



# The WATCHTOWER

And Herald of  
Christ's Presence

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

VOL. LVI SEMIMONTHLY No. 16

AUGUST 15, 1935

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

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# The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY  
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## OFFICERS

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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 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 live on earth forever.

## WORLD-WIDE PRAISE PERIOD

Another nine-day period, October 5 to 13 inclusive, when Jehovah's anointed remnant, with one voice and one message, and simultaneously on all fronts throughout the world, will compass the modern Midianites and shout the praises of Jehovah and his anointed King, and also warn the people of good will to flee to the mountains of His government. At Jehovah's own invitation the Jonadab brethren will participate in this period as active companions of the anointed. The message recently sent out from Washington, D.C., "to the ends of the earth" will then issue forth in print earth-wide by distribution of the new booklet *Government* by all kingdom publishers, in 49 tongues. This will be offered in combination with any two other booklets on a contribution of 10c. Faithful, zealous ones on Jehovah's side need only this notice to begin making all due provision for a full part, arranging time, getting territory assignment and literature, etc. At close of period report immediately, to the Brooklyn office if you are not working under one of its branches.

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## 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

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

## YEARLY SUBSCRIPTION PRICE

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

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

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Jehovah's blessing has been markedly upon the use of the portable transcription machine. He has plainly manifested that this machine meets the need of the hour, when the enemy, under Gog, is seeking to curtail the use of the radio by God's anointed and when the people are eager to hear, not man's message, but God's. The transcription machine has increased the power of Jehovah's witnesses afield to preach His truth manifold, so that the desire for the literature is stimulated and study classes of many interested hearers are being formed. Besides more than 600 such machines in the United States alone, great numbers are now being effectively used in countries near and afar. For more information, write the Society.

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# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LVI

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### THE GREAT MULTITUDE

#### PART 2

*"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. 7: 14.*

**J**EHOVAH selected a people for his name, and his primary law given to them says: "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." (Deut. 6: 4, 5) "This is the first and great commandment," said Jesus Christ. (Matt. 22: 37, 38) God does not change, neither is his law changeable. (Mal. 3: 6) The definite conclusion, therefore, must be that this law or rule of action applies to every creature to whom Jehovah will give life everlasting. It would be inconsistent to have one law governing one class of creatures and another law governing a separate or different class of creatures, and particularly with reference to the duty of the creature toward the Creator. From Abel to John Jehovah approved a few men, and the reason for his approval of such men was that those men maintained their integrity toward him. This they did by showing their love for him, and their love for him was shown by their obedience to his commandments, and thus they showed their absolute faith in Jehovah God. Those to whom Jehovah gives life as members of his royal house are required to measure up to the same rule or standard and by their course of action prove their love and devotion to Jehovah. Surely the same love and devotion is required of those of the great multitude. Surely there is required the same degree of faithfulness on the part of every creature who lives. Neither reason nor the Scriptures warrant the conclusion that one class of persons may show a small degree of faithfulness for many years and then, just before they die, show more faithfulness and by reason thereof receive the blessings of life eternal. Every creature must be either for Jehovah or for His adversary. And there is no halfway ground.

\*For many years the theory has been advanced: That the great multitude are sufficiently faithful and zealous to consecrate themselves to death, but not faithful to court sacrifice in his service; loyal, but not firmly obedient; from fear and faintheartedness they fail to keep their sacrifice on the altar, be-

come overcharged with the cares of this life, and are more or less contaminated with the world's ideas and ways. (D-578) The conclusion expressed in the foregoing quotation could not be correct. How could one possibly be 'contaminated with the ways and ideas of this world [Satan's organization]' and at the same time really love the Lord God with all his mind, heart and soul, which God requires? The two things are diametrically opposed one to the other. Love for God means an unstinted, undivided, wholehearted and complete devotion to Jehovah. A creature cannot be faithful to God part of the time, and devote himself to the Devil and his organization the other part of the time, and expect to receive or receive Jehovah's approval. There is not a scripture to warrant the conclusion that the great multitude may show a halfhearted devotion to Jehovah and then receive the blessings of life. There is no reason for one to conclude that God has a back door into heaven and that a creature can show some devotion to Jehovah and then at the last moment on earth seek the Lord and enter the back door into heaven. Such a position is a reproach upon the name of Jehovah God. If one loves God he proves it by keeping the commandments the Lord has given him. (John 14: 15, 21) "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." (John 8: 51) By keeping the commandments of the Lord one proves his love for Jehovah. (1 John 5: 3) Why should God require this of one and not of all whom he approves? Do those who compose the great multitude, after coming to a knowledge of God's purpose, show a less degree of faithfulness and love toward God than do those of the royal house? Having learned that those who maintain their integrity toward God are the ones whom he approves, would not God's unchangeable law require those of the great multitude to maintain their integrity toward him and thus show that they love him and prove it by diligently and earnestly keeping his commandments? The scripture at Revelation 7: 9-17 concerning the great multitude fully supports this conclu-

sion and completely negatives the conclusion that the great multitude are less faithful than the little flock.

\* In the vision of Revelation John beheld the great multitude which "stood [approved] before the throne, and before the Lamb, clothed with white robes [denoting approval], and [with] palms in their hands". This description shows that the great multitude are positively supporting Jehovah and his King. They are not trying to hide themselves from the view of the enemy, but, on the contrary, they cry out with a loud voice: "Salvation to our God which sitteth upon the throne, and unto the Lamb." Then John beholds the host of holy angels standing "about the throne". He beholds the faithful risen saints and the remnant on the earth and all of Jehovah's organization worshipping Almighty God, and all of these are saying, "Amen."

\* To whom are those described in Revelation 7:11 saying "Amen"? They are saying "Amen" to what the great multitude has cried out, and are expressing themselves as in full accord therewith. Concerning this great heavenly assembly the record says: "Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." (Rev. 7:12) The remnant and all including the great multitude are in full accord, and all giving praise to Jehovah God; and this shows that they love him and serve him in harmony with his commandment. That leaves nothing to the credit of creatures or persons, church organizations, or any other organization of men. These are not committing the "sin of Samaria". They are not holding to some man's teaching and giving him the credit therefor. They recognize that all their blessings proceed from Jehovah God and that he is the one that is worthy of praise. These show full and complete devotion to God, and such is true worship in spirit of the Most High. The scriptures at Revelation 7:11, 12 do not apply specifically to the great multitude, but the words of verse twelve show that the great multitude is in full accord with and doing the same thing that all others are doing who are wholly devoted to Jehovah God. Manifestly verses eleven and twelve appear in the record here to emphasize the absolute requirements of Jehovah, that there shall be undivided devotion to him, and show that all whom he approves are wholly devoted to him. All of these acknowledge that their devotion for ever is for Jehovah God, because they say: "Unto our God for ever and ever." They have not the slightest desire for one moment to compromise with the Devil and his crowd, and are not 'more or less contaminated with the ideas and ways' of the Devil's organization. The same attitude and devotion of God's approved ones is shown in the words of the record at Revelation 4:11, to wit: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things,

and for thy pleasure they are and were created." Such must be the attitude of all creation that receives everlasting life, including, of course, those of the great multitude. The question that each creature must answer in due time is, "Am I on the side of the Devil or on Jehovah's side?" There is no halfway ground, and no one can be honest with God and at the same time try to please the Devil's crowd. In God's organization creatures hold different positions, some higher than others in rank, but there is no reason to say that there is a difference in the degrees of faithfulness required on the part of each and all. All must be completely devoted to Jehovah. Disloyalty is the identifying mark of Satan's organization and of all creatures therein. Loyalty to God marks every part of Jehovah's organization. The prophets maintained their integrity toward Jehovah and were subjected to the same kind of tests that have come upon the royal house. The position of the faithful prophets of old will be less exalted than that of the royal house. The position of the great multitude is less exalted than that of the members of the royal house and the princes in the earth, but that makes absolutely no difference. Whatever is the position occupied by any creature in God's organization, that position is an honorable one. It is the most blessed favor to receive life from Jehovah God, and the conditions precedent to receiving this blessing and occupying any position is to love Jehovah with all one's heart, mind and soul. The entire organization of Jehovah is honorable and blessed, and happy is the creature that has any place therein. Some have selfishly craved to be in heaven and help run the universe. Others have said: "Whatever my position given me by the Lord, I shall be glad." The latter is the proper attitude. The picture here shows the host of angels and the saints all in full accord, and likewise the great multitude in full accord with them, and all together singing praises to the name of Jehovah.

#### FURTHER IDENTIFICATION

\* The identification of the great multitude has not heretofore been clear to those creatures on earth who serve God. Now, however, we see that the great multitude could not be identified by the followers of Christ Jesus until the coming of the Lord to the temple. Evidently John, being in doubt, propounded the question as to the identity of the great multitude. Had he known, he would not have asked the question; and had the John class known, they would not have been inquiring in the years past. "What are these which are arrayed in white robes? and whence came they?" (Rev. 7:13) The question here propounded is the very question that the remnant of Jehovah's witnesses have been asking for some time, and particularly since the coming of the Lord Jesus to the temple. When the remnant saw that each one must maintain his integrity toward Jehovah, and that the chief purpose of Jehovah is the vindication of his

name, then they were not satisfied with the identification heretofore given concerning the great multitude. They began to ask questions concerning the great multitude, and they would not be asking such questions about a Bible picture of themselves. Evidently the question propounded in verse thirteen is propounded because the remnant cannot see that the picture of the great multitude applies to the 144,000 members of the body of Christ as a whole or any part of it; and further, because it is inconsistent for any company to be halfway devoted to Jehovah. Had the remnant identified the great multitude as themselves, they would not have asked the question here propounded. It seems quite evident that because John had propounded the question the "elder" repeated it to see whether or not John could give the answer. It was the elder who said: "Who are these which are arrayed in white robes?" (*R.V.*) The fact that an elder propounds the question shows that the question was not settled prior to the bringing of the church to maturity in Christ, which time is marked by the cleansing of the temple or sanctuary, and which did not take place until 1932. It was then that the remnant understood the true meaning of an elder in fact, and how one becomes an elder, and it is after that time that the question of the identification of the great multitude is settled. That there is to be a great multitude in God's organization was seen a long while ago; but the question of the identity of that great multitude and whence it comes was not understood, otherwise the question would not arise.

\* "But who are they, and whence came they?" For many years God's people have understood that there is a great multitude of spirit-begotten persons who are members of and in the denominational churches or religious systems, and who are prisoners to such systems and who must yet come out from these organizations and take their stand against the organization and on the Lord's side, and that such would entail great tribulation or suffering upon them. For many years the remnant have been looking for such people in the church systems and have tried to find them, and at this late date they have not seen them. Can it be said that those who are now in the church denominational systems (which systems are in accord with other parts of Satan's organization) are spirit-begotten, and do in fact love God, and that they merely remain there until Armageddon and then, by the circumstances forced upon them, take their position on God's side? Such does not seem consistent with our God's righteous law. We have looked in vain for the great multitude as a multitude to come out of the religious systems.

\* Is there any Scriptural evidence that the spirit-begotten ones are now in the denominational church systems? The answer seems clearly to be in the negative. To become a son of God one must first repent and be converted and be acknowledged by Jeho-

vah as his Son. Such is the begetting of the spirit. Does it not seem reasonable that, when one is converted, he would change his position and course of action by getting away from Satan's organization and by identifying himself fully on God's side? Those who have come out of the denominational systems have taken exactly that course.

\* Is there any Scriptural evidence proving that the great multitude is in fact a spirit-begotten company? Since all "are called in one hope" and from the called ones God has "taken out a people for his name", why should we conclude that he has a great multitude of spirit-begotten creatures that occupy places in his organization different from others and which are not called to the kingdom? John already knew that this great multitude had come out "of every nation, tribe, people and tongue", and therefore his question "Whence came they?" must apply to something other than that fact. It must mean that those composing the great multitude have come out of some common experience, or that they are about to come out of some such experience, which experience it is for Jehovah to determine what it must be.

\* Prior to the coming of the Lord Jesus to the temple many of the followers of Christ Jesus, and particularly the "elective elder" company, thought themselves to be teachers and interpreters of prophecy, including the prophecy of The Revelation. It was not an unusual thing during the Elijah period of the church to see at conventions some "leading brother" with a group around him, while he was looking wise and expounding his "recently discovered interpretation" of some prophecy, particularly The Revelation. They had every man of any prominence in the church foretold by the prophetic utterances and were giving much praise and adulation to some of these.

<sup>10</sup> Now note the contrast between the attitude of such and that of John, to whom The Revelation was given: "Sir [My lord, *R.V.*], thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (*Rev. 7:14*) John here represented the remnant, and his attitude corresponds to the correct attitude of the remnant; and this shows that the remnant admitted that they did not know the correct answer and that they are not interpreters of prophecy, nor are they teachers. The remnant recognize God and Christ Jesus as the Teachers, and to them they give the honor and the glory. (*Isa. 30:20*) The words of The Revelation show that the elder knew the answer; therefore that means that when God's remnant reach the point of real eldership, that is to say, maturity in Christ (*Eph. 4:13*), then the remnant would know the correct answer, having learned the answer from the Lord their Teacher. The Lord has his own due time to reveal his secrets, and it is hardly to be expected that his time to give understanding of this matter to the faithful would precede the coming of the Lord Jesus

to the temple. He does not reveal his secrets to the rebellious ones, but only to those who are unselfishly devoted to him.—Prov. 3:32; Ps. 25:14.

<sup>11</sup> Jehovah has made the necessary arrangements within his organization to instruct his people, and we all recognize that for some years *The Watchtower* has been the means of communicating information to God's people. That does not mean that those who prepare the manuscript for *The Watchtower* are inspired, but rather it means that the Lord through his angels sees to it that the information is given to his people in due time, and he brings to pass the events in fulfillment of his prophecy and then invites those devoted to him to see the same. God through Christ Jesus feeds his people upon the food convenient for them, and gives it to them at the proper time. The angels of the Lord that accompany him at the temple judgment serve under his commandment, and the proof heretofore submitted through the Watch Tower publications shows conclusively that thus the Lord deals with his faithful ones on earth. The fact that the words are used, "And he said to me," shows that Jehovah would by his visible channel give answer to the question which has long been mooted, and this he would do in his due time, and that the answer would be given to the remnant when they arrived at the point of true eldership. It is reasonable to expect, therefore, that after the cleansing of the sanctuary those who stand approved and in the temple would be instructed and then the proper meaning of the great multitude would be understood.

#### TRIBULATION

<sup>12</sup> Is the "great tribulation", mentioned in verse fourteen, "sent in special mercy to effect in the great multitude proper penitence for sin, and a proper appreciation of the divine standard of truth, and righteousness," as has been stated? Is that tribulation, as has been heretofore stated, sent upon the great multitude "that the suffering of the great multitude might be greater than that experienced by the little flock"? The reasonable answer to that question is, No. There is no scripture that would warrant a different answer. Other translations render this text in this manner: "Which come out of the great tribulation." (R.V.) "These are those coming [present participle in the Greek] out of the great affliction." (*Diaglott*) "Out of the great tribulation." (*Rotherham*) The thought has been often expressed that the great multitude have been developed alongside the little flock all down through the years of the Christian era, and hence these have often been called "the tribulation saints".

<sup>13</sup> If the tribulation mentioned is the 'great tribulation, such as never was', and which comes at the end of the world, then the great multitude could not be a class developed throughout the years past. Not even the entire church of God suffers the same degree of tribulation. The Scriptures clearly indicate that it is the remnant that will see the greatest tribulation. Concerning the faithful followers of Christ Jesus, and

who make up the 144,000, it is written that "in the world [these] have tribulation"; they are 'delivered up to be afflicted'; 'through much tribulation shall we enter the kingdom'; 'we glory in tribulation and are patient'; 'they fill up that which is behind of the affliction of Christ'; 'they are made a gazing stock, both by reproaches and afflictions, and companions in tribulation'; 'have tribulation ten days.'—John 16:33; Matt. 24:9; Acts 14:22; Rom. 5:3; 12:12; Col. 1:24; Heb. 10:33; Rev. 1:9; 2:10.

<sup>14</sup> Is such tribulation, taken as a whole or collectively, "the great tribulation" out of which the great multitude comes? The answer is, No; unless it be found that the great multitude is the same as the 144,000. Those of the royal house, that is, the 144,000, have great tribulation, and such tribulation has extended over the entire Christian era so far as this is concerned; but the greatest of all tribulations mentioned in the Scriptures must come after the great multitude appears and must be that which is mentioned by Christ Jesus as "tribulation such as was not since the beginning of the world to this time". That tribulation period began with the "day of Jehovah", to wit, in 1914, when the war started against Satan's organization in heaven, and reaches the great climax at the time of the battle of Armageddon, the great day of God Almighty. In harmony with this, Revelation calls it "the great tribulation". (Rev. 7:14, R.V.) Clearly it follows that this tribulation does not come for the purpose of developing or completing the great multitude, but it is the tribulation that comes upon Satan's organization, both visible and invisible, and which will completely wreck that entire organization. (2 Thess. 1:6; Rom. 2:5-9; Rev. 2:22) As we have observed, "the day of Jehovah" began in 1914, at the birth of the kingdom. (Rev. 11:17, 18) Had that tribulation, then begun, continued to its finality without interruption, all flesh would have been destroyed. The tribulation was shortened by the Lord when he stopped the World War, affording an opportunity for his witnesses under his commandment to go forth and bear testimony to his name and his kingdom as a witness to the world. It is during this period of giving testimony, that is, the 'preaching of this gospel of the kingdom', that the great multitude class come out. The tribulation is not for the benefit of the great multitude. Let that be settled once and for all, because the tribulation is upon Satan's organization.

<sup>15</sup> To "come out of the great tribulation" (R.V.) not alone means to survive that trouble as 'flesh that shall be saved' (Matt. 24:22), but primarily means that the great multitude come out from Satan's organization and take their stand on the side of Jehovah during the period of time that elapses from stopping the World War until the day of Armageddon, that is to say, during the time that the "days should be shortened", and during which time period this gospel of the kingdom is preached.

<sup>16</sup> What is the purpose of shortening those days of tribulation? The Lord answers: "for the elect's sake



those days shall be shortened." During that period of time the elect have a work to do as witnesses for Jehovah and under his commandment, and at least a part of that work is the marking of the great multitude in their foreheads, as commanded by Jehovah. (Ezek. 9:4) That means that Jehovah's witnesses must proclaim the message of truth and thus give an intellectual understanding of the truth to those of the great multitude class, which class "flee into the mountains", taking their place and stand in the city of refuge. (Matt. 24:16; Num. 35:6) This is "immediately after the tribulation of those days" (Matt. 24:29), that is to say, the first part of the tribulation, from 1914 to 1918. The great multitude will also survive Armageddon, because God's promise to those who seek meekness and righteousness is that they may be hid in that time. (Zeph. 2:3) All these scriptures negative the thought that the tribulation is for the purpose of developing or perfecting this class of God's people. The great tribulation is the execution of Jehovah's judgments against Satan's organization, and is not for the purpose of developing anyone.

#### ROBES

<sup>17</sup> God's people came out of Babylon with soiled garments, that is, wearing "filthy garments", because they were contaminated with the doctrines and practices of the Babylonish system. (Zech. 3:3) (See *Preparation*, page 56.) They held to and taught many selfish doctrines that dishonor the Lord, among which doctrines were that of "character development", namely, that one might bring himself to the point of being worthy to help Jehovah rule the world; another, the adulation or worship of men; and the practice of formalism, and things of that nature. When the Lord Jesus appeared at the temple for judgment, he there began a cleansing work of his people in order that the cleansed ones might "offer unto the Lord an offering in righteousness". (Mal. 3:3) At the temple trial the cleansing progressed and the Lord said of and concerning the temple company: "Now Joshua was clothed with filthy garments, and stood before the angel." (Zech. 3:3) But this cleansing work refers exclusively to the temple company, and not at all to the great multitude. Concerning the great multitude the record is, "They . . . have washed their robes, and made them white in the blood of the Lamb." "Robes" here appears in the plural number and could not refer to the "robe [singular number] of righteousness", which the Lord provides for the approved temple company, as stated at Isaiah 61:10. Nor is the reference to anything official, such as "the purple robe". (John 19:2,5) Nor does it refer to the "white raiment" of Revelation 4:4; or Revelation 19:13,16. The "robes" of the great multitude clearly mean their own public profession by which they identify themselves as trusting in the blood of Christ Jesus as the redemptive price of mankind, and by their openly taking their stand on the side of Jehovah. Robes were worn on festive occasions, such as the time when the prodigal son returned and was clothed

with the best robe. (Luke 15:22) Many honest persons have been led to believe that the "higher powers" are and were the visible rulers of this wicked world; but when God enlightened his people and made known to them that the "Higher Powers" are Jehovah and Christ Jesus, this information was passed on to other honest people of good will, and many others have since joyfully accepted and recognized and acknowledged Christ Jesus and Jehovah as the "higher powers". To them it has been a time of joy, and they have gladly confessed before men that they believe on the Lord Jesus Christ and that they are trusting implicitly in Jehovah and are on his side.

<sup>18</sup> Their robes symbolically thus identify them as on the Lord's side, and they are rejoicing that such is their position. Many of these had previously claimed to be believers in the Lord, and had given their hearts to the Lord, but in ignorance they had held to the things of the world. With the coming of Christ Jesus as the world's rightful Ruler, and this information being given to the people of good will, it enabled them to see that they were under Satan's organization and that there was a necessity for cleaning themselves up by getting out. And this they do by forsaking Satan's organization and identifying themselves with God's organization.

<sup>19</sup> According to the language of Revelation the great multitude do their own washing; that is, by reason of the course of action they take they break away from the unclean organization of Satan and openly show themselves on the side of Jehovah, and this they do by openly confessing their devotion to God. "With the mouth confession is made unto salvation." (Rom. 10:10) Coming to a knowledge of the fact that Jehovah's name must be vindicated, and that that is the important question, they not only confess themselves on the side of Jehovah but give assistance to the temple company in bearing witness to the honor and name of Jehovah God, and thus they get up into the chariot.

<sup>20</sup> How do they make their robes "white in the blood of the Lamb"? The shed blood of Christ Jesus is the basis for the forgiveness of sins and the basis for God to forgive uncleanness. By believing that Christ Jesus' shed blood is the redemptive price of mankind, and by consecrating themselves to do the will of God, based upon such belief, and by serving, worshiping and obeying the Lord, and not men, these take their stand on the side of Jehovah and participate in his service, and that is the only course that would give them a white and clean appearance in the sight of God. No man can take his stand on the side of Jehovah without believing in the shed blood of Christ Jesus as the means of salvation. Millions of church-goers claim to believe in Christ; but having been improperly taught that he is merely an example to follow, they do not understand about the blood of Christ and its efficacy. When the eyes of their understanding are opened, and they take their stand on the side of Jehovah as above stated, they clean themselves up. They previously de-

sired to do right, but had not been properly taught the right way, and the false and faithless clergy have been responsible for their being taught the wrong way, seeing that these deny that there is any virtue in the shed blood of Christ Jesus. When these honest ones come to fully appreciate that Christ Jesus is King, and "is in the midst of the throne" with Jehovah, they hail Christ Jesus as King and cry out by publicly testifying: "Salvation to our God which sitteth upon the throne, and unto the Lamb." They leave no doubt as to where they stand. Their situation is also illustrated by the unwitting manslayer, who flees to the city of refuge. (Num. 35:11) Those of the great multitude now flee to Jehovah and Christ, "the Mountains," and there find refuge in Jehovah's organization and there abide 'till the death of the high priest' (Num. 35:32-34), that is to say, they abide there until the end of the great antitypical day of atonement is finished.

<sup>21</sup> Now we see a company that exactly fits the description given in Revelation seven concerning the great multitude. During the past few years, and within the time when 'this gospel of the kingdom is preached as a witness', there have come forward great numbers (and they are still coming) who confess the Lord Jesus as their Savior and Jehovah as their God, whom they worship in spirit and in truth and joyfully serve. These are otherwise called "the Jonadabs". These are being baptized in symbol, thus testifying that they have consecrated themselves to do the will of God and have taken their stand on the side of Jehovah and serve him and his King; thus they have cleaned up and are now "arrayed in white robes". Thus the great multitude is definitely identified, not as a spirit-begotten class whose hopes are for a place in heaven, but as a class trusting in the Lord, and who hope for everlasting life as a gift from Jehovah God through Christ Jesus our Lord. These continue to 'seek meekness and righteousness' and have the promise of Jehovah that they may be hid during the greatest part of the tribulation, that is, at Armageddon. (Zeph. 2:3) This is further proof that their development is not the result of the great tribulation but that they "come out of the great tribulation", that is to say, come out of the world within the period of the tribulation from the time of the coming of Christ Jesus until Armageddon. They must wash up before Armageddon comes. It would be too late to wash at the time of Armageddon. 'They flee to the Mountains,' and this they do before the "winter" time, that is, the great climax or tribulation at Armageddon. They have come out and still they come, and now together with the remnant they are singing, "Salvation to our God . . . and unto the Lamb." (Rev. 7:11) They honor Jehovah God and his King, and they refuse to give any glory to any part of Satan's organization. They are certainly not 'contaminated with the ideas and ways of this world'. They are against it.

<sup>22</sup> These honest-hearted ones who have left Satan's

organization are now on the Lord's side, and they want that fact to be known and they make it known, and they worship the only true God Jehovah and his King. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."—Rev. 7:15.

<sup>23</sup> They look to the throne of God and Christ, and to no other place, and therefore they are "before the throne" and in the sight of Jehovah and his King. They vote for the kingdom of God, and they participate in the publication work of advertising the King and the kingdom. They have the recognition of the throne, and God turns his favorable attention to them to the end that they may be hid in the day of his anger. Jonadab being used as a type of the great multitude, and these of the great multitude being like Jonadab, God's promise to Jonadab now applies to the great multitude: "Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever."—Jer. 35:19.

<sup>24</sup> Revelation 7:15 really is the key to the identification of the great multitude. In error we have heretofore taken a position that the great multitude is a spirit-begotten class, the members of which have been negligent of their privileges and decline to participate in the service of the Lord, and yet look forward to or expect Jehovah to bless them by reason of their deathbed repentance. But this description in Revelation of the great multitude is that "they are before the throne of God, and publicly serve him" (*Diaglott*); "and are rendering divine service unto him," (*Rotherham*) Heretofore they have, like others in the world, ignorantly "worshipped and served the creature more than the Creator". (Rom. 1:25) But now they see and understand and obey the words of Jesus, the Lamb of God, saying to them: "Thou shalt worship the Lord thy God, and him only shalt thou serve"; which words apply to all creatures whom Jehovah approves.—Matt. 4:10.

<sup>25</sup> To what extent do the great multitude serve Jehovah? The Revelation answers: "They . . . serve him day and night." Daytime and nighttime means all the time, and this description shows that the great multitude serve Jehovah all the time, regardless of hours. They are not satisfied to work eight hours a day and quit on the strike of the clock and refuse to do what some call "overtime", but are ready and respond to the call for service at any time day or night. Reports from the field in recent months fully corroborate this conclusion. Many of those who are now Jonadabs hear of the truth one day, give themselves wholly to the Lord, and immediately join in the field service and are rejoicing and are anxious to do whatsoever they can. Also, these are studying with diligence the Word of God, and thus they seek meekness and righteousness, striving to obey Jehovah's commandments.



<sup>26</sup> Jehovah's temple is his capital organization and therefore is on Mount Zion. The great multitude "serve . . . day and night in his temple". They must come to Zion, God's organization, with Jehovah's witnesses, who are a part of the temple, and this is foretold by the words of the prophet Zechariah: "Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."—Zech. 8:20-23; see *Preparation*, page 139.

<sup>27</sup> The words uttered by Moses to Israel now apply with greater force to spiritual Israel, the remnant, to wit: "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. . . . Then there shall be a place which the Lord your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you; . . . Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee."—Deut. 12:8-14.

<sup>28</sup> The same rule must be obeyed by the great multitude, because they have become a part of God's organization. They must come to Zion, God's temple, and worship there, and not at any worldly organization called "the church". Says Jehovah: "Mine house [the temple] shall be called an house of prayer for all people." (Isa. 56:7; 1 Ki. 8:41-43) The great multitude must follow after Jehovah's witnesses on the highway to Zion. (Isa. 35:8-10; 62:10) They must keep in mind and give heed to the words of God's prophet, to wit: "But the Lord is in his holy temple: let all the earth keep silence before him." (Hab. 2:20) Jehovah's temple is not anywhere in Satan's organization, and therefore the great multitude must flee out of Babylon, which is Satan's organization, and must boldly take their stand on the side of the Lord and associate themselves with God's anointed people. "In his temple," where the great multitude serve, does not mean the inner court, because such inner court is exclusively for Jehovah's priestly class. The great multitude are separated to the "outer court" and "lower pavement" of the temple, and they serve Jehovah day and night, that is, continuously. (Ezek. 40:17, 18; 44:19; 46:3, 9, 10, 20-24) Manifestly this statement is made of their continuous service to show that they do not compro-

mise with Satan's organization at any time and to completely negative the claim that they do compromise.

<sup>29</sup> With Jehovah, and not with Satan, is the place of habitation of all who love and serve God. "And he [Jehovah] that sitteth on the throne shall dwell among them." Christ now begins his rule even in the midst of his enemies. (Rev. 11:17; Ps. 110:2) By this rule all of Jehovah's organization dwell under his protection. He "will tabernacle over them" (*Diaglott*); "shall spread his tabernacle over them." (R.V.) Thus the Jonadabs or great multitude are hid in the day of God's wrath. (Rev. 21:3, *Diaglott*) The Christ is that which stands in the tabernacle of God. Through Christ Jehovah dwells with and overshadows the great multitude for their protection and relief. Jehovah thus dwells with them representatively through Christ because they have fled there to the 'city of refuge'. The Greater Jehu has invited them into the chariot, that is, into the organization of Jehovah, and he tabernacles over them. The great multitude have been marked in their foreheads by Jehovah's 'man in linen, with the writer's inkhorn by his side', that is to say, by those who have brought to them the message of God's name and kingdom. (Ezek. 9:3) God and his King are their hope and stay. "In the mountain of the height of Israel will I plant it [a tree of hope as a tabernacle]; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."—Ezek. 17:23.

<sup>30</sup> There are millions of persons on earth who have hungered and do hunger for something better than the "husks" upon which they have been fed in the Babylonish systems called "churches". Since the coming of the Lord to the temple Jehovah's witnesses have been privileged to carry to these hungry ones God's message of truth, and those who have fed upon it have no occasion to ever hunger and thirst: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat."—Rev. 7:16.

<sup>31</sup> In Satan's organization, or under it, more particularly speaking, the honest ones have hungered and thirsted both figuratively and literally. Satan's big "tree in the midst of the earth" furnishes them no shade. Those of Satan's world claim to be the sunlight of the world, and then they scorch and blister honest people; but now since the coming of the Lord Jesus to the temple, and the sounding of the fourth trumpet (Rev. 8:12) and the pouring out of the fourth vial (Rev. 16:8, 9), these have caused the self-styled "sun of the world" to suffer an eclipse, and now it is "not so hot" to those of the sheep class under them, who have heard and read the message of God's name and his kingdom. These honest ones have turned themselves to God's organization, which is God's "woman", who is "clothed with the

sun". (Rev. 12:1) No more does the self-styled "sun of the world" heat them up. This is exactly in accord with the word of the prophet Isaiah concerning the honest people of the world now seeking meekness and righteousness: "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. . . . Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim."—Isa. 49:10, 12.

<sup>32</sup> Christ Jesus at the temple as head of Jehovah's capital organization now leads and feeds those who honestly put themselves under his leadership. "Behold, I have given him for a witness to the people, a leader and commander to the people." (Isa. 55:4) He is the real Sun, "the Light of the world." (John 8:12) No more shall the great multitude, which stands before the throne, hunger and thirst: "For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." (Rev. 7:17) Into the hand of the Lord Jesus all power is committed, and the Lamb of God shall be their Shepherd. He is the real Shepherd-King, of whom King David was merely a type. "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince [in the midst of the throne] among them; I the Lord have spoken it."—Ezek. 34:23, 24.

<sup>33</sup> The great multitude or Jonadab company manifestly are those whom Jesus called his "other sheep". To the faithful disciples, the remnant, Jesus said: "I am the good shepherd, and know my sheep, and am known of mine [the remnant]; . . . and other sheep I have, which are not of this fold [members of the royal house]: them also [the earthly sheep class] I must bring, and they shall hear my voice; and there shall be [and they shall become, *R.V.*] one fold [one flock], and one shepherd."—John 10:14-16.

<sup>34</sup> All who come into and remain in Jehovah's organization must be of one harmonious flock, whether in heaven or in earth. The words of Jesus apply upon his coming to the temple in 1918 and thereafter, to wit: "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep [the sheep (*R.V.* and *Diaglott*)] from the goats: and he shall set the sheep on his right hand, but the goats on the left."—Matt. 25:32, 33.

<sup>35</sup> He is The Christ, the Leader and Commander, and all creation that lives must acknowledge him, and every knee shall bow to him and every tongue confess that he is Christ the Lord, whether they are in heaven or in the earth, and all must thus acknowledge him to the glory of the Almighty God.—Phil. 2:9-11.

<sup>36</sup> Whether any creature gets life in heaven or on earth, he must acknowledge and worship Jehovah as the only true and almighty God, and Christ Jesus as his King and Chief Executive Officer, and every creature that receives life on earth or in heaven must be absolutely loyal and faithful unto God; which requirements are precedent to entering into life. It is entirely inconsistent and unscriptural to say that God will look with approval upon a qualified or limited faithfulness to him. To say that the great multitude are an indifferent class but that God is merciful to them because they have a little faith, and will ultimately save them in heaven, is wholly without Scriptural authority. The great multitude must be led by Christ Jesus and fed by him before Armageddon, and must be under his protection and taken through Armageddon. "And [the Lamb of God] shall lead them unto living fountains of waters." Over the 'highway of holiness' Christ Jesus goes, and his flock of sheep, the anointed members of the royal house, follow him. (Isa. 35:8-10) Then says the Lord: "I will make all my mountains [parts of God's organization] a way, and my highways shall be exalted."—Isa. 49:11.

<sup>37</sup> The "other sheep", that is, the great multitude, follow after and with Jehovah's witnesses and are led "unto fountains of waters of life". (*R.V.*) For this reason all who are thus led shall thirst no more. No longer do they go to the dried-up waterholes of the cruel devilish system, but by the grace of Jehovah and by the hand of the Lord Jesus Christ they are led to the fountains of living waters. (Jer. 2:13) The leading of the honest ones away from the brackish waters began when the Lord sounded the third trumpet and poured out the third plague or vial. (Rev. 8:10, 11; 16:4) Thus were disclosed the 'bitter waters of this world'. Then the Lord led, and still leads, those who love him unto the waters of life.

#### REJOICE

<sup>38</sup> The great multitude are not "tribulation saints". They are not developed by tribulation. They are a company of joyful creatures who are active and zealous for Jehovah and his kingdom. Every honest seeker after God and righteousness has, before finding the Lord, been deeply grieved because of the wickedness seen among those who profess to be followers of Christ and who operate through church organizations in his name. These honest-hearted ones have shed tears because of the abominations they have observed committed in the name of the Lord. They have seen this in all the church denominational systems, particularly in the Roman Catholic hierarchy crowd. But with the coming of the Lord Jesus to the temple, and the gathering of the faithful unto him, the faithful ones have shouted for joy. Many of these came out of the denominational systems and rejoiced greatly when they knew the Lord. These the Lord has sent forth with the message of good news and informed the honest people that his purpose is to

destroy Satan's wicked and oppressive organization and to follow this up with a government of righteousness, and this message received into good and honest hearts has made many glad and caused them to rejoice. Those who have turned wholly to God and his kingdom have therefore ceased to weep. "God shall wipe away every tear from their eyes." (R.V.) Tears were shed because of the reproaches brought upon the holy name of Jehovah, and which were brought there by the false persons who claimed to be servants of God. The honest ones shed tears because they could not understand why men who profess to serve God reproach his holy name at the same time. Upon receiving the message of truth and learning that Satan has ever reproached Jehovah's name and that all of his servants have, by fraud, deceit and false pretenses, brought reproach upon his holy name, and that soon Jehovah will vindicate his name by and through his kingdom under Christ, the tears of these honest ones have ceased to flow, and in the place thereof joy has filled their hearts, and their faces have been made to appear glad and they have fully turned to the Lord.

<sup>22</sup> Even John the revelator "wept much" until he was informed that Christ Jesus had qualified as Jehovah's Vindicator, and that He is the One who discloses the purposes of Jehovah and executes his judgments. (Rev. 5:4) Every honest creature who sees and appreciates the purpose of Jehovah rejoices. In this way the honest seekers of the truth have received 'the mark in their foreheads', and they have intelligently fled to the Lord. (Ezek. 9:4) They know that all good things and all blessings proceed from Jehovah, and thus he wipes away all of their tears. The "holy city", which is God's organization, comes down from heaven, and now righteousness shall be established for ever, and then there shall be no more tears to those who remain in harmony with God.—Rev. 21:1-4.

<sup>40</sup> Let Jehovah's anointed servant class, the remnant, now pause and consider for a moment what privileges Jehovah has given to them since 1918. The tribulation upon Satan's organization began in 1914, when that wicked one and his angels were cast out of heaven. Satan, realizing his time was short, then became very angry and since has been bent upon the complete destruction of all flesh, and he would accomplish this purpose except for the intervention of Jehovah God. "For the elect's sake," that they might be witnesses to the name of Jehovah, he stopped the World War. (Matt. 24:21, 22) Jehovah then removed the restraint that had been put upon his people during that war, that they might organize for and carry on his service. To the remnant the commandment was then given: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

<sup>41</sup> That testimony must be delivered; and when it is delivered, there will follow the worst tribulation

that shall ever come. It is within this period of time, and immediately preceding Armageddon, that Jehovah's witnesses have been privileged to go forth with the message of truth. Under the commandment of the Lord they have gone forth to "gather out the stones, [and] lift up a standard for the [honest] people". (Isa. 62:10) Jehovah's witnesses have gone forward to this work with songs of joy upon their lips because they know the King is upon his throne and the vindication of Jehovah's name is near. With their going the enemy has put forth his greatest endeavors to devour them, because they are delivering the testimony of Jesus Christ in obedience to God's commandment. (Rev. 12:17) No amount of persecution has dampened the zeal of the faithful ones. They have observed the hand of the Lord dividing the people, and they have seen the "goats" assembling together under the commandment of Gog to carry out Satan's will, and they have observed the honest "sheep" class gathering themselves into a company under the leadership of the Lord. Now they behold that the "other sheep" class are all brought into the city of refuge before the greatest of all tribulation falls upon the world.

<sup>42</sup> With this knowledge and privilege comes greater responsibility to those of Jehovah's witnesses to perform with increased zeal and earnestness their work of bearing testimony to the people of good will. Seeing and appreciating these things, they are determined that no amount of opposition or persecution shall deter them in the faithful performance of their assigned duty. Let the Roman Catholic hierarchy and all others of Satan's wicked crowd do what they will. By the grace of Jehovah his faithful witnesses will continue to sing forth the praises of the Most High. There comes also increased responsibility upon the Jonadabs as they come to see and understand the truth. They must see to it that they prove themselves faithful and true to the Lord and do with their might what their hands find to do, and such is a condition precedent to being of the great multitude mentioned in The Revelation. This great multitude now has caught up the song and the spirit of service that marks the remnant, and together with the remnant, Jehovah's witnesses, they continue to march to Armageddon and to the vindication of Jehovah's holy name. The heavens are now rejoicing because the day of vindication of God's name is here. The anointed remnant and the great multitude on the earth together sing: "Say among the nations, Jehovah reigneth: the world also is established that it cannot be moved: he will judge the peoples with equity. Let the heavens be glad, and let the earth rejoice; let the sea roar, and the fulness thereof."—Ps. 96:10, 11, A.R.V.

<sup>43</sup> But if this is the correct understanding concerning the "great multitude", then how shall we harmonize therewith the scriptures concerning the "prisoners"; "the priests" and "the Levites"; "the

scape goat"; "Samson"; and the 'foolish virgins'? If the foregoing is the correct understanding concerning the great multitude, then all of these other matters are certain to be found in exact harmony therewith; and by the Lord's grace they will be considered in subsequent issues of *The Watchtower*.

(To be continued)

#### QUESTIONS FOR STUDY

- ¶ 1, 2. What is the "first and great commandment"? When and to whom does it apply? What is the expression of obedience thereto?
- ¶ 3, 4. What is shown by the statement that the great multitude "stood before the throne, and before the Lamb, clothed with white robes, and [with] palms in their hands"? In verse 12, to whom and to what do the angels say "Amen"? What is shown therein, together with the further expression of worship there recorded?
- ¶ 5. Account for the question propounded in verse 13. Who asked this question, and what is the significance of that fact?
- ¶ 6-8. Explain whether scriptures or facts indicate that the "great multitude" are a spirit-begotten class and that they are now to be found in the church denominational systems and will later come out therefrom.
- ¶ 9-11. Point out the significance of John's attitude manifest in his words of verse 14 and of the fact of the elder's knowing and giving the correct answer to the question propounded. How is the fulfillment of this part of the prophetic vision accomplished?
- ¶ 12-15. How and when do the great multitude 'come out of the great tribulation'?
- ¶ 16. Explain the purpose of 'shortening those days of tribulation'.
- ¶ 17-20. How was the cleansing work effected as foreshown in Zechariah 3:3-5? What is now clearly seen to have been symbolically foreshown (a) in the "robes" with which the "great multitude" were clothed, and (b) by their having "washed their robes, and made them white in the blood of the Lamb"?
- ¶ 21-24. Show that there is now clearly seen a company that exactly fits the description given in Revelation seven concerning the "great multitude".
- ¶ 25-28. Point out the fitness of the further statement concerning this great multitude (a) that "they serve God day and night". (b) That they serve God "in his temple".
- ¶ 29-32. With related corroborative scriptures, apply the statement (a) that "he that sitteth on the throne shall dwell among them". (b) That of verse 16.
- ¶ 33-36. Identify the "other sheep" referred to by Jesus in John 10:16. Point out and compare the rule concerning responsibility applying to the "sheep" mentioned in John 10:14 with that applying to these "other sheep".
- ¶ 37-39. How are the 'feeding' and 'leading' accomplished as foretold in verse 17? Account for the "tears" there mentioned. How does God "wipe away" those tears?
- ¶ 40, 41. What are the privileges given by Jehovah to his people since his 'shortening the time of tribulation'? Account for the opposition to their delivering the message of truth. What are the evidences that the testimony delivered is serving Jehovah's declared purpose thereof?
- ¶ 42. Point out (a) the responsibility attending this knowledge and privilege, and (b) the evidence of appreciation of such knowledge, privilege and responsibility.
- ¶ 43. At this point, what further related scriptures call for examination?

## GOD'S TRUE MINISTERS

**A** CHRISTIAN is one who is anointed by Jehovah through Christ Jesus and who is therefore a follower of Christ. Jesus Christ is the Head of all true Christians, and therefore the true Christians constitute the members of his body. (Col. 1:18) "Church" means 'called out ones'. Jesus is the Head of the church. It is God who has set the members of the church in the body as it pleases him, and it is God who clothes the church with authority, both the Head and the members thereof. (1 Cor. 12:12-14, 18) It follows, then, that the only way to ascertain what is the proper work of Christians while on earth is to ascertain what work Jesus did while he was on earth and what he commanded the body members to do.

Many have claimed to accept Christianity because they believed it to be better than some other religion. In this they have been wrong. Christianity is not a religion. Religion is an outward form or ceremony by which man indicates his recognition of the existence of a supreme power. All peoples have some kind of religion.

Religions may be properly placed in two classes, to wit: (1) the "true religion" (Jas. 1:27), which means a loving obedience to Jehovah God and a joyful service rendered to him; and (2) world religions, which include the various outward forms of worship practiced by men and by which men indicate their belief in some superior power, which power has to do,

as they believe, with their eternal welfare. All peoples of earth practice some kind of formalism called "religion", and doubtless all are sincere. By the term "world religion" is meant that form of outward worship practiced by the people who are of the world. Shortly after the apostles of Jesus Christ died the religion which is now called "the Christian religion" became a world religion, and has been such since. Leaders in the organization called "Christian" entered fully into politics and became a part of the ruling powers of the world, and then and there all manner of formalism was introduced into these so-called "church" organizations, such formalism tending to turn the people away from Jehovah God and to Satan "the god of this world".

True Christians are not given to forms and ceremonies, but seek through God's Word to ascertain his will and, learning it, they do his will without regard to time, place or conditions. When Jesus was on earth he never indulged in formalism nor performed any ceremonies. He ate the feast of the passover, not as religious formalism, but for the purpose of showing the picture which foreshadowed the reality, the great sacrifice, which sacrifice he made of himself. His followers observe annually the memorial of his death, not as a formalism, but to keep in memory the purpose of his death. Jesus rebuked the Pharisees for their outward formalism.—Matt. 23:13-29.

Even in these latter days, when consecrated ones have learned that the doctrine of eternal torment and kindred doctrines are false, as Satan himself, some look upon the heavenly calling of a Christian from a very narrow viewpoint. They say: 'How glad we shall be when we can escape the trials and woes of this wicked world and be taken to our eternal home in heaven, there to bask in the sunshine of God's love!' The faithful performance of their divinely given commission is scarcely ever thought about. They say: 'We must develop character and get ready to go to heaven.' There is no record in the Scriptures that Jesus ever bemoaned his condition on earth or claimed he wanted to get away from the trials and woes of the wicked world and go to heaven. Never at any time did he say anything about developing character that God might take him to heaven. It is true that he prayed to his Father to glorify him with the glory which he possessed before he came to earth (John 17:5), but that was after his work on earth had been completed. He did not even request the great reward of immortality. It is true that the Christian has the hope of immortality set before him and rejoices in this hope; but if that alone constitutes the inducing cause for him to be a Christian, he is coming far short of that which God purposed for him.

Jesus said he came to earth because his Father sent him. "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38) 'I came in my Father's name.' (John 5:43) He did not come to magnify his own name nor to shine amongst men. (John 5:20) He came to earth to work, and he was always diligent in doing that work. He said: "I must work the works of him that sent me." (John 9:4) Furthermore he said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28) The clergy claim to be ministers, but they always desire someone to minister to them. God foretold this through his prophet.—Isa. 56:10, 11.

Jesus said he came to minister. A minister is one who is clothed with power and authority to represent a higher power or authority and who attends to the duties of his office and renders service. He is the representative of a government or power. He is an ambassador performing service in his official capacity. His authority is limited by the commission received from the one appointing him. "Ministry" means the act of serving in harmony with the delegated power or authority. It is the act of performing the duties or functions of the office of a minister. Ministry of the Christian, therefore, means the act of serving in harmony with the power and authority delegated to such by the great Jehovah God.

Those whom God anointed with his spirit he commands to do his work. The commission of authority which he bestows upon Christians is set forth in his Word: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings

unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. 61:1-3.

Jesus read this commission in the presence and hearing of others and applied it to himself. (Luke 4:18-21) All the body members receive the same anointing through the Head and are called upon to do a work similar to that which Jesus did. (2 Cor. 1:21; 1 John 2:20, 27; 1 Pet. 2:21) When Jesus had finished his work on earth and was about to take his official departure from his disciples, he said to them: "As my Father hath sent me, even so send I you." (John 20:21) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy [spirit]." (Matt. 28:19) This proves that God has a work for Christians to do while on earth, and they cannot be idle and yet please the Lord. That work consists in telling the truth concerning God and his purpose for the vindication of his name and the reconciliation of man to God.

After Jesus had ascended into heaven the apostles realized that they had a work committed to them which they must do. They immediately set about to seek someone to put in the place of Judas, who had been given a part in the ministry and who had forfeited that right. (Acts 1:17, 25) Later Paul was chosen as one of the apostles to bear the name of the Lord before the nations. (Acts 9:15) He did the work committed unto him, even though there was much opposition. He said: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24.

Paul was anointed as a member of the body of Christ. All true Christians are likewise anointed by the spirit of Jehovah as members of the body of Christ. All such are called to the heavenly calling. Addressing these Paul says to them: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house."—Heb. 3:1, 2.

That admonition is to the effect that Christians while on earth are to give attentive heed to the things which Jesus did and go and do likewise. The fact that the apostle calls upon Christians to consider Christ Jesus, is of great importance. Jesus was on earth charged with the ministry of God's Word. He was God's Apostle and Ambassador. He declared that

the Word of God is the truth and that he must tell it to those who would hear. He said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) That which the apostle Paul emphasizes in connection with the ministry of Christ Jesus is that he was faithful to God, who appointed him as his minister. (Heb. 3:2) When he had finished his work on earth he received the high title of "The Faithful and True Witness". (Rev. 3:14; 19:11) Those who will gain the prize of joint-heirship in heaven must likewise be faithful unto God in the performance of the work given them to do.—Rev. 2:10.

The anointed ones are God's ministers; therefore God's servants. Each one is a servant or steward, and all the faithful ones collectively constitute the Servant of God, of which Christ Jesus is the Head. (Isa. 42:1) Many a man has been turned away from God and from his faithful service because he thought more highly of himself than he should think. That was due to Satan's interference. That enemy plants seeds of pride in the mind of man. Man becomes impressed with his own importance. He begins to desire and receive the plaudits of men. He forgets God and looks upon himself and deems himself important. He then becomes haughty, austere and proud. "Pride goeth before destruction, and an haughty spirit before a fall." (Prov. 16:18) He soon falls to the blandishments of the enemy and ceases to be God's minister.

Then others coming to a knowledge of the truth are induced to look upon men who have preceded them as great. They look forward to the time when they themselves may be great and receive the praises of men. They praise men who have been their leaders, and forget God and their obligations to their covenant to do God's will. Seeking honor and glory for self or glorifying men, they fall into the snare of the Devil. They begin to think their personal appearance is important, to wear a special garment to attract the attention of others, and sit on the platform and fold the hands and strike an attitude of devotion to be seen of men, to assume a pious face and sanctimonious voice to be seen and heard of men. To do such things is to forget one's real commission and to fall into the snare of the enemy. To sing the plaudits of men who are teachers or leaders tends to turn the mind away from God and from his service. The attempt to be man-pleasers leads one into the snare of the enemy.

The true servant or minister of God seeks always to faithfully represent God and to please him. Paul did not sing the praises of other men, nor did he seek to exalt himself in the eyes of men. He said: "Let no man glory in men." "Glorify God in your body." (1 Cor. 3:21; 6:20) Concerning himself and the ministry committed unto him and to his fellow servants he said: "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Not that we are sufficient of ourselves to think any thing,

as of ourselves; but our sufficiency is of God: who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."—2 Cor. 3:1, 5, 6; 4:1, 2.

Every true Christian is a new creature. "If any man be in Christ, he is a new creature." (2 Cor. 5:17) A creature consists of a mind, will, heart and organism. The organism of the new creature in Christ is the body of human flesh. It is weak and imperfect. It is this new creature to whom is committed a part of the 'ministry of the new covenant' and 'ministry of reconciliation' (2 Cor. 3:6; 5:18); therefore the apostle, in speaking of this ministry committed to him and to his brethren, refers to it as a "treasure". It is indeed a treasure, because a very important mission. He said: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. 4:7) Some have erroneously used this scripture to show that a new creature is something separate and distinct from the man who is a Christian, and is inside of him and must be developed. This is not at all what the apostle meant; but what he did mean is that the new creature in Christ has committed to him this ministry and, he being an earthen vessel and imperfect, God has arranged it thus in order that the excellency and the power may not appear as from man but may appear, as in fact it is, as from God. It is this valuable thing or great treasure, namely, the ministry, which Jesus referred to as the "talents", the kingdom interests, committed to his followers on earth. (Matt. 25:14-30) What, then, is the ministry which God has given to his anointed ones? The answer is that it is the 'ministry of the new covenant', to be a people for Jehovah's name, and also the "ministry of reconciliation". Those who have been brought into Christ have become new creatures. Before becoming new creatures they must be reconciled to God by justification. As new creatures they are given the commission that was given to Jesus because they are members of his body. Their work on earth, therefore, is to tell the people of God's gracious purpose to vindicate his name, including the reconciliation of man to Himself. Upon this point the apostle's argument is: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (2 Cor. 5:17-19) The gist of the apostle's argument here is that all things proceed from Jehovah; that he has reconciled



the church to himself by Jesus Christ; and that to the members of the body of Christ he has committed the ministry of reconciliation; that God is in Christ rec-

onciling the world to himself; and that his body members are ambassadors for Christ and as such must perform the office of an ambassador.—2 Cor. 5:20.

## LETTERS

### PRAISE JEHOVAH FOR LOVING-KINDNESS

DEAR BROTHER RUTHERFORD:

Praise Jehovah for his loving-kindness! The rich blessings of the Washington convention were many. The privileges of serving our God were greatly deepened in my heart and mind, and then when I learned that this great multitude are to be fed by us that they too may praise Jehovah—well, that made every heart leap for joy.

To know that the wicked papacy is soon to be wiped out; that the horns will hate the whore; that the honest-hearted may be awakened and stand on Jehovah's side; this is mighty thrilling.

The discourses were refreshing, and, if I may suggest it, I hope that I may hear you again talk as extemporaneously as you did Monday. It was a rich tonic. It seems to me that it had its rich place for the people of God. The formality of the public is vital, but the freedom and warmth of that Monday talk stimulated your brethren far more than you can realize, I am sure.

The world-wide broadcast and the Alexandria battle I shall never forget. I proved the point in the last *Tower* relative to the unity of the body in suffering although not all will be in prison. I was in Alexandria with Brother Hessler and had the privilege of treating a sick brother in his cell at 3 a.m. I am quite sure that I was suffering for those faithful souls as much as they were in reality, for I burned so much within me to see them so handled by the wicked enemy.

Rejoicing with you in every forward movement of the kingdom, I am

Yours in Jehovah's service,  
H. L. PHILBRICK, *Mass.*

### UNPARALLELED SPIRITUAL FOOD

DEAR BROTHER IN CHRIST J. F. RUTHERFORD:

By this letter I desire to express my sincere thanks for your beautiful, instructive and full of life and truth works.

By the grace of the Lord and by means of the testimony I received through the untired pioneers here, and furthermore, having read many of your books, I was enabled to see the tremendous distinction between the explanation of the Bible which you give and the explanation given by the clergy, and which latter is deceiving, superficial, breathing mold and rust.

The beautiful and in every respect wonderful magazine of the truth, *The Watchtower*, is a marvelous enjoyment, full of unparalleled spiritual food for those who were once in darkness.

The truth which is in your books has been a cause for many in a state of spiritual torpor to be instructed and have their eyes opened, by the Lord's grace, to see the ditch that was before them.

Thus, through your bright, clear and instructive works, and by the lectures which you give from time to time over the radio, you give life to the dead in spirit who are influenced by the Devil through the rotten, moth-eaten and perverse teachings given to them by the so-called great orators and teachers of the nominal church.

I am sure that you will rejoice to know that one in the army of the Devil received grace, and heard the call to come out of Babylon, of which for many years I was a devoted and faithful follower.

It is impossible for me to express in words my sincere gratitude to the Lord for the blessings which I received and continue to receive under the form of "meat in due season" coming through you and your faithful co-workers. By the Lord's grace, I have decided to use these blessings to the glory of the Giver.

That Jehovah God may keep you strong and faithful unto the end is my earnest desire.

Your brother in Christ, by His grace,  
A. F., *Egypt.*

### GREATEST PRIVILEGE EVER GRANTED

DEAR BROTHER RUTHERFORD:

Our hearts are filled with gratitude to our dear Father for the privilege of bearing witness to his name and kingdom.

We appreciate the kindness of all the dear friends and Jonadabs shown us during our incarceration. We thank them for the many letters, the telegrams and cards received, for these were a great help and comfort.

We rejoice in having a part in the Washington convention, and realize that the real fight is on. Going forth in battle awakens in our hearts the song: "The Lord is my strength and song, and is become my salvation."

The kingdom witness work is indeed a privilege anywhere and at all times; it is the greatest privilege ever granted to any creature. The King and kingdom are here; and only the faithful, though faint and weary, will continue to press the battle to the gate.

Our prayers are that we may continue serving Jehovah God and proclaiming the kingdom under our King Christ Jesus.

Your fellow witnesses in the King's service,  
JOHN SABONJIAN,  
ANNA DZIATKIEWICZ, *Company publishers.*  
WILHELMINA HENZE, *Pioneer.*

### "HERE IS THE TRUTH"

DEAR SIR:

I listened to your lecture ("Government") this afternoon and surely enjoyed it so much, and only wish everyone could have heard it. I am past fifty; never joined church, because I could not find the truth. One day I tuned in your talk. I said, Here is the truth. About a year ago, one Sunday morning, I looked out of the window and saw what I thought was one of Jehovah's witnesses. I ran down the steps and called to her. We had a talk, and I ordered the set of books. Really, I could hardly do my work; I would read, then work, then read. I do not know how to express in words how happy I am that I met that dear little lady. My husband is just as interested as I. We read *The Golden Age*, also *The Watchtower*.

Before we received the truth I would lie awake till two or three o'clock in the morning, trying to figure how to save this property. Now I go to bed, say the Lord's prayer, and in a few moments I am asleep. Keep up your good work; we are with you. Very best regards.

MRS. ALTA KNOWLES, *Ohio.*

### GREATEST CONVENTION EVER HELD

DEAR BROTHER RUTHERFORD:

Just returned from the convention, and are just beginning to digest all the food the Lord has provided through you for us, which certainly is great encouragement for us at the present time. I believe this was the greatest convention ever held. We can see how the Lord provides meat in due season. Just when the friends get tired and weary the Lord provides a great stimulant. I really believe that is the purpose of these conventions.

No doubt it was very hard on you. I believe Monday was the greatest climax God's organization ever reached and will make the friends more determined to put out that lecture among the people. It is really obstacles like that which make the friends more determined, courageous and zealous. So we can see when the Devil's organization would not permit that lecture to be published in the paper it will really be a boom-erang to them. As all the friends have returned home and told other friends what the Devil's organization did it makes them more anxious to spread the message you gave June 2; not only the friends, but also those just interested.

May Jehovah give you more power, that you may show our obligation of singing his praises.

Yours in service for Jehovah and Gideon,  
JOHN F. SUCKLE, *Colorado.*

## TRUE TO HIS WORD

DEAR BROTHER RUTHERFORD:

Greetings in His precious name. "For Jehovah and for Gideon." Indeed the Lord has been true to his Word in preparing his people with spiritual food through the recent *Watchtower* articles, and especially the inspiring convention at Washington, D. C., which he graciously arranged for us to attend.

We are very grateful to our heavenly Father for his love and tender mercy which we know he is bestowing upon all who are behind the prison walls (as we are at present, yet rejoicing and happy indeed for having the privilege of witnessing to his name, to many while here).—Isa. 61: 10, 11.

We pray earnestly that Jehovah will continue to bless you and all collaborating in the publishing of his kingdom message.

Be assured of Christian love from the four brethren also held here.

Joyfully yours in the service of our King,

DORA WADAMS,

A. KARAS,

HANNAH COHEN, *New Jersey.*

## LISTENING TO PROGRAMS REGULARLY

DEAR MR. RUTHERFORD:

One of the witnesses of Jehovah God came by here, and we received him into our house and were glad to have him. We listen to your programs every Sunday and we know whatever you say to be the truth. I signed the petition to keep you on the air, and wish I could have signed it more. We listen on Wednesdays, also. With you a prosperous new year. Pray for me.

Sincerely,

MRS. J. E. REAVEN, *Florida.*

## A CONTINUED TESTIMONY OF DIVINE APPROVAL

DEAR BROTHER RUTHERFORD:

Having a part in this wondrous witness work has filled my heart with joy and gladness.

From my childhood days (I was fourteen when I started witnessing) until now, I've experienced a guiding hand, leading me to better usefulness, equipping me with better tools and teaching me to use them effectively to the praise and honor of our Father's name. Through all these years I've come to the realization of a great truth: that by constant devotion to his service, in his witness work, we learn to love our Father above everything else and to appreciate the great truths which he gives us through *The Watchtower*, which truths again lead us to increased devotion and usefulness.

I cannot help but notice that we are privileged with more light in one issue of *The Watchtower* now than we were in one whole year fifteen years ago. Such is real cause for joy; for we know that only those can follow the light who have made use of previous instructions. It shows our Father's approval of our course of action. For that reason I am always eagerly awaiting the next issue, as an appreciation and under-

standing of each *Tower* is a continued testimony to me that I have still the approval of my Father; for it simply drives me on with more pep.

This work is the Lord's work, and all honor is due to him. I feel so elated with it, and particularly because of its increased effectiveness. During the past year I've had marvelous experiences with one branch of it, namely, the radio work. Your radio efforts are greatly blessed by the Lord. It's a grand remover of lies and errors.

One lady was so sorry she had been harsh to one of the J. w's a year ago that she cried. She said that your lectures had opened her eyes to what we're doing, and I placed ten volumes with her, and was fed and treated like a king.

The station in Athens, Ga., is doing great work. Due to your broadcasts there, we placed over a hundred volumes in four days in the business section. The books were taken because they liked the lectures. Your lectures reach people we couldn't get at before. I worked in an exclusive section in Anderson, S. C., one Sunday morning. I placed many books with the people, and heard your voice in about twelve homes while working. Needless to say, I didn't have to say much to place books.

I've had many more such experiences, but this letter is getting too long. Just wanted to tell you why I am so happy, and I do know that you'll be glad, too, to know. May the Lord continue to bless you, my dear brother, for you certainly have been a lot of encouragement to me.

Yours for kingdom service,

WILLIAM J. SCHNELL, *Pioneer.*

## HIDING THE TRUTH

DEAR WATCH TOWER AND JUDGE RUTHERFORD:

I am sorry that our government in Estonia has forbidden your lectures in our broadcasting.

I am a schoolboy, a pupil. My parents are not rich: they earn with fatiguing work a living to their children. But the love and hope to the Lord is like a sunbeam on their faces.

I was severely ill in the winter, and then were your lectures in the broadcasting the only thing that have me consoled. The tears in my eyes were then the tears of happiness.

O severe destiny, where are these lectures now? I don't hear them with my little detector apparatus; they are too far, too much far off, too.

It is my greatest entreaty to you, please, please send me, or render possible with money to buy me a valve set; with that I shall hear your lectures. This is my last hope.

I began to learn the English, and this is my first letter written in this language, and all without a dictionary.

Please fulfill my wish or write me some advice and proposals.

In the future I will all to pay back.

Please.

With best wishes and greetings to Judge Rutherford.

My address is:

I—J—, . . . *Estonia.*

## SERVICE APPOINTMENTS

## T. E. BANKS

Pittsburgh, Pa. ....	Sept. 14, 15	Cleveland, Ohio .....	Sept. 24, 25
Washington, Pa. ....	" 17, 18	Toledo, Ohio .....	" 20, 27
Steubenville, Ohio .....	" 19, 20	Detroit, Mich. ....	" 28, 29
Hillsville, Pa. ....	" 21, 22	Port Huron, Mich. ....	Oct. 1, 2

## M. L. HERR

New Hampton, Iowa .....	Sept. 2	Clinton, Iowa .....	Sept. 17, 18
Readlyn, Iowa .....	" 4	Davenport, Iowa .....	" 19, 20
Oelwein, Iowa .....	" 5	Muscatine, Iowa .....	" 21
Waterloo, Iowa .....	" 6, 7	Burlington, Iowa .....	" 22, 23
Cedar Rapids, Iowa .....	" 8, 9	Fort Madison, Iowa .....	" 25, 26
Iowa City, Iowa .....	" 11	Keokuk, Iowa .....	" 27
Tipton, Iowa .....	" 12	Wyaconda, Mo. ....	" 28
Oltn, Iowa .....	" 13	Kirkville, Mo. ....	" 29
Dubuque, Iowa .....	" 14, 15	Lewistown, Mo. ....	Oct. 1

## A. H. MACMILLAN

Coffeyville, Kans. ....	Sept. 2, 3	Holyrood, Kans. ....	Sept. 17
Howard, Kans. ....	" 5	Larned, Kans. ....	" 18
Arkansas City, Kans. ....	" 6	Ransom, Kans. ....	" 19
Winfield, Kans. ....	" 7	Garden City, Kans. ....	" 20
Wichita, Kans. ....	" 8, 9	Rolla, Kans. ....	" 21, 22
Hutchinson, Kans. ....	" 11, 12	Trinidad, Colo. ....	" 24, 25
McPherson, Kans. ....	" 13	Pueblo, Colo. ....	" 26, 27
Abilene, Kans. ....	" 14, 15	Colorado Sp'gs, Colo. ....	" 28, 29

## J. C. RAINBOW

Black River F., Wis. ....	Sept. 2	Kenosha, Wis. ....	Sept. 18, 19
Ellsworth, Wis. ....	" 4	Waukegan, Ill. ....	" 20
La Crosse, Wis. ....	" 5	Gary, Ind. ....	" 21, 22
Richland Center, Wis. ....	" 6	South Bend, Ind. ....	" 24, 25
Madison, Wis. ....	" 7, 8	Elkhart, Ind. ....	" 26, 27
Lake Mills, Wis. ....	" 10, 11	Ligonier, Ind. ....	" 28
Milwaukee, Wis. ....	" 12-15	Kendallville, Ind. ....	" 29
Racine, Wis. ....	" 17	Auburn, Ind. ....	Oct. 1, 2

## W. J. THORN

Winthrop, N. Y. ....	Sept. 4	Albany, N. Y. ....	Sept. 17, 18
Watertown, N. Y. ....	" 5	Stottville, N. Y. ....	" 19, 20
Mohawk, N. Y. ....	" 6	Kingston, N. Y. ....	" 21, 22
Johnstown, N. Y. ....	" 7, 8	Poughkeepsie, N. Y. ....	" 24
Gloversville, N. Y. ....	" 10	Kerhonkson, N. Y. ....	" 25
Amsterdam, N. Y. ....	" 11	Newburgh, N. Y. ....	" 26, 27
Schenectady, N. Y. ....	" 12, 13	Glens Falls, N. Y. ....	" 28, 29
Troy, N. Y. ....	" 14, 15	Mt. McGregor, N. Y. ....	Oct. 1