



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD."—Isa. 43:12.

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"DEFENSE THROUGH KNOWLEDGE" TESTIMONY PERIOD

The above-named Testimony Period coincides with the entire month of June. In casting up as strong a bulwark of defense as possible through the knowledge of God's Word, Jehovah's witnesses will, throughout this Testimony Period, make a special offer of Bible literature. On a contribution of 50c they will offer and place from house to house the combination of three bound books and a copy of the booklet "*Be Glad, Ye Nations*". The three books may be any of the WATCHTOWER series from *The Harp of God to Religion*, inclusive. Many of our readers see clearly that it is not good that the soul be without knowledge in this most crucial time of world history, and hence they will want to join in spreading the life-saving knowledge through the distribution of this special offer of literature. We shall welcome any requests from such readers for information on how to have a part with others in this "Defense Through Knowledge" Testimony Period. Write us without delay, and may you at the close of June be privileged to make your report of work accomplished along with all other faithful Kingdom publishers.

"WATCHTOWER" STUDIES

Week of June 16: "The Great Shepherd and His Little Flock,"
¶ 1-19 inclusive, *The Watchtower* May 15, 1946.
Week of June 23: "The Good Shepherd and His Other Sheep,"
¶ 1-15 inclusive, *The Watchtower* May 15, 1946.
Week of June 30: "The Good Shepherd and His Other Sheep,"
¶ 16-33 inclusive, *The Watchtower* May 15, 1946.

ITS MISSION

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

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

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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. Old and new addresses must be given. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"THE WATCHTOWER"

The Watchtower is a magazine without equal in the earth, and is conceded this rank by all that have been faithful readers thereof during its more than sixty years of publication. *The Watchtower* has increased in importance with the progress of the years, and never has it been more valuable than today, at this world crisis, when the destiny of each intelligent human creature is being decided. The getting of correct information and instruction, just such as is required for the times, to decide your course wisely to a happy destiny, was never more vital than now, for "where there is no vision, the people perish". Informed persons well acquainted with the consistent contents of *The Watchtower* agree that those who want to gain life in peace and happiness without end should read and study it together with the Bible and in company with other readers. This is not giving any credit to the magazine's publishers, but is due to the great Author of the Bible with its truths and prophecies, and who now interprets its prophecies. He it is that makes possible the material that is published in the columns of this magazine and who gives promise that it shall continue to publish the advancing truths as long as it continues to exist for the service of the interests of his Theocratic Government. Carefully and prayerfully read this issue of *The Watchtower*. Then do not delay to mail in your subscription, that you may receive it regularly, twice a month, twenty-four copies the year. It is \$1.00 in the United States; \$1.50 elsewhere.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII

MAY 15, 1946

No. 10

THE GREAT SHEPHERD AND HIS LITTLE FLOCK

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32.

JEHOVAH is interested in the sheep. He is the Great Shepherd over them, and is their Owner, being their Creator. All humanity are likened to sheep, but in a lost condition. The Jewish prophet Isaiah uses this likeness when he foretells that Jehovah the Great Shepherd would show mercy and bring the "sheep" back to him, saying: "All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all." (Isa. 53:6, *Am. Stan. Ver.*) The merciful arrangement to accomplish this is through Jehovah's Messiah, and upon him Jehovah lays the iniquity of the sheep, who are recovered. When such recovery had begun, one of the Jewish "sheep", Peter of Bethsaida, wrote to other sheep recovered like himself, saying: "Ye were going astray like sheep; but are now returned unto the Shepherd and Overseer of your souls." (1 Pet. 2:25, *Am. Stan. Ver.*, margin) They had returned to Jehovah, their Shepherd and Overseer, and had become His flock; and to those men like himself who had some care over the flock Peter writes: "Be shepherds of the flock of God that is among you, not as though it were forced upon you but of your own free will, and not from base love of gain but freely, and not as tyrannizing over those in your charge but proving models for the flock."—1 Pet. 5:2, 3, *Goodspeed*.

The prophecies of God's Word straightforwardly declare that it is the commercial, political and religious rulers over mankind that are jointly responsible for the lost and strayed condition of the "sheep" of humanity. Hence Jehovah prophesied that he would in due time set up one reliable shepherd over them, with benefit to all humankind. He said by his prophet Ezekiel: "Therefore will I save my flock, and they shall no more be a prey; and I will judge between sheep and sheep. 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, Jehovah, will be their God,

and my servant David prince among them; I, Jehovah, have spoken it."—Ezek. 34:22-24, *Am. Stan. Ver.*

The name "David" means "beloved; dear", and it designates the beloved servant whom God would raise up to be the "one shepherd" and "prince" over the sheep. It does not refer to King David of Jerusalem who was then dead about four hundred years, but refers to the son or descendant of King David who should be the Messiah. All the facts of history have disclosed to Jews as well as to Gentiles that that One is Jesus Christ, who was born of David's royal lineage. Although he was not named David by his earthly caretakers, yet the name "David" or "Beloved" applies to him, because he proved himself to be the beloved Son of God. History testifies that, when he rode astride the ass into ancient Jerusalem, the exultant people took up the words of Psalm 118:25, 26: "Save now, we beseech thee, O Jehovah: . . . Blessed be he that cometh in the name of Jehovah: we have blessed you out of the house of Jehovah." (*Am. Stan. Ver.*) To quote the history record: "And the multitudes that went before, and that followed, cried, saying, Hosanna [or, Save now, we beseech thee] to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." (Matt. 21:9) He was nailed to a tree just a few days later, but on the third day thereafter Jehovah God showed that he loved this faithful martyr of His. God set him up forever as the "one shepherd" by raising him up from the dead and raising him to the highest heavens, to be next to Jehovah God himself, even at his right hand.—Eph. 1:20-23.

HIS GOOD SHEPHERD

It was therefore in faithful keeping with prophecy and fact that Jesus of Nazareth said: "I am the good shepherd, and know my sheep, and am known of mine." (John 10:14) A thousand years before that, David wrote, at Psalm 23:1, 2: "Jehovah is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside still waters."

1. (a) Who is the great Shepherd, and how is the recovery of his lost sheep accomplished? (b) What admonition does Peter give to those having a care over His flock?

2. Who on earth are responsible for the lost condition of the sheep? and what therefore will Jehovah appoint over humankind?

3. Who is that "one shepherd" spoken of as "David"? and how was he raised up to be such forever?

4. As to shepherding, why do the religious clergy teach that Jehovah and Jesus are the same person? and why unreasonably so?

(*Am. Stan. Ver.*) Because Jesus said, "I am the good Shepherd," and the psalmist David said, "Jehovah is my shepherd," therefore the religious clergymen of "Christendom" say and teach that Jesus Christ and Jehovah are one and the same personage. They say that 'Jehovah of the Old Testament is the same as Jesus of the New Testament'; and this they say in order to support their heathenish doctrine of "the trinity". Such clergymen do not reason clearly. They fail to see that a father and a son can both be shepherds and that such a similarity of occupation does not make the father and the son to be one person, the father being his own son and the son being his own father. The likeness in occupation might make them one in effort, purpose and interest; but such unity and agreement would not make them one in person and equal in power and authority.

⁵ To illustrate: Abraham was a great shepherd; "he had sheep and oxen." (Gen. 12: 16; 21: 27, 28) He became great as a shepherd, because Jehovah God gave him "flocks and herds". (Gen. 24: 34, 35) Abraham's beloved son Isaac was also a shepherd like his father; Isaac "had possession of flocks, and possession of herds, and great store of servants". (Gen. 26: 14) However, their both being shepherds did not make Abraham and Isaac one in person and power and authority. No; but in the Bible prophecies Abraham was a type pictorial of Jehovah God, and Isaac was a type pictorial of Jehovah's only begotten Son, Christ Jesus. In each case they are two separate and distinct persons, the one higher and older than the other. Isaac's son Jacob became a shepherd like his father and, in turn, Jacob's beloved son Joseph and his ten half-brothers were all shepherds. But such sameness of activity and service did not make them all one and the same person. (Gen. 30: 40; 31: 38-40; 37: 2, 12-14) Young David of Bethlehem was a distant descendant of Abraham, Isaac and Jacob, and he kept sheep for his father Jesse. Doubtless with his shepherd's experience in mind he wrote Psalm Twenty-three.

⁶ As illustrated above, Jehovah's being the great "Shepherd and Overseer" and Jesus' being "the Good Shepherd" make both of them one in purpose, care and interest; as Jesus said: "I and my Father are one." But this does not and could not make them "one in substance, equal in power and glory", as the so-called "trinity creed" puts it. When David wrote, "Jehovah is my shepherd," David was a type of "the son of David", namely, Christ Jesus. Hence David represented Christ Jesus as saying, "Jehovah is my shepherd," and the whole twenty-third psalm was a prophecy applying first to Jesus and thereafter to the body of Jesus' followers. For a certainty Jesus was not speaking to himself and saying and repeat-

ing, "Jehovah is my shepherd," and Jesus was not his own shepherd over himself.

⁷ In harmony with Psalm 23: 1, Jesus compares himself to a sheep, under his Father Jehovah's care. He was God's beloved Lamb. On sighting Jesus some forty days after his baptism and anointing, John the Baptizer cried out: "Behold the Lamb of God, which taketh away the sin of the world." (John 1: 29, 36) The prophecy of Isaiah, chapter fifty-three, likened the Messiah, Jesus, to a lamb or sheep; and in identifying the Messiah to the Ethiopian eunuch, Philip the evangelist preached to him on the texts Isaiah 53: 7, 8. As it is recorded: "The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth." (Acts 8: 32-35) Throughout the last book of the Bible (Revelation, or Apocalypse) Christ Jesus is twenty-eight times spoken of as "the Lamb", that is, Jehovah's Lamb. For example, at Revelation 21: 22 we read regarding the New Jerusalem: "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Thus they are shown to be two Persons, different from each other, and the Lamb is shown to be not the Lord God Almighty. The Lord God Almighty is Jehovah, and the Lamb is his Son Christ Jesus, who is indeed mighty, but not almighty.

THE SHEPHERD AND THE PORTER

⁸ In chapter ten of John's gospel account, Christ Jesus compares himself to a shepherd over his heavenly Father's sheep. Referring to these sheep Jesus said: "My Father, which gave them me, is greater than all [greater also than Christ Jesus]; and no man is able to pluck them out of my Father's hand. I and my Father are one." (John 10: 29, 30) Jesus knowing that he himself was like a sheep or lamb dependent upon his Father's care and protection, he could speak with appreciation of his own position as under-Shepherd to the "flock of God". It appears that where Jesus gave his parable concerning the shepherd and the door of the sheepfold was near or at the temple of Jerusalem. Some think it was right after his healing the man born blind, at the feast of tabernacles, A.D. 32, in the seventh Jewish month (about October); whereas others think the parable was given two months later at the feast of dedication, in the ninth month (about December).^{*} It was a rainy and cold month (Ezra 10: 9, 13); and

^{*}See Moffatt's translation at John 9: 41, footnote; 10: 19-29; 10: 1.

7. How, then, from John to Revelation, is the figure of a sheep applied to Christ Jesus?

8. How could Jesus speak with special appreciation of a shepherd's position to his sheep? and where and when did Jesus give the parable of the sheep and the sheepfold door?

5. How is the above truth illustrated in Abraham and his descendants?
6. How, likewise, were Jehovah and Jesus one? and how, then, does Psalm 23: 1 apply?

hence in such wintry weather "Jesus walked in the temple in Solomon's porch". (John 10: 22, 23) Hence in that inclement month of December the shepherds would not be out in the open fields, watching over their flocks by night; they would have the flocks in the sheepfold, covered sheepfolds at this season of the year. After the winter rains had gone, the herders would keep their flocks in sheepfolds or enclosures without cover or free of roofing. Of this latter kind of fold Jesus spoke in particular in his parable.

⁹ "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out." (John 10: 1-3) Here several items enter into the parabolic picture: the sheepfold and its porter, the shepherd and his sheep, and the thief and robber. Christ Jesus declared himself to be the Shepherd. Because his Father Jehovah God gave him the sheep, Jesus speaks of them as "my sheep"; but this did not mean that they were not still the flock of God. This helps us to ascertain who are the sheep. For seventeen centuries the Israelites or Jews were the special earthly sheep of Jehovah God. At Psalm 80: 1, 19 the prayer is addressed to Him: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that sittest above the cherubim, shine forth. Turn us again, O Jehovah God of hosts; cause thy face to shine, and we shall be saved." And at Psalm 95: 6, 7 the invitation is given to the Israelites: "Oh come, let us worship and bow down; let us kneel before Jehovah our Maker: for he is our God, and we are the people of his pasture, and the sheep of his hand. To-day, oh that ye would hear his voice!" (*Am. Stan. Ver.*) In harmony with this fact, the first "sheep" that the Great Shepherd, Jehovah, gave and entrusted to his Son Jesus Christ were from among the natural Israelites or Jews.

¹⁰ Who, then, was the porter that opened to Christ Jesus when he came to his sheep as their shepherd? The Scriptures definitely show who it was that opened the door wide to the anointed, baptized Jesus and let him have free entrance among the Israelite sheep. This doorkeeper or porter was John the Baptist. John was expecting the coming of the Shepherd. In fact, he was preparing the sheep to receive their God-appointed Shepherd at his coming. John did not claim the sheep as his own, but preached God's Word to the sheep so as to make clear to their understanding who was the One sent of God.

¹¹ "And this is the record of John, when the Jews

sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." (John 1: 19-27) John did not try to play the part of a thief and steal the "sheep" for himself to fatten himself on his followers.

¹² That John, son of Zacharias, was raised up of Jehovah the Great Shepherd to be the porter, to open the doorway of the fold to Jesus, is shown by the angel's announcement to Zacharias regarding John's birth. The angel said: "Thou shalt call his name John. . . . And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1: 13-17) John was a friend of the Good Shepherd, and, instead of practicing thievery with his friend's sheep, John said that the sheep must leave his side and must increase the number of followers of their rightful Shepherd. To the Jews "John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease".—John 3: 27-30.

¹³ How John recognized that Jesus was the Messianic Shepherd he tells us. "And John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the holy [spirit]. And I saw, and bare record that this is the Son of God." (John

9. Why were the sheep Jesus' flock? and who were the first sheep entrusted to him?

10. Who was the porter of the sheepfold, and how did he act as such?

11. What shows that John did not try to act as a thief toward the sheep?

12. How was it foretold that John would be the "porter"? and how did John show himself a friend of the Good Shepherd?

13. How did John recognize the Messianic Shepherd? and when did John as porter open the door to the Shepherd?

1: 32-34) During the six months before Jesus' baptism and anointing with the spirit, and during the forty days thereafter when Jesus was in the wilderness and was being tempted of the Devil, John exercised a temporary supervision over Jehovah's sheep like a porter or doorkeeper of the fold. During those more than seven months John had baptized and gathered a considerable number of disciples about him, not as his own sheep, but as Jehovah's. When Christ Jesus came out of the wilderness and approached John, immediately John opened the door wide and allowed him free access to the sheep already gathered. "These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water."—John 1: 28-31.

¹⁴ Having Scripturally identified the porter, we ask, What is the sheepfold with its walls of protection against thieves and robbers? It is true that the first sheep that the "porter", John, introduced to the Shepherd, Christ Jesus, were all Israelites or Jews. But we are not to draw from this that the sheepfold was therefore the law covenant arrangement that Jehovah God had set up with the Jews or Israelites through the lawgiver Moses. It could not be the law covenant arrangement, because Christ Jesus was nailed to the tree in order to redeem and bring out the Jews from that law covenant arrangement. The apostle Paul, writing to Christians who had been once under that law covenant, says: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father." "And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith."—Gal. 4: 4-6; 3: 12-14.

¹⁵ The law covenant had made a difference between Jews and Gentiles; and, explaining how this wall of separation had been abolished to permit the union of Jews and Gentiles in Christ, Paul writes: "For he is our peace, who hath made both one, and hath broken

down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain.[Jew and Gentile] one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."—Eph. 2: 14-16.

¹⁶ The law covenant being eliminated from being the sheepfold in which the sheep find salvation, the fold must be God's arrangement by the Abrahamic covenant. Those entering this fold of the Abrahamic covenant arrangement are justified through faith unto life eternal and are made the spiritual sons of God. Jehovah made a covenant with faithful Abraham, saying: "In thee shall all families of the earth be blessed." (Gen. 12: 1-3) And since Abraham was used as a human symbol of God himself, this Abrahamic covenant was simply declaring that in Jehovah God as the Greater Abraham all earthly families would be blessed in due time. This covenant is really a Kingdom covenant. It has to do with the King or Seed of God's kingdom through whom all families and nations of the earth are to be blessed.

¹⁷ The first ones to be blessed according to this Abrahamic covenant are those who become the spiritual sons of God and hence become heirs with Christ in the Kingdom. Regarding this, the apostle Paul writes to such Kingdom heirs: "Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen [the nations] through faith, preached before[hand] the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." (Gal. 3: 7-9) Four hundred and thirty years after that Abrahamic covenant was made, God's law covenant through Moses was added, to last till the promised Seed of Abraham, namely, Christ Jesus, should come. But after he had come, then the law covenant was no longer necessary, and it was removed by his death and resurrection.—Gal. 3: 17-19.

¹⁸ This fold of the Abrahamic covenant arrangement accommodates only a "little flock", namely, those to whom it is the heavenly Father's good pleasure to give the Kingdom as joint-heirs with Christ, the Seed of the Greater Abraham, in whom all the nations of the earth will be blessed. (Luke 12: 32) They become fellow heirs with him as the Seed by being adopted as the sons of God through faith in Christ Jesus. In support of this truth we read, at Galatians 3: 26-29: "For ye are all the children of God [the Greater Abraham] by faith in Christ Jesus.

16. What, then, does the "sheepfold" symbolize? and why does it have to do with the Kingdom?

17. Who are the first ones blessed according to that covenant? and for how long was the law covenant added to it?

18. Whom does this sheepfold accommodate? and how do they become sheep therein?

14. Why could the "sheepfold" not be the law covenant arrangement?
15. How does Paul explain the abolition of that covenant?

For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

¹⁹ Hence this symbolic sheepfold is neither strictly a Jewish fold nor a Gentile fold, but it encloses and includes Jehovah's kingdom sheep who have been called from among the Jews first and also from among the Gentiles. Other sheep aside from the

19. Why is this neither a Jewish nor a Gentile fold? and are the other sheep which are not in this fold denied eternal life?

Kingdom sheep of the Abrahamic covenant are not taken into this fold. This does not say that other sheeplike ones are not saved to life eternal, but it means that only the spiritual heirs of God and joint-heirs with Christ Jesus are in this exclusive fold. Only Messiah, the Christ, could be admitted to this fold rightfully to take charge of such sheep; and it was to sheep of this class, or sheep in line for this inheritance, that John the Baptist admitted Christ Jesus. As to the fold containing the other sheep that are protected and saved to life eternal, we refer our readers to the succeeding article.

THE GOOD SHEPHERD AND HIS OTHER SHEEP

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."—John 10: 16, *Am. Stan. Ver.*

"THIS fold," from which the other sheep are barred because it was not meant to contain them, is the Abrahamic covenant arrangement. It is the blessed arrangement which Jehovah God made for gathering together, shielding, nourishing and preserving his "sheep" of faith who will be joined with the Good Shepherd Christ Jesus in the heavenly kingdom. Comparatively, they make up a "little flock". Down till after Christ's coming their exact number was unknown. And hence they were like the stars of heaven and the seaside sands for indefiniteness of number. Jehovah God put stress on this when he restated his covenant with Abraham, saying: "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." (Gen. 22: 17, 18) In an apocalyptic vision to the apostle John the number was revealed to be 144,000, who follow the Good Shepherd, "the Lamb of God," whithersoever he goes, and who finally enter the heavenly kingdom with him.—Rev. 14: 1-4; 7: 4-8.

² Jesus, "the Lamb of God," was not baptized and anointed with God's spirit until he was thirty years old, in the fall of A.D. 29. Before then he could not present himself at the sheepfold as the Good Shepherd, because he must be the Messiah or Anointed One when so doing. Anyone not such who tried to take over the charge of God's "sheep" in line for the heavenly kingdom would be just a thief and robber. He would not try to get in by the rightful way, namely, by the door through meeting God's qualifications as the anointed Shepherd. Such selfish one would be a false Messiah, a false Christ. Jesus was born as the Son of God and in the tribe of Judah according to

the flesh. Having devoted himself to God and been baptized and then anointed with God's spirit and proclaimed to be the Son in whom God is well pleased, Jesus could without questioning or interference enter in through the door into the sheepfold. Prior to his entry John the Baptist had been preaching and working to "make ready a people prepared for the Lord". When Christ Jesus, having met God's qualifications, appeared at the door of the fold, John at once stepped aside and let Jesus have contact with the "sheep" made ready. He let Jesus take the supervision and guidance and nourishment of them. "And he calleth his own sheep by name, and leadeth them out."—John 10: 3.

³ Calling the sheep by name denotes the shepherd's great familiarity and intimacy with the sheep and his knowledge of them and care for them individually. They are not just a nameless mass of sheep-flesh to him. The first ones that Jesus called, according to the record at John 1: 35-51, were Andrew and John, fishing partners; also Simon, Andrew's brother, and Philip their fellow townsman, and Nathanael. The statement, "he . . . leadeth them out," does not mean bringing them out from under the curse of the law covenant, never to return, but it refers to leading them forth to pastures where they could feed upon Kingdom truths. As he said to them: "It is given unto you to know the mysteries of the kingdom of heaven." (Matt. 13: 11) And just as an earthly shepherd leads his flock back to the fold after they have pastured through the daylight hours, so Jesus always kept his sheep in touch with the fold of the Abrahamic covenant arrangement, which fold Jehovah God faithfully safeguarded.

⁴ In continuing his parable Jesus said respecting his own duties toward the "little flock" of Kingdom

1. What is "this fold"? and how many does it contain?

2. When did Jesus present himself at the sheepfold? and why could he rightfully do so, unlike a thief?

3. What does calling the sheep by name denote? and what does leading them out of the fold mean or purpose?

4. In what sense did the sheep know the shepherd's voice? and with what response?

sheep: "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." (John 10: 4, 5) In putting forth his sheep in the morning in order to lead them out to pasturelands the shepherd in the East has a general call, which is his own peculiar style of call used by no other shepherd and which the sheep know and answer as a flock. This call each of his sheep knows in addition to its own individual name. In this sense they know his voice of call, and they acknowledge it by answering it in obedience. They love their shepherd, and his voice inspires confidence in them, for they trust in their shepherd whom they have proved to be their faithful guardian and provider. The "voice" of call to which his own sheep answered was not their mere individual names, as when Jesus said to Andrew's brother: "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." (John 1: 42) The "voice" which the sheep knew and which made them follow Christ Jesus was the voice of the preaching of the gospel of God's kingdom.

⁵ The fact that the sheep *heard* his voice testifies that Jesus preached. He was anointed with God's spirit or active force in order to "preach the gospel to the poor", to "preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised", to "preach the acceptable year of the Lord". (Luke 4: 17-19; Isa. 61: 1-3) Up and down the land went this Shepherd, preaching, "The kingdom of heaven is at hand." As the multitudes turned out to hear him, he was deeply stirred with affection as of a shepherd for his sheep: "when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." (Matt. 4: 17; 9: 36) He confined his preaching almost exclusively to the natural Israelites or Jews, saying: "I am not sent but unto the lost sheep of the house of Israel." He dispatched his twelve apostles with instructions including this one: "Go rather to the lost sheep of the house of Israel." (Matt. 15: 24; 10: 6) This was not because the fold for the "little flock" would not accommodate Samaritans and Gentiles, but because it was not yet God's time for them to hear the Shepherd's voice or message. The natural Jews must first be favored with the message and thereby given the opportunity of becoming part of the little flock. The "sheep" of Israel were the ones that recognized his message as the voice of God's anointed Shepherd-Messiah, because it was in harmony with God's written law and prophecy and psalms. It was backed

up by the works of God and by the fulfillments of the prophecies. So the believing Jews followed him like sheep.

⁶ The unbelievers did not respond to Jesus' voice of Kingdom proclamation and invitation. He said to such unbelievers: "Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me." (John 10: 26, 27) The believing sheep hear the Shepherd's voice because they are of and for the truth of the Kingdom. Their Shepherd said to a governor of the kingdoms of this world: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18: 37) The sheep of the "little flock" heard the witness which their Shepherd bore regarding Jehovah's kingdom of the New World of righteousness, and hence they followed their Shepherd in seeking first the kingdom of God and his righteousness. "He goeth before them," in that he leads them and set them the right example, guides them in the right course, conducts them in safe paths, and brings them to good pastures and refreshing waters. It is safe and beneficial and satisfying to follow Him.

⁷ The Kingdom's "little flock" are loyal to their Shepherd, because he is the One who is devoted and faithful to the Great Shepherd Jehovah God. The Great Shepherd has raised him up as the Heir of the Kingdom covenant which God made with King David. God has "given him for a witness to the peoples, a leader and commander to the peoples". (Isa. 55: 4, *Am. Stan. Ver.*) Hence he can be depended on to lead them in the way of the true worship of God and to look out for their everlasting welfare and their gaining the Kingdom. The sheep regard not the voice of "strangers" who come with a message which is not in harmony with Jehovah's pure worship nor in the interest of the kingdom which vindicates God's holy name. Such strangers they correctly size up as counterfeiters with a false gospel which would set up a rulership over this earth and its peoples apart from and in opposition to the kingdom of God. They know it is dangerous to listen to such strangers and to come under their power and influence. As quickly as possible they flee from such as being dangerous and misleading, and do not acknowledge their voice by any response, no matter how enticing and honeyed it may be. Only by pursuing this course of prompt action to the "strangers" of this postwar era will the remnant of the sheep of the "little flock" keep following the Good Shepherd and eventually enter the Kingdom.

5. How was it fulfilled that the sheep heard his voice? and why did the sheep follow him?

6. Why did the unbelievers not respond and the believers respond to his voice? and how did he 'go before the sheep'?

7. Why can the sheep depend upon the Shepherd? and why do they not know the voice of strangers?

"THE DOOR OF THE SHEEP"

* In being able to understand these things we are favored. The Jews to whom Jesus told the above things in a parable could not or would not understand. "This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10: 6-9.

⁹ The sheepfold under discussion remains the same, but Jesus now momentarily changes the symbolisms or figures of speech. He now likens himself to the door of the fold by which the sheep go in or out of the fold. This may refer to a literal door or gate of a sheepfold or it may mean that the shepherd, either awake or sleeping, stations himself right in the doorway, so that nothing can pass through except over him. Showing that the sheep represent humans, Jesus said: "By me if any man enter in, he shall be saved."

¹⁰ The sheep enter into the fold for safety, and they have not only the surrounding enclosure as a protection against thieves and marauders but also the presence of their shepherd at the most vital spot, the doorway. Also overhead and all about them they have the invisible guardianship of the divine Shepherd Jehovah God, whom the shepherd represents. In two respects Christ Jesus is the "door of the sheep". No one can enter into the Kingdom inheritance of the Abrahamic covenant except through Him as the true Seed of Abraham. He said: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." (John 14: 6) Only in his name and by union with him as his consecrated faithful follower and spiritual brother can anyone enter into the Kingdom privileges, both those on earth and those in heaven. He is also the door in that he is the faithful Exemplar, and only by copying him and being conformed to his image of faithfulness under suffering even to the death can anyone get into the Kingdom blessings and privileges of the Abrahamic covenant.

¹¹ Doubters and atheists use Jesus' words, "All that ever came before me are thieves and robbers," to argue that all the prophets and seers who preceded Jesus were frauds and deceivers. Jesus could not have meant that, because he constantly referred to and quoted the prophets and the law and the psalms as being true and as pointing to him and being fulfilled in him. Some ancient Greek Bible manuscripts, including the fourth-century Sinaitic MS., omit the

words "before me". But even with those words left in the text Jesus' meaning evidently is this: that all men who put themselves before* the genuine Shepherd-Messiah and who came as instead of him and in his name, even all such were trying to steal his sheep and to break in upon them and do violence and injury to them. According to the Lutterworth Press translation of 1938 John 10: 8 reads as follows: "All who came ~~INSTEAD OF ME~~ are thieves and robbers; but the sheep did not hear them." Notice that Jesus says that such ones "are" thieves and robbers, indicating that such self-seeking men were alive in his day and were the religious leaders and clergymen who were bidding for the leadership of the sheep, instead of letting Christ Jesus take possession of his own. (Matt. 23: 4-15) They did not include John the Baptist because he firmly told them that he was not the Christ, but was merely his forerunner. John was exercising a preliminary care over the sheep, like a porter, until the rightful Shepherd came.

ABUNDANT LIFE PROVIDED

¹² Being the devoted Son of the Great Owner of the sheep, Christ Jesus would naturally have a sincere care and desire for the sheep's welfare, for they represent his Father's property and interests. His proper attention to the needs, safety and well-being of the sheep would be to the vindication of the name of his Father, Jehovah God. Commenting upon the difference between himself and the self-seekers and how it affected the welfare of the sheep, Jesus next said: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."—John 10: 10-13.

¹³ Thieves, robbers, hirelings, and wolves, all represent selfish elements who seek an advantage of the sheep and try to make gain of them. The *thief* is one who seeks to get on the inside of the fold's enclosure, right in among the sheep, to draw away disciples after himself for the glory of having a following. He

*As to the Greek preposition *pro* which is here translated *before*, the *A Manual Grammar of the Greek New Testament* says, on pages 109, 110: "In Jn. 10: 8, . . . this preposition is translated *before*, but the context favors *in the room of*, or *in the name of*, which are recognized translations for *pro*. In Gessner Harrison's *Greek Propositions and Cases* (p. 408) are quoted examples of such a use. He there says, 'whence comes the idea of occupying the place of another, or becoming his substitute.'"—By Dana and Mantey, edition of 1943.

12. Why did Jesus have a sincere care for the sheep? and how did he differ from thieves, robbers, and hirelings?

13. What are the actions of the thief and of the robber?

8. How are we favored in comparison with the Jews back there?

9. In what ways may the expression "door of the sheep" be meant?

10. How are they "saved" inside the fold? and in what two ways is Christ Jesus the "door"?

11. How were all those that "came before" him thieves and robbers? and why was John the Baptist not included among such?

does not follow the example of Jesus and walk in his steps, but tries to turn the worship, reverence and obedience of the sheep to himself and to steal it away from Jehovah God and His Shepherd. The faithful sheep, who are closely attentive to the instructions of God's Word, do not hear or obey such thievish religionists. The *robber* is one who assaults the sheep out in the open when the Shepherd is leading them along or when they are pasturing. He uses violence, assaults the Shepherd in order to kill his power over the sheep. He tries to break up the flock and to scatter the sheep so as to take personal possession of them, leading them into captivity to himself and to his lawless organization. He takes them out from under the Shepherd's care and loving protection and brings about their destruction spiritually.

¹⁴ The *hireling*, or hired man, is not a real shepherd. He does not actually love the sheep, because they are not his own and he does not love the One whose property they are. He is in the service of the sheep's Owner only for what selfish benefit he can get out of it. He is more interested in the pay or hire that is attached to the work than in the good of the sheep or the honor and prosperity of their Owner. Just take away the pay or hire which he feels is his due and he will quit the Owner's service. Selfishness prevents him from having the "joy of Jehovah", and he sees no reward or privilege in simply having an unselfish part in the vindicating of Jehovah's universal sovereignty and holy name.

¹⁵ He is not interested in the life of others, the sheep. He is unwilling to expose himself to harm and danger lest the great Owner suffer any loss to his sheep. Earning the approval of the Great Shepherd and Owner, even at the cost of suffering and fighting with opposition, means nothing to the hireling. He does not respect himself so as to show the high qualities of godly courage, reliability, faithfulness and unselfishness. Selfish gain is the treasure of his mind and is what motivates him. Let a vicious, wolfish person appear and threaten the spiritual health and existence of the sheep, and the hireling will take to his heels, rather than expose himself to the wolf's fangs in defense of the Lord's sheep. He takes it that when he hired himself out he did not agree to undertake such risks. At the sign of danger to himself, he compromises with the bloodthirsty, wolfish powers of this world. He is not unselfish and courageous enough to stand his ground and resist them with God's spiritual armor and weapons and to take the lead of the sheep in worshiping and serving Jehovah and feeding upon his truth and service. Without protest the quailing, fleeing hireling surrenders up the Lord's sheep to the beastly despoilers and scatterers of the

organized flock of sheep. The Lord's servant who is appointed to the care of any of Jehovah's sheep must watch against developing or showing a hireling's spirit. He is warned against wolves. (Matt. 7: 15, 16; Acts 20: 29-31) One who copies the Good Shepherd will be willing to die in faithfulness at his post in defense of Jehovah's sheep.

¹⁶ Christ Jesus called himself a "good shepherd", and he undertook to prove himself such. He himself set forth the standard by which a good shepherd is to be measured, namely, that he fearlessly and self-sacrificingly lay down his own life that the sheep might gain life and further enjoy Jehovah's goodness. When he came to the Shepherd's position and took upon him the service of caring for Jehovah's sheep, he knew and agreed that he must lay down his life for the sheep. Opposite to the thieves and robbers, Jesus said: "I came that they may have life, and may have it abundantly." (John 10: 10, *Am. Stan. Ver.*) To have life abundantly signifies to have it to the full, namely, eternally and without end inside of Jehovah's universal organization. Only everlasting life in the enjoyment of God's service and goodness gives satisfaction to the creature who loves God. Earthly human shepherds can only watch out for the life of the sheep in this world, and which life is limited; but the heavenly Good Shepherd watches for and safeguards the eternal life of the sheep in the New World of righteousness. His human life, being laid down in sacrifice, provides the means whereby the sheep are redeemed from destruction and may gain endless life. He said: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John 10: 27, 28.

¹⁷ Christ Jesus did not flee from before the thieves and robbers, nor from before the wolves. He exposed those selfish religionists and warned the sheep against them. In Galilee, the political jurisdiction of King Herod Antipas, certain Pharisees tried to frighten him out, saying, "Get thee out, and depart hence: for Herod will kill thee." Jesus refused to flee, and said: "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected."—Luke 13: 31, 32.

¹⁸ When Jesus foretold to his apostles the painful close of his earthly life and Peter rebuked him, saying, "Be it far from thee, Lord: this shall not be unto thee," the Good Shepherd refused to be turned aside from going up to Jerusalem and facing the religious thieves, robbers and wolves for the vindication of Jehovah and the good of His sheep. He said to Peter:

16. How did Jesus prove himself a good shepherd? and how do the sheep have life abundantly through his shepherding?

17. How did Jesus show himself unlike a hireling?

18. How, at the last of his earthly life, did Jesus measure up to the standard of a good shepherd?

14, 15. (a) What selfish points mark a hireling? (b) How does the true servant of the Lord differ from such?

"Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." (Matt. 16: 21-23) On his last night of earthly life, when he was facing betrayal and arrest and execution, Christ Jesus measured up to the standard of the Good Shepherd by standing firm against the thieves, robbers and wolves although all his companions abandoned him for the time. Said Jesus to his apostles: "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." (Matt. 26: 31) Jesus submitted to the fulfillment of the prophecy of Zechariah 13: 7 in order that Jehovah's Word might be vindicated as true and faithful.

¹⁹ The entire prophecy from which Jesus quoted discloses the difference between the unfaithful religious shepherds and Jehovah's Good Shepherd. At Zechariah 11: 17 and 13: 7 (*Am. Stan. Ver.*) we read: "Woe to the worthless shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened." "Awake, O sword, against my shepherd, and against the man that is my fellow, saith Jehovah of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon [against] the little ones." Upon the foolish, worthless shepherd came the sword to execute Jehovah's judgment against such a class. But Jehovah invited the sword of the enemy organization to awake and to smite his Good Shepherd, who was his faithful associate in caring for the sheep. He did so in order to prove the indestructible integrity of his Good Shepherd. The outcome of the test vindicated Jehovah's confidence in his Good Shepherd. Hence he raised him up from the dead in order that he might regather the sheep of the flock of God, including all the "little ones", and might continue to lead and feed and protect them unto life eternal.

²⁰ There is an interchange of confidence and trust between all those having to do with the sheepfold of the Abrahamic covenant arrangement. Said Jesus: "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." (John 10: 14, 15) The Good Shepherd has confidence in his sheep, because he identifies who they are. He can tell instantly who are the wolves that come in sheep's clothing for fraudulent purposes. He knows the names of all his sheep and takes an interest in each one personally. Were one to be lost, he would notice its absence and would go in search of it if there was any possibility of recovering it. Like-

wise, the sheep put their confidence and trust in the Good Shepherd of Jehovah's appointment. They know that Jehovah has made him the one and only Head of the church, and hence the Head of Jehovah's capital organization. Hence the sheep will not entrust themselves to any others who lift themselves up as leaders and commanders to the people. There is only the one Messiah, and they have identified him by the proof of God's Word. They will not stray from their Good Shepherd and follow after a selfish worldly leader, even though he calls himself *episcopus episcoporum*, or *bishop of bishops*. They have seen how such a religiously styled "leader", enthroned at Vatican City and claiming to be the vicar of the Good Shepherd, abandoned the sheep of his religious organization over to the dictatorial rule of the Nazis and Fascists and to the total war of Catholic against Catholic under Catholic chaplains, which such abandonment brought on.

²¹ The true Shepherd, Christ Jesus, had a spirit existence in heaven prior to coming down to lay down his life for the sheep. From the time that Jehovah God created and brought forth this only begotten Son of His the Father has known him, and likewise the Son, the Good Shepherd, has known his Father. They had mutual confidence in each other. Therefore the Father sent the Son on this perilous service, and the Son confidently accepted the service because he knew his Father would not fail him ever, no, not in death itself. They had an understanding between them on this matter; and the prophecies which the Father caused to be delivered and written stood as a legible witness to this confidential understanding. And so, without hesitancy, Jesus gave his life for his Father's sheep.

²² Mark that Jesus said: "I lay down my life for the sheep." It is only the *sheep* that benefit by his death as a ransom sacrifice, and it is only for such that he laid down his life. Those who become his sheep of the "little flock" inside the special fold of the Abrahamic covenant arrangement are the first ones to benefit by his death. It is because the merit of his redemptive sacrifice is applied first to them due to their faith during this period since his death and down to the final end of this wicked world, at Armageddon. By reason of such first benefits they are favored to gain entrance into the "kingdom of heaven" and sit with Christ on his heavenly throne and to reign with him a thousand years. But Christ Jesus laid down his life for *all* sheeplike ones, including those sheep who gain everlasting life on the earth beneath the kingdom of heaven. This is true because the life which he sacrificed for others was earthly

19. Why does the sword come against the foolish, worthless shepherd class? and why did God invite it to awake against his Good Shepherd?

20. How does the Good Shepherd show he knows his sheep? and how do they show they know him?

21. How did the Father know the Good Shepherd, and the Good Shepherd know the Father? and what did the Good Shepherd therefore do?

22. For whom did the Good Shepherd say he laid down his life? and why for them?

human life. The sheep of the "little flock" sacrifice it with him and hence are taken into the heavenly spiritual kingdom. The remainder of the sheep do not do so, and consequently retain life on earth, made eternal through the death of their Good Shepherd. All who want everlasting life must become his sheep, because only for such he laid down his life.

BRINGING "OTHER SHEEP"

²³ The Good Shepherd now points out that there are sheep besides those few in the Kingdom fold of the Abrahamic covenant arrangement and that these too attain to eternal life because of his life laid down. Christ Jesus goes on to say: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." (John 10:16, *Am. Stan. Ver.*) These "other sheep" are not of the same fold as the sheep that are made joint-heirs with the Seed of Abraham in the Kingdom. So they must be and must include all those sheeplike humans who prove their faith in Jesus as Christ the King and who become his loyal subjects upon earth. They are his earthly sheep, whereas those of the special fold of Christ's joint-heirs are his spiritual sheep. Although Christ Jesus has gone to heaven and has been physically invisible to his sheep on earth, nevertheless he has continued to gather the flock of his Father's sheep and to care for them. The sheep have continued to hear his voice through the message of the Kingdom which Jesus committed to his disciples. These have been commanded to go and preach it, making disciples out from all nations and baptizing them in the name of the Father and his Son and the holy spirit.—Matt. 28:19, 20.

²⁴ The requirement of the sheep to believe and accept him as Messiah or Christ is shown according to the following record: "And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you." (John 10:23-26) During the past nineteen centuries since Jesus' earthly ministry he has been gathering and enfolding the "little flock" of his Kingdom sheep. As the facts published in *The Watchtower* in recent years have shown, the gathering of the remnant of these spiritual sheep has taken place since he came to the temple A.D. 1918 and down to 1931 in particular. Hence this would mark the time for the Good

Shepherd to begin bringing his "other sheep" which are not of the Kingdom fold.

²⁵ During those years the "other sheep" began to come under our special notice, beginning with the publication of "The Parable of the Sheep and the Goats" in the issue of *The Watchtower* for October 15, 1923. In explaining that parable, paragraph 24 said: "Sheep represent all the peoples of the nations, not spirit-begotten but disposed toward righteousness, who *mentally acknowledge Jesus Christ* as the Lord and who are looking for and hoping for a better time under his reign"; and paragraph 33 said concerning such sheep that they "have no heavenly hopes or aspirations. Here we believe is to be found the class designated by our Lord as the sheep. (John 10:16)" Since 1931 the understanding regarding such "other sheep" has been made clearer by the revelations of the Good Shepherd. The parable of the sheep and the goats shows the beginning of the bringing of these "other sheep" into the universal flock of God. This parable was part of Jesus' prophecy in answering the disciples' request to know the signs marking the end of this wicked world.

²⁶ In opening up the parable Jesus said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them [not the political nations or governments, but the individuals] one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left."—Matt. 25:31-33.

²⁷ A.D. 1914 was the momentous year when Jehovah God installed the Good Shepherd, Messiah the Prince, upon the throne of his glory and bade him rule in the midst of his enemies, including the Gentile nations on earth. Hence that enthronement of Christ Jesus as King with power to act marked the end of the "seven times" of the Gentiles under Satan the Devil and hence also the end of Satan's uninterrupted rule. This therefore sealed the end of this world, and its final end waits only till the battle of Armageddon is fought in the near future, where Jehovah's Shepherd will use the iron rod against the worldly nations to destroy them. Following the close of World War I on November 11, 1918, Christ Jesus at the temple occupied himself chiefly with the gathering of the remnant of his spiritual sheep. This received particular emphasis and attention down till the summer of 1931. Then at the time that the remnant of the "little flock" declared themselves to the world as being "Jehovah's witnesses", the Lord God also

23. Who are these "other sheep"? and how have the sheep on earth continued to hear his voice since his ascension to heaven?

24. (a) As what are the sheep required to accept the Good Shepherd? (b) When did he begin bringing his "other sheep" in particular?

25. When did the "other sheep" begin to come under our notice? and how has our understanding thereon become clear since 1931?

26. In what figures of speech did Jesus picture the gathering of the "other sheep" unto the universal flock of God?

27. (a) After what date and event, therefore, must the parable be fulfilled, and with what sheep did he first occupy himself chiefly? (b) In 1931 what was disclosed regarding the "other sheep"?

called attention to their work henceforth of marking the "other sheep" and aiding them to the fold of the Good Shepherd.—Ezekiel, chapter 9; and *The Watchtower* of September 1, 1931.

²⁸ Since then in particular the Good Shepherd began to bring his "other sheep". It is because he has caused them to hear his "voice" through his remnant, now bearing the name "Jehovah's witnesses". Since 1931 Jehovah's witnesses have intensified their educational campaign to instruct the peoples of the nations concerning God's kingdom by his King whom he has installed in power. Since that year Jehovah's witnesses have published and distributed to date in several score of tongues more than 340 millions of books and booklets, besides hundreds of millions of free tracts, announcements, and magazines, and also giving the message verbally by public and private lectures, by radio, and by sound recordings. This has resulted in a sharp dividing of the people of the nations both pro and con, the "other sheep" class showing themselves to be pro-Kingdom. Hence the Good Shepherd on the throne as King judges them as his sheep who hear his voice. He gathers them to the right side of his throne, separating them from the anti-Kingdom "goats", whom he gathers to the left side of his throne.

²⁹ The gathering of such "other sheep" before Armageddon to the right side of his throne is pictured at Revelation 7:9, 10. After describing the 144,000 Kingdom sheep who are put in the special fold of the Abrahamic covenant arrangement, then Christ Jesus, "the Lamb of God," caused the apostle John to see other sheep. John writes: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 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. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 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. 7:9-17.

³⁰ This revelation to John, which is today being

fulfilled before our eyes, shows that these "other sheep" who are gathered before Armageddon's fight are brought into the fold of the Good Shepherd. It is not the fold with the same destiny as the fold of the "little flock", but, nevertheless, these "other sheep" become part of the Good Shepherd's general flock of saved ones for whom he laid down his life. As he said of both folds of sheep: "They shall become one flock, one shepherd." This shows that these "other sheep" of the very present time are brought in touch with and in unity with the remnant of spiritual sheep, and together they listen to the Good Shepherd's voice of command and follow him. These "other sheep" of today, who have no Kingdom hopes, expect to remain upon the earth and to attain to human perfection under Christ's reign of a thousand years after Armageddon. They entertain hopes of being protected by divine power throughout the battle of Armageddon and thereby surviving the final end of this world. They will make up a "great multitude" of Armageddon survivors. Thus they look forward joyfully to seeing the New World being established and taking charge of the earth, without their dying. They look forward to hearing the Good Shepherd on his throne say to them: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Inasmuch as ye have done [good] unto one of the least of these my brethren [the remnant], ye have done it unto me." (Matt. 25:34-40) Whereas the "goats" shall suffer an everlasting punishment by everlastingly being destroyed, the parable says as to the "other sheep", the righteous shall go "into life eternal".—Matt. 25:46.

³¹ Since the Good Shepherd laid down his life for all other sheep besides those of the Kingdom fold, the "other sheep" include more than the persons of good-will who are gathered into the "one flock" of the "one shepherd" before Armageddon. The "other sheep" class includes all obedient ones of humankind whom he gathers into the universal flock of God. This applies, therefore, to the faithful ones of old times before Christ whose exploits of faith are described at Hebrews, chapter eleven, and who therefore merit a "better resurrection". Upon their being raised to life on earth under God's kingdom the Good Shepherd will send them his instructions and they will hear his voice and will be gathered into his "one flock".

³² Likewise, the offspring whom the "great multitude" of Armageddon survivors bring forth in fulfillment of the divine mandate then reissued will be obliged to become numbered among the Good Shepherd's "other sheep" in order to gain eternal life on

28. How has the Good Shepherd caused the "other sheep" to hear his voice? and why has he put them on his right side?

29. When, and in what vision, was John caused to foresee the "other sheep" gathered before Armageddon?

30. (a) How are both folds of sheep made "one flock, one shepherd"? (b) To what privileges do these "other sheep" look forward?

31. What other faithful ones will the "other sheep" include, and how will they be brought into the "one flock"?

32. What other humans will become of the "other sheep", and how?

earth. Later, during his reign of a thousand years, the others of mankind dead in the graves will hear his command to come forth. Having done evil during this life while the Devil was still on the loose, they will then come forth, "they that have done evil, unto the resurrection of judgment." (John 5: 28, 29, *Am. Stan. Ver.*) This "judgment" will determine if they will hear the voice of the Good Shepherd, to whom the Father has committed all judgment. If they hear the voice of the King and Judge and faithfully obey, then they become his sheep and he puts them among his "one flock". For such "sheep" he laid down his life, and he applies to them the benefits of his death. Abiding faithful, and not being turned aside by the voice of the adversary, the Devil, when he is loosed

at the end of the thousand years to go forth and deceive all who turn to selfishness, they will be blessed with endless life on earth. All the rebellious will be destroyed with that deceiver, Satan the Devil.

³³ Then all the faithful ones of earth will be one fold of faithful sheep of proved integrity toward God. They will be perfect sheep, justified to eternal life on earth. Up above in the heavens, in Jehovah's capital organization, will be the 144,000 sheep of the Kingdom fold. But both folds will be under the "one shepherd", who laid down his life for both folds of sheep. Hence they will all be then one universal flock of perfected children of Jehovah God by his Good Shepherd, Christ Jesus.

33. How, then finally and in completeness, will there be "one flock, one shepherd"?

REFUGE FOR THE BLOODGUILTY

THE ancient "cities of refuge" of the nation of Israel foretold God's refuge for certain ones during the time of the battle of Armageddon. "And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan; then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment." (Num. 35: 9-12) At the command of Jehovah Moses gave that information to the Israelites shortly before they reached Canaan.—Deut. 1: 1-3.

Jehovah God made provision for six cities of refuge, the number six being symbolic of incompleteness or imperfection, and referring to the Lord's provision for men during the time of imperfect conditions on the earth. The word *refuge* means a place or condition of protection or safe-keeping. The killing of a human creature by another constitutes the breaking of God's everlasting covenant concerning the sanctity of life. (See Genesis 9: 4-16.) For a man who slew his fellow man by accident or unawares God provided the cities of refuge, that the slayer might flee to one of such cities and there find protection under certain conditions and be safe from the avenger or executioner until a certain time. This would clearly indicate that it is reasonable that God would provide a place or condition of safety for those persons of good-will that they might be protected during the time of the world-wide destruction at Armageddon, which trouble comes upon the nations because they have broken his "everlasting covenant".

The provision of God's law was that these cities of refuge were for the benefit of those killing a person unawares. "These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither." (Num. 35: 15) What is meant by the words "every one that killeth any person unawares"? Satan's organization on the earth has willfully and deliberately broken the everlasting covenant by wantonly and cruelly killing human creatures. God by his prophet declares his

purpose to destroy Satan's official organization on the earth because of the violation of the everlasting covenant. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." (Isa. 24: 5, 6) The uncovering of the facts of history have shown that the commercial and political elements of Satan's visible organization have deliberately planned and promoted cruel wars for territorial expansion or economic supremacy resulting in the wholesale shedding of human blood of the aggressors and the resisters. The religious element of "Christendom" in each land sanctified those wars and blasphemously declared them to be according to God's will. All such willful slayers and provokers of bloodshed will perish in God's war at Armageddon.

On the other hand, there are those on earth, and particularly in the realm of "Christendom", who have worked for and supported the commercial and political system of oppression. They have served in the armies and navies and more or less unwillingly taken human life; they have upheld and associated with the religious systems which have sanctified war, and have therefore been a party to the crime of breaking God's everlasting covenant. Others, as members of the "strong-arm squad", have aided in the persecution of the faithful followers of Christ Jesus and have persecuted those who serve Jehovah God. During both World War I and World War II many persons have taken part in these wrongful doings, and especially in the persecution of Jehovah's people, and they did so without malice and without clear knowledge of violating God's law.

The ruling elements in ancient Israel had been guilty of just such wicked things as those described above, and to them Jesus pointed out their bloodguiltiness and said: "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." (Matt. 23: 35, 36) The bloodguilty of the official element of the nation of Israel

conspired against the servants of God in particular and oppressed and killed them, and they oppressed and killed the defenseless people in general, and hence they were visited by God's vengeance. That terrible punishment came upon Israel within a few decades after the criminal killing of Jesus, and the apostle Peter, speaking by the spirit of God, warned the Israelites of that approaching trouble, saying: "Save yourselves from this untoward generation."—Acts 2:40.

Among both the Jews of old and the present inhabitants of "Christendom" there have been those who have had no sympathy with such wrongdoing. Yet by reason of circumstances they have been forced into participating in such and into supporting the wilful wrongdoers, to some degree at least, and thus they are of the class that unwittingly or unawares are guilty of shedding blood. Those who have unwittingly or unawares supported such wrongdoers must have some way of escape; otherwise they will fall in the great trouble of the "battle of that great day of God Almighty". Jehovah in his loving-kindness has made just such a provision as is needed for their escape.

Of the six cities of refuge "Moses severed three cities on this side Jordan toward the sunrising". (Deut. 4:41-44) Moses' successor, Joshua, confirmed that selection after he had led the Israelites across the Jordan river, and then he also appointed three refuge cities in Canaan. (Josh. 20:7-9) The six cities were a place of refuge for the children of Israel, the stranger and the sojourner, thereby showing that in the fulfillment of this prophetic arrangement the place of refuge would be for those in "Christendom" and those associated with her but not a part of her, all of such who might have need of this refuge and who desire and seek it. "That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation."—Josh. 20:3, 9.

If the death resulted from a wilful act by one using as a weapon "an instrument of iron", or by "throwing a stone", or with "an hand weapon of wood", that is, a club, the one doing the wrongful act which resulted in death was guilty of murder and must die. (Num. 35:16-18) The murderer's blood must be shed by the avenger or revenger of blood, that being the law of God for punishment in violation of the everlasting covenant, which declared: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. 9:6) "The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him." (Num. 35:19) But if the killing was by accident or unawares, the manslayer might flee to the city of refuge for protection. "And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment."—Num. 35:12.

Who is "the avenger", or the one who executes vengeance antitypically upon the modern wrongdoers? The very language of the law of God makes the avenger God's official executioner. According to the Hebrew word for "avenger"

the execution of vengeance devolved upon the person by reason of kinship. The great kinsman of the human race by birth is Jesus, being born of the virgin Mary, and hence he was the kinsman of the Israelites.—Gal. 4:4, 5.

The perfect man Jesus bought the human race with his own precious blood and is therefore the Redeemer of humankind. As such he is clothed with authority from Jehovah his Father to give life to the human race. (Rom. 6:23; Isa. 9:6, 7) He is Jehovah's great official executioner, and delivers justice by repaying like with like upon the bloodguilty. "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; Deut. 19:21) Christ Jesus is the Vindicator of Jehovah's name, and is the Executioner of all of God's enemies. In this execution of vengeance he associates with him the angelic hosts.

"The revenger of blood himself shall slay the murderer: when he meeteth him." (Num. 35:19) Jesus Christ, the great Executioner, will for a certainty meet or overtake all the bloodguilty ones at Armageddon in the battle of the great day of God the Almighty. He will slay all such as are not in the cities of refuge. The provision of God's law was: "That the manslayer die not, until he stand before the congregation in judgment." All other manslaughterers must be executed. The cities of refuge were prepared as a way of escape for the unintentional slayer: "Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past . . . that innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee." (Deut. 19:6-10) That provision of God's law foreshadowed far greater things to come to pass after Jehovah's Messenger, Christ Jesus, came to the temple A.D. 1918 for judgment. It therefore follows that the antitypical cities of refuge are now set up, namely, Jehovah's Theocratic organization, and that these are for the benefit of those who come within the terms of God's loving provision by the exercise of faith with obedience.

Jehovah having enthroned his Son Christ Jesus A.D. 1914 and having sent forth his rod to rule amidst his enemies and to vindicate Jehovah's name, "his heart is hot" within him to accomplish that great work. The gross and flagrant violation of the everlasting covenant by the shedding of human blood must now be avenged, because this is the day of the vengeance of our God and the bloodguilty ones must fall by the hand of Jehovah's great Executioner. Therefore Satan, "the god of this world," knowing that his time is now short and that soon the battle of the great day of God Almighty will be fought, is full of wrath. (Rev. 12:12) Hence those who have been unwittingly associated with the devilish work against mankind and with the heaping of infamy upon the name of Jehovah, and who would now escape to the "city of refuge", must hasten thereto. They must get away from the Devil's organization and take their place with the Theocratic organization and remain there. For this reason it is written: "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompence. Make bright the

arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple."—Jer. 51: 6, 11.

For centuries the whole world has been under the dominating control of the wicked one, Satan, and his cruel, iniquitous organization. God's Executioner will completely destroy such at Armageddon. As such, Christ Jesus is at the temple of Jehovah now for judgment, and calls upon all the nations to keep silent before him and see and give heed to Jehovah's commandment. It is his time to make announcement of his purpose, and he gives notice and warning. The official element of Satan's visible organization has received notice and warning that this world is Satan's organization, and that it will be destroyed and that Jehovah's witnesses are appointed by him to proclaim these truths and serve such notice. A proclamation of these truths has not comforted the clergy, big business and politicians, but, on the contrary, they have refused to give heed to the notice and warning and have hardened their hearts. This is particularly true with reference to the clergy element. This official element with deliberateness, premeditation and malice aforethought continues to oppress God's servants and to persecute them for making proclamation of the truth. Furthermore, they do injury to and kill those who are devoted to the Lord. They do injury to the people of good-will by constantly trying to keep the truth away from them and hence to keep them in bondage.

The official elements of Satan's organization are in a conspiracy to destroy Jehovah's anointed remnant of witnesses and to prevent the proclamation of the truth concerning Jehovah and his name and purpose. (See Psalm 83: 1-5.) Like Ahab and Jezebel, who suborned witnesses against Naboth to have him killed and his property stolen, the clergy and their allies now induce others to swear falsely against Jehovah's witnesses and cause them to suffer, and thus they show malice and cruel hatred. These are such as lie in wait to slay those against whom they hold malice. As regards such God's law is: "But if he thrust him of hatred, or hurl at him by laying of wait, that he die; or

in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him."—Num. 35: 20, 21.

Not later than Armageddon Jesus Christ, the "revenger of blood", will slay the malicious clergy and their allies. It appears that such men, who have professed to serve God but who have willfully served the Devil, shall receive the severer punishment at the hands of the great Executioner. The Lord God gives command to the invisible part of the organization under Christ Jesus to go into the affray with the slaughter weapons and slay the willful ones, and that without mercy. "Go ye after [Jehovah's witness] through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my [defiled] sanctuary," reads the order. The response is reported prophetically: "Then they began at the ancient men which were before the house," defiling it with 'demonistic religious worship. (Ezek. 9: 5, 6) The plain declaration of Jehovah is that "organized religion", which has so greatly defamed his name, and all those in it who have participated in the persecution of his faithful people and have besmirched God's name, will be destroyed without mercy.

Who, then, are the ones that will escape because finding refuge? It is the people of good-will that flee to the Theocratic organization, pictured by the cities of refuge. Such ones were once associated in some degree with Satan's organization, but now, by reason of learning of its wickedness and of God's loving-kindness, they seek refuge under God's organization. They forsake Babylon, that is to say, Satan's organization, and flee to Jehovah's Theocratic organization, taking their stand on his side and for his kingdom. Henceforth they must have no sympathy with the wicked organization or give support to it, but must steadfastly remain on Jehovah's side and be in full sympathy with His organization and the Kingdom work that it is doing.

FIELD EXPERIENCE

REACHING THE JAPANESE

"Following a suggestion in the *Informant* to use abandoned churches for holding public lectures, the South unit of Spokane obtained the Community church in Tyler, Washington. On the Saturday afternoon before the first public meeting a group of publishers drove to Tyler to prepare for the day's lecture. We all joined in dusting and sweeping the dust from the long-unused benches and floors.

"After preparing the hall we quickly covered the town of about two dozen houses, inviting the people to attend the free Bible lecture at their own church, and started back to Spokane. About a mile out of Tyler we saw a string of boxcar houses on the tracks beside the highway. Noticing smoke rising from the tin chimneys, I suggested that we stop to present the message of the Kingdom to the gang as well as invite them to the public meeting. Starting at either end of the row of cars, we worked toward the middle, where the cooks' car and dining cars were. We placed several booklets and magazines with the cooks, who invited us to

have coffee and offered to share the dinner being prepared for the men. One of the cooks suggested that if we cared to wait for the men to come in we could present the message directly to them. We agreed, and one of the brothers went to the car to get his phonograph while the rest of us gathered our booklets. When the men returned for dinner we were permitted to set up the phonograph at the end of the table and play the recording in two of the dining cars while the men were eating. They listened quietly as here and there one stopped eating to listen more closely. They accepted the booklets we offered them.

"The results were a sound attendance of about thirty-eight and a total of sixty-five booklets and several magazines placed. None of us felt more richly blessed than I, because most of these men were Japanese like myself, who really need the message of Jehovah's kingdom. On Sunday the church held a good attendance of the people of the town as well as one of the gang, who walked to town to hear the lecture."