due time. Jehovah brings to pass the events in fulfilment of prophecy, and then those devoted to him may understand it. The prophecy under consideration was not written for the benefit of those who shall be under the direction of Christ during the Millennial reign, but was written especially for the benefit of God's remnant. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4) "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10:11) Without a question of doubt this means that it is Jehovah's witnesses on the earth at the end of the world that are to be comforted by receiving an understanding of the prophecies from Jehovah's Word. The paramount reason for sending Moses to Egypt furnishes the key to the understanding of the prophecy under consideration. That purpose was the vindication of Jehovah's name. (2 Sam. 7:23) Until Jehovah's people saw and appreciated this fact of the vindication of Jehovah's name they could not see and appreciate the prophecy concerning the Greater Moses. The descendants of Abraham in Egypt knew of God and his promise to Abraham, and doubtless looked forward to the day when they would be a great nation because in God's favor. During the Elijah period of the church the consecrated looked for their own salvation at the second coming and the kingdom. They knew nothing about Jehovah's name's being vindicated nor even the true meaning of his great name.

¹⁰ When Jehovah sent Moses to Egypt he carried his rod in his hand, which symbolically corresponded to the time of the fulfilment of the words of Jehovah, to wit: "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." (Ps. 110:2) This, in the light of the fulfilment of other prophecies, fixes the time of the coming of the Great Prophet foreshadowed by Moses and of the fulfilment of the prophecy on the grander scale, and which time began with the year 1914. Only those who have maintained their integrity towards Jehovah up till now will understand and appreciate this prophecy.

¹¹ When Moses reached Egypt his first duty was to instruct the Israelites. This he did by performing 'the three signs' before them to fully convince them that Jehovah had sent him and that the words he gave them were not his words but the message of instruction from God. Forty years later, when Moses uttered the prophecy under consideration, he told the Israelites Jehovah had said to him concerning the great prophet to come: "I . . . will put my words

in his mouth, and he shall speak unto them all that I shall command him." (Deut. 18:18) The fulfilment of this prophetic utterance corresponds exactly with the coming of the Lord Jesus to the temple and the gathering together unto himself God's covenant people, which dates from A.D. 1918. From that time forward Christ Jesus the Great Prophet has instructed and enlightened the temple class and thus has especially shown to them the meaning of the name *Jehovah*, and that the primary issue is the name of Jehovah, and that the work of greatest importance is the vindication of Jehovah's name. Jehovah put his words in the mouth of Christ Jesus the Great Prophet, and that Great Prophet has instructed and enlightened those who are of the anointed class. All the facts show beyond a doubt that the greater fulfilment of the prophecy begins with the coming of Christ Jesus to the temple of Jehovah, and not at the end of the Millennial reign.

¹² When quoting the words of Moses, after Pentecost, Peter plainly indicated that the greater fulfilment of the prophecy would take place at the second coming of Christ. Jesus had come and had delivered the testimony of Jehovah to the Jews, had suffered and had been put to death as a sinner, and that part of his work was finished. That he was there as the special messenger of Jehovah his own words prove: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John 12:49) The testimony of Jesus when he was on earth as a man was confined to the Jews. He fulfilled his commission due to be performed at that time, and then said to his Father just before his death: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I have glorified thee on the earth: I have finished the work which thou gavest me to do." —John 17:14, 4.

¹³ The prophets of Israel had foretold of the sufferings of Christ, and these he finished when he was crucified upon the tree. Concerning this Peter said to the Jews: "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." (Acts 3:18) Peter was there addressing the natural descendants of Abraham to whom the promise had been made and to whom God had first sent Jesus. (Acts 3:25, 26) While it is manifest that Peter understood there was yet to be a work done by the Great Prophet, he warned the Jews of their responsibility; and hence he called upon them to repent and thus "save yourselves from this untoward generation". (Acts 2:40) Then he informed his hearers that Jehovah would send Jesus Christ, who was then in heaven, and whom the heaven must retain until the time of restoration of all things. (Acts 3:19-21) The restoration must begin with the restoring of the truth to Jehovah's covenant people, and the one great truth that they must learn after

the coming of Christ Jesus to the temple is the meaning of the name of Jehovah, the Most High, and that his paramount purpose is the vindication of his name. Also they must learn that Christ Jesus as the chief instrument of Jehovah comes primarily to vindicate his Father's name. If the prophecy uttered by Moses had its fulfilment by Jesus when he was upon the earth, there would be no occasion for Peter to deliver this speech to the Jews as he did. If the fulfilment were to take place at the end of the Millennial reign, there would be no reason to give warning to God's covenant people; because long before the end of the Millennial reign all of such would have had their trial and be for ever with Christ Jesus in the kingdom. Mark that the words of Moses, as quoted by Peter, are, 'The Lord thy God shall raise up a Prophet unto thee,' clearly meaning, unto God's covenant people that should be associated with Christ Jesus in his kingdom. This shows that the prophecy has its primary fulfilment in connection with those who have consecrated themselves to do the will of God; and if it is applicable at all during the Millennial reign, such application is merely secondary. It is true that during the millennial reign of Christ all the people must get life by obeying the law of the kingdom; but this prophecy has a far different meaning to the consecrated. It was written for the special benefit of such as are on earth at the end of the world. (1 Cor. 10:11) Its application is specifically from 1918 until all the kingdom class are for ever associated with the Lord Jesus Christ.

OBEDIENCE REQUIRED

¹⁴ As heretofore stated in *The Watchtower*, Moses in some parts of the prophetic picture made by him represented Christ Jesus, and at other times he pictured Christ Jesus and the members of his body. But as a prophet foreshadowing Jehovah's Great Prophet he represented Christ Jesus alone. This is proved by the statement of Jehovah, to wit: "Unto him ye shall hearken. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:15, 19) The words of Peter repeating this part of the prophecy are: "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) These latter words show that the Great Prophet, Christ Jesus, acts as judge and executioner, and that all who will not render full obedience unto him shall be destroyed. Necessarily that means that all the anointed members of the body of Christ must be fully obedient unto him if they are finally approved and given immortality. The coming of Christ Jesus to the temple is for judgment, which judgment he conducts as the duly appointed and anointed one of Jehovah. "For the Father judgeth no man, but hath committed all judgment unto the Son; and hath given him authority to execute judgment also, because he is the Son of man."

(John 5:22, 27) The judgment at the temple begins with the house of God, that is to say, with God's covenant people. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17) Clearly the words of Peter here imply that there would be some of the consecrated who would refuse to obey the gospel. Some of such have expressed the conclusion that, once in the temple and anointed, one is immune from further judgment. Such conclusion necessarily is wrong. It is written in Psalm 11:5: "The Lord trieth the righteous." (Ps. 11:4, 5) The leprosy that afflicted the hand of Moses is of itself a prophecy, and in symbol says that disobedience is sin and leads to death, and that the only way to be cured of such deadly malady is by full and complete obedience. (See *The Watchtower*, April 15, 1933.) Then, after being brought into the temple and anointed, one would be subject to destruction of the second death for the offense of willful disobedience to the great Judge and Prophet, Christ Jesus. This is further proof that the Great Prophet foreshadowed by Moses is Christ Jesus alone and does not include the members of the body. Aaron was associated with Moses in his work of delivering the testimony of Jehovah, and thereby particularly foreshadows the members of the body of Christ and shows that these are a part of the Servant, but not part of the Great Prophet. They have no power to execute judgment upon the fellow members of the body of Christ.

"HIGHER POWERS"

¹⁵ In addressing the church Paul said: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13:1-4) The time was when even the consecrated believed that the "higher powers" are the earthly rulers. The enlightened ones now know that that is not true, but that the "higher powers" are Jehovah and his great officer Christ Jesus, to whom is committed all judgment, and that all of the consecrated must be found obedient unto Christ before being fully approved and taken into the kingdom. In this connection note the words of the prophecy, "And it shall come to pass." When shall it come to pass? Clearly at the time when Christ Jesus the great Prophet and Judge is at the temple for judgment. What shall come to pass? "That every soul that shall

not hearken to that prophet shall be utterly destroyed from among the people." (Acts 3:23, *A.R.V.*) Certainly this means that every member of the body of Christ, after being anointed, must be entirely obedient to the head Christ Jesus, or else die. This is clearly illustrated in the destruction of Co're who rebelled against the truth of Moses which Jehovah had given to him. (Num. 16:1-33) This instance of Co're and his rebellion is cited by Jude to show that there is a class of the consecrated people of God who go into destruction after having been enlightened. (Jude 11) Because of their greater enlightenment and greater privileges the responsibility resting upon the anointed must be far greater than that which will rest upon the people during the Millennial reign; hence the most important part of the fulfilment of this prophecy relates to the time when Christ Jesus is at the temple for judgment and during the progress of that judgment upon the house of God.

¹⁶ Other scriptures, together with the facts now well known, make it clear that while the Lord Jesus is at the temple for judgment there are those among the consecrated who refuse to hearken unto him, and these he designates as the "evil servant" class whom the Lord shall 'cut asunder' (Matt. 24:48-51); also those who become lawless by taking a course contrary to Jehovah's appointed way and who set snares to entrap others of the consecrated. Those who thus are lawless and set snares were once enlightened and in line for the kingdom. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." (Matt. 13:41, 42) It is while the Lord Jesus, the great Prophet and Judge, is at the temple that "the man of sin", "the son of perdition," is made manifest because of refusing to hearken unto the Great Prophet, and which class 'perish because they have not received the love of the truth'.—2 Thess. 2:1-10.

HIS TESTIMONY

¹⁷ Moses was sent to Egypt to deliver the testimony of Jehovah. The Greater Moses, Christ Jesus, is sent to the world to deliver the testimony of Jehovah. Aaron accompanied Moses and took part in the work of delivering the testimony, and in this he pictured or foreshadowed the remnant who are made the witnesses of Jehovah at the present time. Jehovah committed his testimony to Christ Jesus and clothed him with all power and authority; hence it is written that it is "The testimony of Jesus Christ". He did not receive that testimony from man, but from his Father. (John 5:34; Rev. 1:1, 9) Christ Jesus is the elect servant of Jehovah; and the faithful remnant on earth, being members of his body, are "the feet of him" to whom the testimony of Jesus Christ is committed. (Isa. 42:1-6; 52:7; Rev. 12:17) As members of the body of Christ the remnant are under the di-

rect command of Christ Jesus, the Head, and must render to him complete obedience.

¹⁸ Addressing his word specifically to those in the body of Christ, and therefore to those to whom the testimony of Jesus Christ is committed, the apostle wrote: "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." (2 Cor. 5:10, *A.R.V.*) This does not mean the imperfections that appear in the organism of flesh; but this text clearly means the things done by the creature as a member of the body of Christ and therefore "done in the body", and proves that the remnant must be diligent in giving heed to the words or commandments of the Lord Jesus Christ. Under the law of God given at the hand of Moses adultery was punishable by death. (Ex. 20:14) Members of the body of Christ constitute the woman of Christ. Adultery, in the higher meaning of that term, is illicit relationship between a member of the body of Christ and Satan's organization. (Jas. 4:4) For any member of the body of Christ to compromise with Satan's organization, and which wrongful act is done while in the body of Christ, is a disobedience of the law of Christ subject to be punished by death. Let no one of the remnant think that because he is in the body he can lead a loose or indifferent course. The will of Jehovah plainly expressed through Christ Jesus is now discernible, and every one in the body must hearken and be diligent to obey. The full degree of faithfulness to Jehovah and Christ Jesus is required, and only such of the remnant have the promise and certainty of life. The commandment of the Great Prophet to the remnant, and which is one of first importance, now is: "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2:10, *A.R.V.*) A failure or refusal to deliver the testimony of Jesus Christ would be unfaithfulness on the part of any member of the remnant.

ORDER OF WORK

¹⁹ When Moses reached Egypt he first instructed the Israelites, and then served notice upon Pharaoh and his official family, which foreshadowed Satan and his agents both visible and invisible. When Christ Jesus came to the temple for judgment he first gathered together unto himself those who had proved faithful up to that time and enlightened them concerning Jehovah. Until Moses got to Egypt the Israelites did not know the Most High by the name Jehovah. Until the Greater Moses came to the temple the consecrated followers of Christ Jesus did not know the meaning and significance of the name Jehovah; but now they do know. In times past the followers of Christ Jesus understood their chief duty to be that of teaching the doctrines of the ransom, that men might be saved from death. Now they understand that the greatest doctrine of the Scriptures is that concerning the King-

dom, because the kingdom vindicates Jehovah's name, and that the great question for determination is the vindication of Jehovah's name. "This is the day which the Lord [Jehovah] hath made" in which to vindicate his name. In this day Jehovah places his King upon his throne, which marks the end of Satan's rule without interruption, and therefore it is the end of the world. This good news thrills the heart of every one who loves righteousness; therefore the Greater Moses, Christ Jesus, gives this specific and ringing commandment to them: "AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN THE WHOLE WORLD FOR A TESTIMONY UNTO ALL THE NATIONS; AND THEN SHALL THE END COME."—Matt. 24:14, A.R.V.

²⁰ This does not mean the gospel merely of 'Christ Jesus and him crucified'; but it says "THIS GOSPEL", meaning the good news that the kingdom is here and that now Jehovah will make a name for himself. This is the very purpose of the Greater Moses' setting up the kingdom. No one who remains in the body of Christ and receives the crown of life will side-step that great commandment. All the faithful will delight to take up the glad news and herald it to the world as a testimony, declaring it to the peoples of good will and serving notice upon Satan's organization. It is the commandment of the Lord, and notice must be served upon Satan's organization before its final destruction, just as Moses and Aaron served notice upon Pharaoh and his official family.

²¹ The facts which have come to pass in recent years exactly fit the prophecy as herein set out. From the year 1919 to 1922 the Lord Jesus gathered his people unto the temple and gave them light according to the will of his Father. It was sometime later that those of the temple class clearly saw two organizations and knew that the kingdom had been born. As the light came to those of the temple class and disclosed to them their duty the faithful rejoiced to engage in the work of showing forth the praises of Jehovah and honoring his name. "In his temple doth every one speak of his glory." (Ps. 29:9) This is the day for the declaring the name and the works of Jehovah, and every faithful one must do that very thing. (Isa. 12:4-6) The disobedient ones have fallen away. For that reason there has been a great division amongst those professing consecration, which division has been from and after the time of the coming of the Greater Moses to the temple. All of those who had received the call for the kingdom had sacrificed their right to live as human creatures; but when the Greater Moses appears at the temple, from that time forward 'obedience is better than sacrifice'. When the Lord commanded his people to proclaim the testimony of his kingdom and to serve notice upon Satan's organization there were those amongst the consecrated who rebelled and refused to obey. "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and

idolatry," which is punishable by death. (1 Sam. 15:22, 23; Gal. 5:20; Eph. 5:5) There must be a joyful forward movement by the anointed in obedience to the command of the Greater Moses. Nothing short of full obedience will meet the requirements.

²² Moses organized the Israelites into a military host and marched them out of Egypt. Christ Jesus, the Greater Moses, has assembled the host of Jehovah at Mount Zion. There he appears upon his righteous war mount, symbolizing that his cause is righteous. His faithful organization is also following in this righteous cause. The acts of these must be righteous and clean and must so continue if they would remain in the organization of the Lord. Indifference, slothfulness or slackness of duty will mark such as disobedient, and disobedience means destruction. In the army of the Lord no one of the faithful has a thought of compromise with the enemy. The fight to the finish is about to take place. It is a fight that will vindicate Jehovah's name. The Greater Moses now commands the division of his army on the earth to sing aloud the praises of Jehovah while serving notice upon Satan's organization, that the fight is near and that in that fight Satan's organization will be destroyed and Jehovah's name vindicated. The giving of such testimony and notice must continue until the enemy goes down. Every one of the faithful remnant will be obedient to the commandment of Christ the Greater Moses. Regardless of the depression now being suffered by the peoples of the world the testimony of Jehovah must go on in whatsoever manner he provides. The faithful remnant may find it necessary to dwell in tents or house cars, and move from place to place as members of the army, while proclaiming the name and praises of the Most High and his kingdom. It is this happy army that is now proclaiming the day of deliverance by the kingdom of the Most High.

SUMMARY

²³ It clearly appears that Moses, as a prophet, was a type of Christ Jesus alone, who is Jehovah's Great Prophet. When on earth as a man Jesus fulfilled the prophecy only in miniature. This Greater Prophet has associated with him his brethren who are Jehovah's anointed; and hence the admonition of the prophecy is specifically to them, because God has raised up from amongst his brethren a Prophet foreshadowed by Moses. During the millennial reign of Christ the people of the world will not be the brethren of Christ, but the obedient ones shall become his children. *The Watchtower* and the books and like publications will not be employed during the millennial reign of Christ to teach the people. Such are for present use. All those who get life during the millennial reign of Christ must be obedient to his law. But that does not at all argue that the prophecy here considered applies during his millennial reign. It is after Christ Jesus has turned the kingdom over to his Father that the hordes of Gog are destroyed, together with the

Devil. (Rev. 20:7-10) The prophecy is now addressed specifically to the covenant people of God on the earth. The faithful remnant will now see and appreciate the fact that all these things were written aforetime for their benefit and, seeing this, will be comforted and have their hope strengthened and will continue to press the battle joyfully to the end. They greatly rejoice now to be associated with the Mightier-than-Moses who will vindicate Jehovah's great name.

QUESTIONS FOR BEREAN STUDY

- ¶ 1. Who is the author of the text here under consideration, and of all true prophecy? What may be said of former applications of this text?
- ¶ 2. Define the term "prophet". Give illustrations.
- ¶ 3. When, where, and by whom were the words of this text spoken? Briefly account for the Israelites' being here instead of still domiciled in Egypt. Of what did Moses' speech here consist? When and where had Moses been told of the Prophet whom Jehovah would in due time raise up?
- ¶ 4, 5. Account for the question, asked of John the Baptist, "Art thou that prophet?" Explain whether Peter, in his speech after Pentecost, indicated that this prophecy had been fulfilled by Jesus during the time of his earthly ministry.
- ¶ 6. What was the condition of the Israelites in Egypt, and Jehovah's provision through Moses in their behalf? Explain whether Jesus as a man fulfilled this prophecy in the capacity of deliverer, law-giver, and judge.
- ¶ 7. How may we know the time at which Jehovah would raise up the Greater Prophet whom Moses foreshadowed, and why thus? What was Moses' procedure when he arrived in Egypt? What was foreshown thereby?
- ¶ 8. Explain whether the work of Christ during his millennial reign would fit in with the raising up of the Prophet greater than Moses.
- ¶ 9. When and how is prophecy interpreted, and understood? What has been the purpose of prophecy? How does Jehovah's purpose in sending Moses to Egypt serve as a key to the correct understanding of the prophecy concerning the Greater Moses?
- ¶ 10. Who would know of the fact and time of fulfilment of the prophecy concerning the Greater Prophet? How?
- ¶ 11. Point out the fulfilment of the statement, "I . . . will put my words in his mouth, and he shall speak unto them all that I shall command him."
- ¶ 12. What did Peter, after Pentecost, say of Jesus and what Jesus had fulfilled of Jehovah's purpose, and as to the greater fulfilment of this prophecy?
- ¶ 13. Apply Acts 2:40. Also Acts 3:19-21. When does the latter of these texts have its application? Explain why it could have its fulfilment only at such time.
- ¶ 14. How do Deuteronomy 18:15,19 and Acts 3:23 show that Moses as a prophet foreshadowed Christ Jesus alone? What is the lesson here for the anointed members of his body? Here point out the significance of Moses' leprous hand, and what is the only cure therefor.
- ¶ 15, 16. Make clear the importance of a correct understanding of the term "the higher powers". Apply Acts 3:23. Show the harmony therewith of Jude 11. What is the purpose of Jude's statement in this verse (11) of his epistle? How is the relationship between enlightenment and responsibility here again emphasized? Account for the presence of an "evil servant" class at and since the Lord Jesus' coming to the temple.
- ¶ 17. Explain the position of the remnant which brings them peculiarly under the direction of Christ Jesus.
- ¶ 18. Apply 2 Corinthians 5:10. Show also the symbolic application of the law of God given through Moses concerning adultery and the penalty therefor. How does it apply in relation to delivering the testimony of Jesus Christ at the present time?
- ¶ 19-21. Compare Moses' procedure upon his reaching Egypt with that of the Greater Moses upon his coming to the temple. What further understanding in respect to doctrine enables the consecrated to see their privilege and responsibility at this time?
- ¶ 22. Apply the prophetic picture of Moses organizing the Israelites and marching them out of Egypt. How only can those on earth who have a place in the army of the Lord now truly use their privilege and meet their responsibility?
- ¶ 23. When and in what manner, then, does Acts 3:22 have its fulfilment?

SERVICE ORGANIZATION

CHICAGO being one of the most important centers in the United States, the Society sent Brother Orrell there to organize a pioneer camp and to direct the field service. The following correspondence seems to be of sufficient interest to warrant publication.

DEAR BROTHER RUTHERFORD:

There is a condition existing in the Chicago English company that is detrimental to the functioning of Jehovah's organization here and the well-being of those associated therewith. Some of those who compose the service committee and others who have been elected by the company as speakers are not really in line with the kingdom campaign as set forth in the *Watchtowers* and as presented in the *Bulletins* from the service department. While they are not actively opposed to the kingdom work, yet there is a lack of whole-hearted cooperation on their part which may be classified as passive resistance. The speakers are evasive and are constantly dodging the real issue as presented in the *Tower* articles. They are not posi-

tive, but rather are passive in nature, when it comes to anything pertaining to service.

One speaker has constantly spoken on subjects that have been along the lines of character development as presented in the Sixth Volume. For instance, his subject was "The Suffering of the Cross"; and on three occasions he used this subject and, as a background, he used some supposed injury to some sister and stated that he wished his chances for glory were as good as hers. There is wholly a lack of understanding of the issue on the part of this brother. He does not actively engage in the service, only from time to time, and therefore cannot possibly be vital towards the kingdom work at this time. This brother is also entrusted with the responsibility of teaching the young people. Should a brother who constantly presents ideas that are absolutely out of harmony with present truth be retained either as a speaker or put in a position of trust?

The service committee in reality is not a service committee. It functions wholly along the lines of the old

"executive committee" and does not dwell primarily on service matters. It busies itself strictly with the matters of halls, aid committee work, toilets, comfort and coffee. Apparently the vital function of the kingdom organization to serve notice on the Devil's crowd and to point the peoples to Jehovah's remedy is with it a secondary matter. This statement pertains to the committee as a whole and as it functions as a body. There are certain members of the committee who are altogether in harmony with the kingdom campaign, but as long as the committee has certain other members who are not actively engaged in the campaign it is extremely difficult for the committee to function properly.

I am attaching a list of questions. Will you please answer them specifically.

The camp is progressing fine. There are twenty-one pioneers here, and they are threshing the downtown business district every day. They certainly are having some fine experiences in those large office buildings with the executives of the large corporations. Practically all of them listen to the testimony. All of them have heard the message over the radio, and most of them have set themselves against the kingdom; but among them are many who receive them and give them the right to go through the office to witness. It would make your heart glad to see this outfit, for they certainly are a bunch of fighters.

Jehovah's rich blessing be with you.

With love as ever,

(Signed) GENE ORRELL.

MY DEAR BROTHER ORRELL:

Your letter written at the instance of the active workers of the Chicago company to hand, requesting my advice on certain matters therein mentioned. This I here attempt to give.

The Lord is no respecter of persons, and his children must be no respecter of persons. The fact that one has been for years connected with the Lord's people is no reason why he should be given more consideration than one who has recently come to a knowledge of the truth. Obedience to God's commandments are required regardless of what creatures may think, say or do.

During the Elijah period of the church all of us understood that the ransom sacrifice is the chief doctrine of the Bible and that our chief obligation was and is to prepare ourselves to share with Christ Jesus in his kingdom and help him administer the benefits of the kingdom to the world later, and that our chief work in making such preparation is to talk about character development and to develop self. The Elijah work ended in 1918. Any attempt to carry on the Elijah work thereafter would be an attempt to revive a dead thing, and hence out of harmony with the Lord.

In 1914 the kingdom was born. Three and one-half years later Christ Jesus came to the temple of Jehovah and began the gathering unto himself of those who

had responded to the call for the kingdom, and these he judged in order that the approved ones might offer unto Jehovah an offering in righteousness. (Mal. 3:1-4) The approved ones were brought into the temple organization, anointed and commissioned, and their enlightenment began to increase thereafter because taught of God through Christ Jesus, the Head of the temple. It was not until 1922 that God's people learned that Christ Jesus is at the temple, although he had been teaching them at the temple prior thereto. It was even later that they came to the knowledge of the truth concerning the name of Jehovah.

The Lord then gave to his people a knowledge of his own organization and of the organization of the enemy, Satan. We saw then that the only great issue before all creation is the vindication of Jehovah's name and that the principal work of God's faithful people on earth is to bear witness to the kingdom. We have learned that the principal and greatest doctrine of the Bible is the kingdom, because it is the kingdom that will vindicate Jehovah's name.

The building up of Zion began in 1914, when Jehovah sent forth Christ Jesus as King, and the children of Zion were thereafter born, and now we see that all of God's sons born of his woman Zion are in the temple and taught of God through Christ Jesus. (Isa. 54:13) The Lord has made it clear to his people that those of the temple class are 'a people taken out for his name' and that their work is the proclamation of the truth making known Jehovah's name and his kingdom and declaring his vengeance against the enemy organization. The temple company constitute Jehovah's witnesses on earth and to these has been committed the testimony of Jesus Christ, and they are sent forth to make known the message of the kingdom before Armageddon. (Rev. 12:17) No one can maintain his integrity toward God unless he performs his part of the covenant by being joyfully obedient to the commandments of the Lord, and especially the commandment to preach this gospel of the kingdom. (Matt. 24:14) Jehovah has given his people the new name, that is, Jehovah's witnesses, and sent them forth to be his witnesses, and no one could be pleasing to the Lord by being lukewarm or indifferent concerning the kingdom work. If anyone now continues to preach character development, and to ignore the present truth, and to fail or refuse to enthusiastically do temple service, that is proof that such one is not born of God, is not a temple worker, and that the temple is not for him, and certainly such a one should not be put forward to deliver discourses or to lead class studies or to direct the service of the company.

Surely Jehovah has an organization on earth, because everything with him is done orderly. For many years he has used the Watch Tower Bible & Tract Society. There is but one class of people that are doing his work on earth today, and these we call "the

Society", acting under the direction of the Watch Tower Bible & Tract Society and putting forth the Watch Tower publications, and the expression of God's will concerning the peoples of earth. These are the only publications that are making known the kingdom. The time has come when the church is at unity, mentioned by the apostle Paul in Ephesians 4:11-14, and therefore every company of God's people on earth will work in exact harmony and have in mind that the chief object is not self-development or character development to fit one for a place in heaven, because such a thing is an impossible thing and not commanded by the Lord. On the contrary, the chief and paramount thing is the vindication of Jehovah's name and to obey his commandments by making proclamation of that which he has commanded.

Therefore no person should be put forward as a member of a service committee or in any other position of service in a local organization or company who is not in full sympathy and complete harmony with and actively engaged in the house-to-house service of preaching the gospel as opportunity is afforded. No one should be appointed by the company to deliver a discourse or to lead a study unless that person is fully in harmony with, actively engaged in, and zealously supporting such service work as is now carried on in the name of Jehovah. If any speaker insists on discoursing concerning character development, as was done during the Elijah period of the church, and at the same time ignores or treats lightly the present-day truths as set forth in the Watch Tower publications, and is lukewarm or indifferent or opposes such service work, or does not engage actively in the service and encourage others to do so, that person gives evidence that he is not taught of God. He certainly should not be put forward as a speaker to discourse before the company or to lead a study. For any company of God's people today to submit to and stay under the teaching of one who thus ignores present truth is to do so in violation of their covenant with the Lord because giving heed to men rather than obedience to God.

If the service committee is not fully in harmony with and pushing the active field service, then it should be immediately reorganized and brethren put on the service committee who are zealous and active and encouraging the service of proclaiming the day of the vengeance of our God and concerning his kingdom. All servants of the company should be as a unit harmoniously and zealously active in the service.

I have drafted a declaration which I think in brief expresses the Scriptural conclusion. This I am enclosing, and I suggest that the company adopt it, and all who are born of God and taught of him will certainly support it. Then the company should be reorganized by selecting a service committee in full harmony and who will go forward with the work. Chicago is a center of a large population, and there is a great

responsibility resting upon Jehovah's witnesses there. Let none of your hands be slack now nor permit the work to be hindered for fear of setting aside someone who has long been prominent amongst God's people. This does not mean a division of the Lord's people, by any means. On the contrary, it means a closer union of all of those who are of the temple. The time has come for the lukewarm, the indifferent and the opposers, to take their own course in order that those who are really devoted to the Lord may go on unhindered in their enthusiastic work for the kingdom.

The list of questions I have answered specifically and enclose herewith. This letter you may read to the company and express to them my sincere love and best wishes in the Lord.

With much love and best wishes, I remain

Your brother and servant by His grace,

(Signed) J. F. RUTHERFORD.

DECLARATION

THIS COMPANY OF JEHOVAH'S WITNESSES at Chicago, in regular meeting assembled, deem it proper and timely to make the following statement and declaration, that there may be no occasion for a misunderstanding and that we may go on harmoniously doing the work the Lord has commissioned us to do.

THAT we keenly realize the grave responsibility that rests upon all who have sincerely and truthfully taken the new name which Jehovah has given to his anointed and that we must be entirely obedient to Jehovah's commandments and perform our covenant as his witnesses. Our obligation is to Jehovah, and not to any man. We will not indulge in controversies with those who differ with us, nor will we have anything in common with those who are lukewarm or indifferent or opposed to the kingdom work which the Lord is now causing to be done in the earth. Others may take whatsoever course they desire, but as for us we are determined, by his grace, to faithfully serve Jehovah and his kingdom.

THAT to us God's Word means what it says, to wit, that Jehovah is supreme; that Christ Jesus is King, and has begun his reign; and that since A.D. 1918 he has been at the temple of Jehovah conducting judgment, which judgment began with the house of God; that those approved at the temple judgment have been brought into the temple, anointed and commissioned to go forth as witnesses for Jehovah, and that these are now specifically commanded to proclaim the truth that the kingdom of God under Christ is here and that this is the day of the vengeance of our God, and that the present-day work of God's anointed is the proclamation of the truth as commissioned, and that the primary issue is the vindication of Jehovah's name.

THAT the visible part of Jehovah's organization is the Watch Tower Bible & Tract Society made up of those who are anointed by Jehovah and whom he is using, and that Jehovah is using the Watch Tower

publications as a means of conveying his present-day truths to his people; that the church of God, of Christ, is at unity, and hence all the members thereof are taught of God and must work together in peace and in harmony and with zeal serve God in spirit and in truth; that no one can maintain his integrity towards Jehovah and receive the divine approval unless he is wholly devoted to God and his kingdom.

WE THEREFORE DECLARE that we will no longer stultify ourselves before the Lord and violate our divinely given commission by putting forward men to discourse before this company, or to lead study classes, or to serve as members of the service committee, or to fill any other office of service in this company, unless such person or persons first acknowledge that they are fully in harmony with this Declaration and with the Watch Tower publications, and that they are zealously supporting and actively engaged in the house-to-house service work of preaching the gospel and encouraging others to do so. We will therefore proceed to reorganize the service committee of this company and, before selecting anyone as a member thereof or putting forward anyone to deliver a discourse before this company or electing anyone to any other office of service in this company, we will first propound to each one the question as to whether he is in harmony with what is stated in this Declaration, or questions to that effect, and anyone who is not in full harmony with this Declaration does not possess the Scriptural qualifications to serve in this company in any capacity.

As God's children, born of his organization and taught of him, we will not waste time by listening to the opinions of men. We shall dwell together in peace and greatly rejoice to be taught of God and to have the opportunity of faithfully serving him and his kingdom interests, and this we will do that we may prove our integrity toward him and have a part in the vindication of his name. We earnestly urge all who are in harmony with this Declaration to unite heartily with us in the service to the honor of Jehovah and his kingdom.

[The declaration was adopted by a large majority.]

QUESTIONS

1. Should a company of Jehovah's witnesses retain any brother in a position as speaker who fails to talk on *Tower* articles, and who fails to present clearly and forcefully the vital issues as set forth therein?

ANSWER: No.

2. Should any brother be retained as a speaker who

selects *Tower* articles as a subject but thereafter completely ignores the vital issues as set forth therein, and particularly if he soft-pedals the main purpose of the article?

ANSWER: No; this is no time for lukewarmness.

3. Should any brother be retained as a speaker who selects the articles contained in the 13 new booklets but thereafter completely ignores the vital issues as set forth therein and reverts to the old manner of giving public talks?

ANSWER: No.

4. Is it proper for the service committee to instruct speakers to give public talks when the assembly is more than ninety-eight percent Jehovah's witnesses?

ANSWER: No.

5. As stated above, are such brethren who are guilty of such discrepancies elders within the meaning of the Scriptures?

ANSWER: No, they are not.

6. Should a brother be retained on the service committee who either fails as a speaker to present to Jehovah's witnesses the strenuous work of Jehovah's anointed at this time, or fails to diligently present and vigorously cooperate with the company in carrying out the instructions in the *Bulletins* of the service department?

ANSWER: No.

7. Should a brother be on the service committee who does not attend the service meetings?

ANSWER: No.

8. Should a brother be on the service committee who does not lead the workers or work with them in the field?

ANSWER: No.

9. Should any creature exercise the power to vote within the organization of Jehovah unless he is in full harmony with the Society's work?

ANSWER: No.

10. If one does not accept the two articles in *The Watchtower* on "Jehovah's Organization", dealing with the elders, and speaks from the platform against them, should he be assigned to lead a study on Revelation?

ANSWER: No.

... I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am

JEHOVAH.

ABRAHAM OBEYED

WHEN Abram, "the friend of God," was about ninety-nine years of age, "the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee."—Gen. 17:1, 2, 7.

How shall we understand the expression, "I will make my covenant between me and thee"? The word here translated *make* is not from the Hebrew word meaning "to cut", but is another word which is translated in various ways. The most usual translation is "to give", or "fulfil"; that is to say, that God would fulfil or completely perform his covenant *with Abram* provided Abram would walk before him and be perfect. There could be no question about the fulfilment of the promise or covenant of God to bless all the families of the earth. That he would do regardless of what Abram might do or not do. But the question was whether Abram would have a part in God's arrangement in giving the blessing. It was there that a contract or covenant was made to have Abram's seed circumcised: "This is my covenant, which ye shall keep, between me, and you, and thy seed after thee; Every man child among you shall be circumcised." (Gen. 17:10) It was subordinate or subsidiary to the original covenant made when Abram entered Canaan.

Circumcision was not necessary for Abram's justification; for Abram was then justified. His faith was counted unto him for righteousness long before circumcision was instituted. Paul's argument concerning Abraham's justification makes this point clear: "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Rom. 4:9-13.

Abraham was counted righteous from the time he entered Canaan, and therefore competent to enter into a covenant. Now the sign of circumcision was received as a seal of his righteousness by faith, which right-

eousness had been counted unto him before he was circumcised. Circumcision should thenceforth mark him and his seed as a sign or seal of righteousness and of being associated with God in the outworking of the original promise. Abraham's obedience to God in regard to circumcision and other provisions of God's will won for him the Lord's approval and testimony, as it is written: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."—Gen. 26:5.

Isaac was to be born within a short time, and circumcision was now quite appropriate. Isaac was to foreshadow and did foreshadow the "seed" of promise. Circumcision has to do with cleanliness or purity. It suggests purity with regard to the begetting of the "seed" of promise as well as purity of the "seed" itself. It would be a "seed" with a seal of righteousness in it. In harmony with this the names of Abram and his wife were now changed. Henceforth he was to be known by the name Abraham, meaning "father of a great multitude", and should have a son by his wife, whose name must now be called Sarah, which means "princess".

It is marvelous to note how the great God of the universe deals with his imperfect creatures. In this is made manifest the loving-kindness of the Lord. A kind parent often finds it necessary to put a severe test upon his child in order to teach the child the necessary lessons. He does so, not for self-gratification, but for the good of the child. The great God would now put a test upon Abraham, not for the gratification of God, but to prove Abraham's faith and faithfulness and at the same time to teach Abraham and those following after him that the basis for reconciliation of man is the sacrifice of life.

Isaac was Abraham's only son. To be sure, Abraham loved him dearly. He was his only son by his then legitimate wife Sarah. God told Abraham to take Isaac and journey from his home at Mamre to Mount Moriah and there build an altar and offer up Isaac upon that altar as a burnt offering. It does not seem that there could have been a greater test upon Abraham than to slay his own son and burn him upon an altar. Abraham had confidence that God had power to raise his son up out of death. At any rate he knew that the command of God was right. He obeyed God's command. He went to Mount Moriah and built an altar there and proceeded in the sacrifice of his son. Through his angel God stayed the hand of Abraham just before the knife was about to strike dead his beloved son, but in time to prove Abraham's faith and for the purpose of making the great picture God purposed to make. On that occasion Abraham pictured Jehovah God, while Isaac pictured Jesus, the only begotten and dearly beloved Son of God. The picture foreshadowed that in due time God would offer his own Son as a sacrifice, to the end that the basis for man's reconciliation might be laid.

On the occasion of Abraham's offering Isaac the record is: "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice."—Gen. 22:16-18.

Why did Jehovah give his oath there in addition to his word? Paul says it was for the benefit of the Christians, that they might see the unchangeableness of God's counsel, and thereby have their hope strengthened. (Heb. 6:18) May it not also be properly said that by his oath God expressed his pleasure in Abraham's faith and obedience? He said: "Because thou hast done this thing, . . . I will bless thee, and . . . multiply thy seed." This would indicate God's pleasure and that more impetus would be given to the performance of the covenant.

On that occasion God said to Abraham: "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." Surely it could not indicate two seeds, one of a heavenly and the other of an earthly kind! Paul expressly states: "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of *one*, And to thy seed, which is Christ." (Gal. 3:16) This could not have meant the Jews nor Jehovah's approved witnesses who lived on earth before Jesus. It could not have referred to seeds on different planes of life. The stars and the sand therefore must have

been used only with reference to the number. This conclusion is borne out by the Scriptures.

God said to Abraham: "Tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." (Gen. 15:5) Again: "The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude." (Deut. 1:10) "Now the Lord thy God hath made thee as the stars of heaven for multitude." (Deut. 10:22) Paul, referring to the same thing, says: "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." (Heb. 11:12) These scriptures prove beyond any question that the promised "seed" is not in two parts, one heavenly and one earthly. The Seed is Christ alone. The Christ complete is Jesus the Head and the body members, which are his church.—Gal. 3:16, 27-29; Col. 1:18.

Seeing that Abraham's "seed" shall be innumerable, as the stars, and as the sand, how then can it be said that the "seed" is one? The answer is, Because "ye are called in one hope". (Eph. 4:4) All are originally begotten to be members of The Christ. There will be many called who will not be entirely faithful. From those so called and begotten comes "a great multitude, which no man could number" (Rev. 7:9), but whom God can number. (Ps. 147:4) God said: "For in Isaac shall thy seed be called" (Gen. 21:12), thus proving that Isaac was a type, or foreshadowed the "seed". Isaac therefore represented the spirit-begotten ones, particularly those responding to the call to be members of the body of Christ. "Church" means "called-out class".

WHY JERUSALEM WAS DELIVERED

ASSYRIA was the second great world power to arise on this earth. Its most threatening assault upon the holy city of Jerusalem was in the days of the Assyrian monarch Sennacherib. The good ruler Hezekiah was then king in Jerusalem. To intimidate Hezekiah and to try to cause him to lose faith in his God, Jehovah, the pagan Sennacherib sent ambassadors with a message demanding peaceful submission of the Jews. This failing, he then sent a letter to King Hezekiah which defied the God of Hezekiah and reproached the name of Jehovah God. Hezekiah was greatly distressed, especially because Jehovah's name was being put in a contemptible light. He took the letter, went up into the temple of the Lord, spread out the letter before the Lord and prayed to Jehovah God for rescue and for the vindication of his holy name.

Only the Devil could prompt such a contemptuous and insolent letter as that sent by the Assyrian king to Hezekiah. Up to that time there had never been such expressed insolence against Jehovah God. The

Devil is the author of all such presumptuousness, arrogance and insolence. The time had come for the Lord Jehovah to rebuke this arrogance, in order that the people might know and keep in mind that he is the great Jehovah. The Lord there directed the prophet Isaiah to prophesy against Sennacherib thus:

"Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. . . . [Then Jehovah God retorts:] But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back

by the way by which thou camest. . . . Therefore thus saith the Lord [Jehovah] concerning the king of Assyria, He shall not come into this city [Jerusalem], nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it, for mine own sake, and for my servant David's sake."—2 Ki. 19:22-34.

Now, because of the faith of Hezekiah in Jehovah God, and because of his refusal to render obedience to the Devil and his representatives, the Lord God gave him assurance that this cruel and presumptuous invader should not prevail; and Hezekiah relied upon the Lord God.

There must have been much suppressed excitement in the holy city that night. Before its walls was now encamped a mighty army of warriors under the leadership of a general who had never before known defeat. Inside of the walls the old men of Israel would be looking as best they could to the protection of their wives and little ones; while the younger and more vigorous ones would keep watch on the walls, armed and ready for an attack. With trembling and fear the inhabitants of the city would wait for what might come before the dawn of another day. It was a night of great suspense. Some of them would have faith in Hezekiah and God's prophet Isaiah, and would believe that the Lord would hear their prayers and would speak to the people through the prophets, and would protect them; while many others would be without faith.

The Lord God pulled the curtains of night about the walls of the holy city, and it lay wrapped in darkness. No one would dare go outside of the walls of the city that night. In the morning, with the first gray streaks of light coming over the eastern horizon, the watchmen on the walls and in the towers would be straining their eyes, expecting with the coming of another day to see the enemy in battle array moving against the city. But to their great amazement and surprise, as they looked they saw no one stirring. There seemed to be no life in the camp of the enemy. With the light of day fully come, the sentinels discovered what had taken place. While the Israelites had waited breathlessly for the assault of the enemy the Lord had stretched out his right hand against the enemy, and now there lay prone in the dust the lifeless bodies of one hundred and eighty-five thousand of Sennacherib's bravest warriors.

The brief record of the Lord concerning what happened that night is stated in the Scriptures thus: "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they [the Israelites in Jerusalem] arose early in the morning, behold, they [the Assyrian soldiers] were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh,

[the capital city of Assyria]. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esar-haddon his son reigned in his stead."—2 Ki. 19:35-37.

Thus the Lord had expressed his indignation against this great presumption and arrogance, and had given the people another reason to believe that Jehovah is God and that there is none beside him.

For many centuries the Almighty God tenderly led the children of Israel. All the way Satan the enemy tried to interrupt them and turn them away from God. At times Israel would fall away to the Devil and bow to the devil religion and his representatives. The Lord would withdraw his favor from them and permit them to be punished by their enemies. But when they were sorely distressed, and when they repented and cried unto the Lord God for help, he manifested his mercy and loving-kindness toward them and brought them back unto himself. Many times the Lord sent his holy prophets to warn the Israelites of the disaster that would follow their going away after the Devil and his representatives. To offset these warnings, and to deceive the people and oppose God, the Devil would send false prophets who would hypocritically appear before the people in the name of the Lord, claiming to represent Jehovah God and prophesying lies to the people. (Jer. 27:14) Thus is disclosed the policy of Satan, which we can easily trace down to the present time, namely, to have his representatives assume to be the representatives of Jehovah and repeatedly refuse to obey the Lord God.

Because of the gross wickedness of the rulers of that people, God determined to remove his protection from that nation. Before doing so, however, he sent Jeremiah to be his prophet to warn them against the impending disaster, that they might repent and turn again to him. Satan the enemy at the same time sent amongst the people false prophets, who prophesied contrary to Jeremiah. Of these false prophets Hananiah is given special mention. Then again, that God's power might be demonstrated to the end that the people might remember and continue to know that he is the only true and living God, the Lord thus expressed his disapproval of this wicked prophet. The record of chapter twenty-eight of Jeremiah, verses fifteen to seventeen, reads: "Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year, in the seventh month."

But Satan continued to send his false prophets in the name of the Lord to mislead the people. Even so it is at this very day. Many preachers who claim to be preaching in the name of the Lord try to keep the

people in ignorance of the true God and the unfolding of his great arrangement for man's salvation.

Zedekiah was the last king of Israel. He did much wickedness in the sight of the Lord. Satan the Devil used him to reproach Jehovah God. He became disobedient and arrogant and presumptuous before the Lord. Then, for the good of the people and that they might remember him as their true friend and benefactor, the Lord God uttered this decree against King Zedekiah: "Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand. And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:24-27.

It was in the year six hundred and six B.C. that this decree was enforced and that the people of Israel fell to their enemies and were carried away as captives to Babylon, where they were required to serve that

nation for seventy years. Even though afterward a remnant of Israel was brought back into their own land, never again did that people have a king of the house of David. In the above-quoted prophecy God again made promise of the coming of him whose right it is to be the ruler of the peoples of earth and who of necessity must, in God's due time, be the Deliverer and the instrument in the hands of Jehovah for the blessing of the peoples of the earth.

Satan knew that with many of the Jews their manner of worship was the chief thing. He knew therefore that in order to deceive them he must send men amongst them who claimed to represent God. When it is so clearly shown by the Scriptures that Satan fraudulently did this thing in the age of God's favor to the Jews, may we not with stronger reasoning expect just such a fraudulent scheme to be practiced upon the peoples of the earth during the Christian era, namely, Satan's sending amongst them men who claim to represent the Lord and to preach in his name but who, in truth and in fact, are the representatives of the Devil? This is exactly what subsequent facts in sacred history prove. As the Lord promised the Jews at the time of their overthrow that a deliverer should come, this promise likewise applies to Christians and to all who shall ultimately turn to the Lord.

SERVICE APPOINTMENTS

T. E. BANKS

Des Moines, Iowa	June 2, 3	Dayton, Ohio	June 18, 19
Waterloo, Iowa	" 4, 5	Columbus, Ohio	" 20, 21
Chicago, Ill.	" 7, 8	Pittsburgh, Pa.	" 23-25
Danville, Ill.	" 9, 10	Steubenville, Ohio	" 26
Indianapolis, Ind.	" 11, 12	Akron, Ohio	" 27, 28
Louisville, Ky.	" 13, 14	Cleveland, Ohio	June 30, July 1
Cincinnati, Ohio	" 16, 17	Detroit, Mich.	July 2-5

G. H. DRAPER

Parrish, Ala.	June 2	Union Springs, Ala.	June 15
Hillsboro, Ala.	" 3	Chapman, Ala.	" 17
Decatur, Ala.	" 4	Brewton, Ala.	" 18
Boaz, Ala.	" 5	Bay Minette, Ala.	" 19
Alabama City, Ala.	" 6	Fairhope, Ala.	" 20
Anniston, Ala.	" 7	Mobile, Ala.	" 21, 22
Camp Hill, Ala.	" 9	Pensacola, Fla.	" 24
Opelika, Ala.	" 10	Ponce de Leon, Fla.	" 25
Notasulga, Ala.	" 11	De Funiak Spr., Fla.	" 26
Marbury, Ala.	" 12	Marianna, Fla.	" 27
Shelby, Ala.	" 13	Bascom, Fla.	" 28
Montgomery, Ala.	" 14	Florida, Ala.	" 29

M. L. HERR

Chaffee, Mo.	June 2, 3	Halfway, Mo.	June 18, 19
Cape Girardeau, Mo.	" 4, 5	Fort Scott, Kans.	" 20, 21
Minimam, Mo.	" 6, 7	Bronson, Kans.	" 23, 24
Salem, Mo.	" 9, 10	Girard, Kans.	" 25, 26
Lebanon, Mo.	" 11, 12	Pittsburg, Kans.	" 27, 28
Buffalo, Mo.	" 13, 14	Galena, Kans.	June 30, July 1
Bollivar, Mo.	" 16, 17	Baxter Spr., Kans.	July 2, 3

G. Y. M'CORMICK

Evansville, Ind.	June 2-5	Swanwick, Ill.	June 18
Providence, Ky.	" 6	Coulterville, Ill.	" 19
Paducah, Ky.	" 7	Dix, Ill.	" 20
Mayfield, Ky.	" 8	Patoka, Ill.	" 21
Mound City, Ill.	" 10	Flora, Ill.	" 23
Anna, Ill.	" 11	Rinard, Ill.	" 24
Carbondale, Ill.	" 12	Bellmont, Ill.	" 25
De Soto, Ill.	" 13	Flat Rock, Ill.	" 26
Whiteash, Ill.	" 14	Willow Hill, Ill.	" 27
W. Frankfort, Ill.	" 16	Mattoon, Ill.	" 28
Christopher, Ill.	" 17	Areola, Ill.	" 30

J. C. RAINBOW

Marcellus, Mich.	June 2	Grand Rapids, Mich.	June 18, 19
Cassopolis, Mich.	" 3	Hastings, Mich.	" 20
Dowagiac, Mich.	" 4	Muskegon, Mich.	" 21, 22
Benton Harbor, Mich.	" 5, 6	Hart, Mich.	" 23
South Haven, Mich.	" 7	Manistee, Mich.	" 24
Kalamazoo, Mich.	" 9, 10	Traverse City, Mich.	" 25
Battle Creek, Mich.	" 11, 12	Hawks, Mich.	" 27
Jackson, Mich.	" 13, 14	Sterling, Mich.	" 29
Lansing, Mich.	" 16, 17	Gladwin, Mich.	" 30

W. J. THORN

Deming, N. Mex.	May 30, 31	Canon City, Colo.	June 18, 19
Albuquerque, N. Mex.	June 1, 2	Pueblo, Colo.	" 20, 21
Springer, N. Mex.	" 3, 4	Colorado Springs, Colo.	" 23, 24
Trinidad, Colo.	" 5	Denver, Colo.	" 25, 26
Durango, Colo.	" 9, 10	Loveland, Colo.	" 27
Paonia, Colo.	" 11, 12	Ft. Collins, Colo.	" 28
Grand Junction, Colo.	" 13, 14	Greeley, Colo.	" 29
Salida, Colo.	" 16, 17	Ft. Morgan, Colo.	" 30

S. H. TOUTJIAN

Yuma, Ariz.	June 2	Ventura, Calif.	June 18, 19
Tucson, Ariz.	" 4, 5	Santa Barbara, Calif.	" 20, 21
Globe, Ariz.	" 6, 7	Paso Robles, Calif.	" 23, 24
Phoenix, Ariz.	" 9-11	Pacific Grove, Calif.	" 25
San Bernardino, Calif.	" 13, 14	Santa Cruz, Calif.	" 26
Los Angeles, Calif.	" 16, 17	San Jose, Calif.	" 27, 28

J. C. WATT

Conde, S. Dak.	June 2, 3	Brookings, S. Dak.	June 18, 19
Mitchell, S. Dak.	" 4, 5	Pipestone, Minn.	" 20
Fresho, S. Dak.	" 6, 7	Jasper, Minn.	" 21
Ethan, S. Dak.	" 9, 10	Ortonville, Minn.	" 23, 24
Scotland, S. Dak.	" 11	Glenwood, Minn.	" 25, 26
Utica, S. Dak.	" 12	Evansville, Minn.	" 27
Davis, S. Dak.	" 13, 14	Fergus Falls, Minn.	" 28
Sioux Falls, S. Dak.	" 16, 17	Fargo, N. Dak.	June 30-July 2