



# The WATCHTOWER

And Herald of  
Christ's Presence

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

VOL. LIII      SEMI-MONTHLY      No. 5

MARCH 1, 1932

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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 be restored and live on earth forever.

## STUDY IN PSALMS

Recently *The Watchtower* announced Psalm 68:11 as authority for designating the Lord's people as a "company" and promised later to publish something more concerning this entire Psalm. With this issue of *The Watchtower* begins a study in this Psalm which will be very interesting, instructive and comforting to the remnant. Those who have not kept up with the light the Lord has given to his people during the past few years will not appreciate this study so much. A careful rereading of the leading articles that have appeared in *The Watchtower* during the past seven years will be helpful in connection with the study and will aid in a better understanding of the sixty-eighth Psalm.

## SERVICE CONVENTIONS

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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 provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

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

## YEARLY SUBSCRIPTION PRICE

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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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## SPECIAL NOTICE

Last year there were 2,290 bank failures in the United States, according to Government report. Many made remittances by bank checks while the banks were supposedly sound. Before their checks could be returned for credit the banks were closed, thus causing much inconvenience, added expense, and in most cases complete loss to remitters. We have suggested that the safer way to make remittances is by post office or express money orders, for the remitter receives a receipt and can make claim for refund in case of loss in mail or other possible accidents. The cost may be a trifle more, but the safety far offsets the cost. For your own safety we again advise the use of post office or express money orders.

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LIII

MARCH 1, 1932

No. 5

### PUBLISHING JEHOVAH'S NAME

#### PART I

*"The Lord [Sovereign Lord, Almighty God,—Rotherham] gave the word; great was the company of those that published it."—Ps. 68: 11.*

**J**EHOVAH has builded up Zion and appeared in his glory. He has installed his beloved Son upon his throne as earth's rightful Ruler. He has sent his great Judge to his temple, who proceeds with judgment. He has gathered his faithful ones into his secret place. He has given to his anointed a new name, which his own mouth has named. He has constituted his "faithful servant" class his official witnesses in the earth. He sends these witnesses forth to publish his name. The time is come for the vindication of his name, and he declares, "And they shall know that I am Jehovah." The anointed remnant must declare his name and the greatness of his works, first to each other, and then to give warning and testimony to all of the nations of Christendom. The remnant is divided into small companies set in various provinces of the earth. Upon each member of the anointed company of God is laid the privilege and obligation of bearing the glad news to others.

\* The sixty-eighth Psalm is meat in due season now provided for God's anointed people. There is so much in the psalm confirming what God has heretofore revealed to his people that it seems fitting and proper that we should have a study of the psalm and that we examine it in detail. To some the study of this prophetic Song will seem tedious, but to those who delight themselves in the Lord and in the publication of his name it will be a real satisfaction to meditate upon the words therein and consider other texts supporting the lessons revealed by the psalm. The verses of the psalm do not treat the matter considered in chronological order, but have reference to matters and things that come to pass at different intervals of the unfolding of Jehovah's purposes.

\* It is noteworthy that the psalm uses three names of the Deity, to wit, "God," which is most frequently used; "Almighty," and "Lord", meaning Jehovah; and seven times the psalm uses the word "Lord" from the Hebrew *Adonay*, meaning "Sovereign Lord". It was to Moses that the Lord God first made known the significance of his name Jehovah. (Ex. 6: 6-8) To Moses God gave the pattern of the taber-

nae, which was built according thereto in the wilderness, and which later David installed upon Mount Zion. When the passover of the Lord was given to the Israelites, and he had delivered them by the hand of Moses safely from the oppressive hand of Egypt, then Moses composed the song and together with the Israelites sang: "I will sing unto the Lord [Jehovah], for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord [Jehovah] is my strength and song, and he is become [the power of] my salvation." (Ex. 15: 1, 2) And now since the antitypical Moses has come to the temple of Jehovah, built up Zion and brought the faithful ones into it, and installed the true temple, God's remnant on earth sing "the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. 15: 3.

\* "That day," which the Lord hath made, is here, and the remnant, in obedience to his will, now are privileged to fulfil the prophetic command, to wit: "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."—Isa. 12: 4-6.

\* In times past others have had the privilege of serving Jehovah, and, not having appreciated that privilege, they have failed to avail themselves fully of such privilege and they failed to perform. Now he is causing the very "living stones" to cry out and shout for joy because the King and the kingdom is here and the time has come for the vindication of Jehovah's name. All those whom God will approve, and who will share in that kingdom, will now appreciate their privilege of service and show that appreciation by fully performing the duties and obligations laid upon them.

## APPLICATION

<sup>6</sup> The superscription appearing as of Psalm sixty-eight in fact belongs to the preceding psalm (67). The superscription of Psalm sixty-nine in turn properly belongs to Psalm sixty-eight. In both instances the words, "To the chief Musician," are the same. This rule, here stated, is definitely fixed and is shown by the last verse of the prophecy of Habakkuk, which says: "The Lord God is my strength and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments." (3:19) According to this fixed rule the entire superscription of Psalm sixty-nine belongs as a postscript to Psalm sixty-eight, to wit: "To the chief Musician upon Shoshannim [that is to say, lilies,—*R.V.*, margin]." This plainly indicates that the theme of the Song is with reference to the lilies, which lilies mean The Christ. Christ is the chief instrument of Jehovah in the vindication of his name. Christ compares himself to these beautiful flowers, saying: "I am the rose of Sharon, and the lily of the valleys." He compares his faithful ones of his body while on earth and in the midst of the enemy with the same beautiful flower: "As the lily among thorns, so is my love among the daughters." (Song of Solomon 2:1, 2) Note also that in the Song of Solomon it is written: "His cheeks are as a bed of spices, as sweet flowers, his lips like lilies, dropping sweet smelling myrrh." (5:13) "My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies." (6:2) Christ Jesus appears at the temple of Jehovah and gathers his faithful ones unto himself, and concerning such it is written that he says: "My beloved is mine, and I am his: he feedeth among the lilies." (2:16) "I am my beloved's, and my beloved is mine: he feedeth among the lilies."—6:3.

<sup>7</sup> In the porch of Solomon's temple and upon the pillars thereof appeared finished work like lilies. "And upon the top of the pillars was lily work; so was the work of the pillars finished." (1 Ki. 7:22) Jesus gave promise to the faithful overcomers that they shall be made pillars in the temple of his God. (Rev. 3:12) This seems to be prophetically foreshadowed and described in the lily work upon the pillars of Solomon's temple. The laver of the molten sea of Solomon's temple also pictures the same thing: "And it was an handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths." (1 Ki. 7:26) Having reference to the refreshing and upbuilding of his remnant Jehovah says: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." (Hos. 14:5) These texts prove that the psalm is provided for the spiritual food of God's remnant upon earth.

<sup>8</sup> The Song was and is for the temple service. The chief musician would be the overseer and director of

the music-playing at the temple service. The psalm's being designated as a song "to the chief Musician" and for the temple service shows that it is a prophecy having its application from the time Christ comes to the temple of Jehovah for judgment, which time began in 1918, and that it is the faithful remnant which sing 'the song of Moses and the Lamb', which none aside from the 144,000 can learn or sing.

<sup>9</sup> Another part of the superscription is: "A Psalm [The Song] of David." It is a song of praise to Jehovah which God's dearly beloved One, Christ Jesus, foreshadowed by David, caused David to write for Jehovah's remnant now on earth. These therefore sing: "The Lord is my strength and my shield: my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise him." (Ps. 28:7) It was at the tabernacle temple that such Song was sung, foretelling the song of praise to be sung when the Lord appears at the temple of Jehovah God. "And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel." (2 Chron. 29:27) Such was not sung in a strange place, as is shown by the words of the psalmist on another occasion: "For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" (Ps. 137:3, 4) Now the faithful "sing unto the Lord a new song".—Ps. 96:1; 98:1; 149:1.

<sup>10</sup> The word "psalm" contains the meaning also of music played; and the fact that it is called a "song" as well as a "psalm" shows that it is not merely a poem to be read for individual enjoyment, but that it is to be sung aloud to Jehovah's praise together with others and to be given as a testimony to still others. The Hebrew word for "song" or "psalm" even contains the meaning of minstrelsy or strolling about from place to place making music along the way; and this suggests that Jehovah's witnesses go from house to house delivering the testimony of praise to the name and kingdom of Jehovah, that makes known to others his name and his purposes.

<sup>11</sup> The Song begins: "Let God arise, let his enemies be scattered: let them also that hate him flee before him." (Vs. 1) The word "God" here used means Supreme One. The language used in this text and other supporting texts shows that the psalm applies from 1914 forward. Moses was the one to use first the expression as stated in verse one. The Israelites under the command of Moses were in the wilderness of Mount Sinai. Moses had organized them into companies or armies and put a commander over each division. The tabernacle had been built and the ark of the covenant installed in the Most Holy. When the Israelites were on the trek the ark of the covenant,

which denoted Jehovah's presence, was carried before them, thus picturing Jehovah leading his organization. All the territory before the Israelites was the land of the enemy, even including the land of Canaan, to which they were going. The order to march was given, and concerning which it is written: "And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel." —Num. 10:34-36.

<sup>12</sup> Jehovah was leading his people away from oppression which had been inflicted upon them by Satan's organization, the ruling power of Egypt. For a long time God's people have been oppressed, and are still oppressed. They are poor in self, but they are rich in faith. Jehovah fixed the time when he would show his favor to Zion and when his glory would shine, and of this it is written: "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:13, 16) "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." (Ps. 12:5) To be sure, the words contained in Psalm 68:1 do not indicate an attempt to tell Jehovah what to do, but rather they show faith in Jehovah God's promise to arise in due time and a belief that the due time has come. His people show full confidence in him by saying: "Let God arise." "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." —Isa. 28:21.

<sup>13</sup> The fulfilment of this prophecy would necessarily be at the time when God's people on earth would be in special need of protection and the time when the enemy would be exposed and destroyed. "The earth mourneth and languisheth; Lebanon is ashamed and hewn down; Sharon is like a wilderness; and Bashan and Carmel shake off their fruits. Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself." (Isa. 33:9, 10) It is the time when Jehovah God gives to his beloved One as an inheritance all the nations of the earth: "Arise, O God, judge the earth: for thou shalt inherit all nations." —Ps. 82:8.

<sup>14</sup> On Mount Zion at Jerusalem the tent or temporary temple had been pitched. David had driven the Jebusites from Mount Zion and installed himself there, and it was thereafter called "the city of David". (1 Chron. 11:3-7) David prepared the place on Mount Zion for the ark of the covenant. At the time of composing the Psalm-Song (sixty-eight) David had organized the Israelites and had

brought up the ark of the covenant from the land of Obed-Edom and had installed it on the hill of Zion in the tent or tabernacle provided for it, and thus Jehovah had arisen into his rest on typical Mount Zion. The ark of the covenant had been brought up with joy and singing. (1 Chron. 15:1-27) This seems to have been a fulfilment of the prophecy in miniature. "Arise, O Lord, into thy rest; thou, and the ark of thy strength." (Ps. 132:8) These things seem to strongly indicate that the sixty-eighth Psalm applies from when and after Jehovah, by his representative Christ Jesus, typified by David, had ousted Satan from heaven and straightway appeared at the temple of Jehovah for judgment. This latter act occurred from 1914 to 1918, showing Jehovah taking his position on antitypical Mount Zion, the capital of his great organization.

<sup>15</sup> Now that Jehovah has taken his permanent position in his official headquarters, typified by Mount Zion, the time has come for him to arise for the purpose of rebuking and destroying the enemy organization. Many scriptures, including Psalm 68:30, show that this must be done, and that within a short time from now. This was foreshadowed, in this, that after the ark of the covenant was set up in the tent or tabernacle in Mount Zion at Jerusalem King David "went forth conquering, and to conquer", driving out the enemy and extending the borders of his kingdom to the limits which Jehovah had prescribed for it. (Gen. 15:18; 1 Chron. 18:1-17) This corresponds with the work of Christ Jesus from and after 1914, as stated in Revelation 6:2. (See *Light* 1, page 73.)

#### SCATTER THE ENEMY

<sup>16</sup> The Song proceeds: "Let his enemies be scattered." This corresponds with the words of Jehovah to his King Christ Jesus, to wit: "The Lord [Jehovah] shall send the rod of thy strength out of Zion [saying]: Rule thou in the midst of thine enemies." (Ps. 110:2) This had its fulfilment in 1914. Thus Jehovah makes known whom he will use to do the scattering work. "He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily." (Nah. 2:1) The same Hebrew word (*pootz*) rendered "scattered" in Psalm sixty-eight is rendered "dasheth in pieces" in Nahum 2:1. Also the same word in the Hebrew is translated "scatter" and "scattered" in the following texts: "Thou [Chief One in Zion] shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." (Isa. 41:16) "He stood, and measured the earth: he beheld, and drove asunder the nations: and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." (Hab. 3:6) "The Lord also thundered in the heavens, and the Highest gave his voice; hail

stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them."—Ps. 18:13, 14.

#### HATE THE ENEMY

<sup>17</sup> According to *Rotherham* the latter part of Psalm 68:1 is rendered: "They who hate him flee from his presence." When the march began in the wilderness Moses said: "Let them that hate thee flee before thee." (Num. 10:35) In harmony with this prayer of the Psalm-Song there is also recorded by the Prophet Isaiah these words: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence."—Isa. 64:1-3.

<sup>18</sup> The enemy and his organization hate Jehovah God and his kingdom and those who are in line for the kingdom. "For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones." (Ps. 83:2, 3) They take counsel and conspire against God's anointed. A conspiracy is formed against the Lord God and against his people, and overt acts are now being committed and there are more to follow. (Ps. 2:2, 3) Every one who is not now on the side of Jehovah and his kingdom is either passively or actively engaged in the conspiracy. Many will claim that they are not in a conspiracy and not against the work of the Lord which he is causing to be done by his remnant on the earth, but their claim is false and is made for the purpose of deceiving. No one guilty of a conspiracy ever admitted that he was guilty. Those who are conspiring against the Lord's anointed and the work which the Lord is doing by them do not hesitate to lie. Let none of the anointed be deceived by the 'soft words and fair speech' uttered by those who hypocritically claim to be servants of God but who do lie and who are in fact of the synagogue of Satan. (Rev. 3:9) The kingdom is here, and Jehovah's King is upon his throne and, as the great Judge, is at the temple of Jehovah proceeding with judgment. His eyes flash with fiery indignation against the enemy. (Rev. 19:12) (See *Light* 2, page 166.)

<sup>19</sup> Now with greater force and stronger meaning than ever his words ring out: "He that is not with me is against me." (Matt. 12:30) There is no half-way ground for any who claim to be for the Lord and his kingdom. These may utter soft words and flattering speech lest some of the world might take offense at them, and hence they refrain from boldly declaring the day of God's vengeance and his kingdom. They are therefore not for the Lord and his

kingdom, but against it. Those who truly love God and his truth will be fearless and bold in their proclamation of the truth, because this is the day of God's vengeance and his judgment. (1 John 4:17, 18) Those who receive not the love of the truth employ Satan's methods of deceit to draw others after them, and the Scriptures show that some will be influenced by their false claims, will be deceived, and will fall into the hands of Satan and become a part of the "man of sin". (2 Thess. 2:3-12) Let those who truly love God take warning and avoid all who take the course of compromise with the world and yet who claim to be following in the footsteps of Jesus. Remember that he who is a friend of the world and seeks the approval of those of the world is an enemy of God.—Jas. 4:4.

<sup>20</sup> Those who are not for Jehovah and his kingdom, and who oppose the work that the Lord is now carrying forward in the earth, are the enemies of God, whom he hates; and all of his anointed likewise hate God's enemies. The truly anointed are now at unity and in full harmony, because Christ is at his temple and Zion is builded up and Christ is the Head of the entire company. (Eph. 4:13; Ps. 133) There could be no division amongst the Lord God's anointed people, nor could there be any amongst them who would compromise with the enemy and at the same time receive God's approval. Let those who would continue faithful avoid controversy with those who claim to be servants of God but who in fact are the servants of themselves and the enemy organization.

<sup>21</sup> Those who bestow honor upon men or seek the approval, esteem and exaltation of men are an abomination in the sight of God and are therefore amongst the enemies of the Lord, whom he hates. To those who compromise with the enemy, Jehovah by his prophet says: "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord."—2 Chron. 19:2.

<sup>22</sup> There is a proper time to hate and a time of war, and now is that time. (Eccl. 3:8) Jehovah's time is now come to find out his enemies and those who hate him and who hate his anointed servants. "Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee." (Ps. 21:8) "Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked."—Ps. 97:10.

<sup>23</sup> There are those who have taken the name of God and his Christ and yet oppose the work now of publishing the name of Jehovah and his kingdom. Those who are at full unity in Christ are pictured by the psalmist, therefore, as now saying: "For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred; I count them mine enemies."—Ps. 139:20-22.



<sup>24</sup> The Word of Jehovah God is given to his anointed people for their instruction and guidance in the right way to go, to the end that they may be truly and fully furnished unto all good works. (2 Tim. 3:16, 17) The good works which are of paramount importance now are those of doing service or works as Jehovah's witnesses in obedience to his commandment. Jehovah has chosen and anointed his people, not that they might felicitate each other or conduct a mutual admiration society or meditate upon the position of exaltation that they may hold in the future, but he has selected them that they might now be his witnesses. Before he scatters the enemy, and causes to flee before him those who hate him and his kingdom, he commands that notice and warning of his purpose must be given. Those who love him must bear the fruits of his kingdom before the rulers and before those of the people who have a desire to hear. This work done, then Jehovah by his Chief Executive Officer, and in harmony with the prophet's prayers expressed in the psalm, will destroy the enemy. That the anointed may be fully equipped for the work at hand Jehovah reveals to them the meaning of his many prophetic utterances of and concerning his purposes. It is to this end that he brings to their understanding this psalm and other like prophecies.

#### COMPLETE DESTRUCTION

<sup>25</sup> "As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God." (68:2) This verse of the psalm is further proof that the fulfilment of the prophecy uttered here takes place after the coming of the Lord to the temple of Jehovah for judgment. It is then that Christ the great Judge sits in judgment and is "like a refiner's fire". (Mal. 3:2) At certain times in the past Jehovah has punished the enemy and destroyed many thereof to 'make a name for himself'; but now the day of final reckoning has come and the enemy and his entire organization must go down, and this will make a name for Jehovah. Therefore by his prophet he says: "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple. For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." (Mic. 1:2-4) The smoke, as mentioned in verse two of the Song-Psalm, shows the presence of fire, which will completely consume the enemy and his organization. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." (Ps. 37:20) In further support of this point it is written: "As a snail which melteth, let every one of them pass away;

like the untimely birth of a woman, that they may not see the sun [the light of God's kingdom]."—Ps. 58:8.

<sup>26</sup> Evidently the Lord purposes that the wicked shall see, immediately preceding his destruction, that his end has come. "The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish." (Ps. 112:10) They cannot stand in the presence of the Lord: "The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." (Ps. 97:5) The apostle, familiar with these prophecies, used the same figure of speech, when he wrote: "The heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat."—2 Pet. 3:12.

<sup>27</sup> No room is left for doubt as to the fate of those who love not the Lord and his kingdom but who use his Word in a selfish manner for the purpose of deceiving others. Such are collectively described as "the man of sin", "the son of perdition," and the destructive work of the Lord will include such. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his presence." (2 Thess. 2:8) To his faithful ones whom Jehovah has made his witnesses he now says: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished."—Isa. 51:6.

<sup>28</sup> Jehovah has come to Zion and is appearing in his glory, and his anointed ones know that fact. (Ps. 102:16) Manifestly for the encouragement of the faithful remnant Jehovah now says to them: "But let the righteous be glad: let them rejoice before God; yea, let them exceedingly rejoice." (Ps. 68:3) These are righteous by and through Christ Jesus; and because they have been brought under the robe of righteousness, which Jehovah has furnished him for his approved ones, they have every reason to rejoice now. They know that Jehovah has turned his attention to the things of the earth and is therefore present and his kingdom has come and will vindicate his name. These faithful ones have been invited into and have entered into the joy of the Lord. The opposers see the joy of the remnant and hate them and gnash their teeth against them, and Jehovah says concerning them and his servants: "Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit." (Isa. 65:14) The enemy and his representatives, by fraud, deceit and coercion which they bring to bear upon the temple class, attempt to prevent them from publishing the name and kingdom of Jehovah God. These faithful witnesses, however, love God, and they resist the enemy and with boldness and joy continue

to proclaim the presence of the Most High; and they are assured that Jehovah will preserve them because they love and serve Him.

<sup>29</sup> There are many persons on earth today who claim to be consecrated to do the will of God yet who oppose bitterly the Society and *The Watchtower* in the effort put forth to give publication to the message of God's name and his kingdom. They severely criticize *The Watchtower* because its columns contain much about service. Among other criticisms made is that the Society is merely a book-selling scheme and that its publication work is for private interests. *The Watchtower* refuses to be drawn into a controversy, and nothing would be said about the matter in its columns were it not for the sincere desire to give aid, comfort and encouragement to those who have enlisted to do the service of the Lord. It is the duty and obligation laid upon *The Watchtower* to do this very thing for the benefit of God's anointed, and for this reason it does frequently call attention to the necessity for activity in the Lord's service.

<sup>30</sup> God has never performed an act against the enemy without first giving notice of his purpose so to do. Instead of sending the flood and destroying the old world without giving warning, he caused righteous Noah to spend many years in serving notice upon the peoples of earth of his purpose to destroy that wicked world. By reason of the oppression and abuse heaped upon the Israelites the Egyptian government justly deserved destruction, and God might have inflicted punishment upon the rulers of that nation without giving the warning. Instead, however, he sent Moses and Aaron to Egypt, who in obedience to God's commandments served notice of warning.

<sup>31</sup> God's purpose in giving such notice of impending destruction of Satan's organization could not be appreciated by even the covenant people of God until they came to realize the true reason for the permission of wickedness in the earth over the long period of time that it has reigned, and the fact that the real issue is not the salvation of men but the vindication of Jehovah's word and name. God's purpose is to furnish ample opportunity for all creation to know that he is the only true and almighty One and the source of life and blessings. The time must come when the great issue raised by Satan as to the supreme power of the world must be settled. That time, and the divine act of vindication of God's name, is described by Jesus Christ as the greatest tribulation that ever afflicted the world. If notice must be given concerning the approaching deluge and concerning the affliction that would come upon Egypt, it follows that immediately preceding the great battle of the day of God Almighty notice of God's purpose must be published more extensively than at any previous time. Who would be expected to serve such notice? Surely it must be done by those who love God and who refuse to make any kind of compromise with the enemy

and his organization. There is no room for discussion about what is the will of God at the present time. He places upon his anointed ones the obligation of being his witnesses and bearing the testimony before "Christendom" and to tell "Christendom" what is immediately about to come to pass. No excuse could be made that would warrant God's witnesses in failing to give such witness. (Ezek. 3:6-10) Jehovah has caused the way to be prepared for such work; he has provided the radio and the printing presses to prepare the message; he has caused his lightnings to shine clearer than ever before upon his prophetic Word, and he thus causes the message to be made so plain that it can be understood; and then he says to his people: 'Go and tell this message unto Satan's organization until it is wasted and made utterly desolate.' (Isa. 6:12) Jehovah's commandments must be obeyed, and those who love him will obey.

<sup>32</sup> *The Watchtower* makes no apology for stressing the importance of activity in the service. It would completely fail in the performance of its duty if it did not repeatedly point out the necessity for the publicity of the message in every possible manner in which the Lord has provided for it to be published. By God's grace *The Watchtower* will continue to magnify the importance of the publication of his name and his kingdom and to inform the people that Satan's organization, which now oppresses mankind, God will shortly destroy. In giving to his people the prophecy of the sixty-eighth Psalm it is manifestly the purpose of Jehovah to magnify the importance of serving notice upon the enemy organization and of making known his name in the earth before he destroys the enemy. The fact that he has now disclosed the meaning of this and other like prophecies is another strong reason that now is the time to give such notice and the anointed must be diligent in doing so in obedience to his commandments. That his anointed may be encouraged to continue to press the battle to the gate *The Watchtower* publishes what is understood to be the correct and detailed explanation of this prophecy written for this day in particular.

(To be continued)

#### QUESTIONS FOR BEREAN STUDY

- ¶ 1. Jehovah has already taken what steps for the publication and vindication of his name? What favorable provision has he made for his anointed to have a part therein?
- ¶ 2. Why does the sixty-eighth Psalm invite a detailed examination as a fitting and helpful study at this time?
- ¶ 3-5. Of what particular interest to God's remnant on earth is the fact that it was to Moses that God first made known the significance of his name Jehovah? What privilege to the faithful attends "that day"? Show whether that privilege has been appreciated by those to whom it has been made available.
- ¶ 6, 7. As to the application of this Psalm, what light is found in Habakkuk 3:19? With other scriptures and illustrations to corroborate, point out the significance of the superscription "To the chief Musician upon Shoshannim".



- ¶ 8-10. For what purpose was this Song provided? Why is it designated also as "A Psalm of David"? How does it serve the purpose for which it was recorded? How does its being called a "psalm" also suggest its application?
- ¶ 11. When does this psalm apply? Describe the occasion on which the opening expression in this Song was first used.
- ¶ 12, 13. Explain and apply the expression, (a) "Let God arise," (b) "The set time is come." (Ps. 102: 13) Show, with other scriptures, how well verse one fits the situation to which it applies.
- ¶ 14, 15. Apply Psalm 132: 8 in connection with Psalm 68: 1.
- ¶ 16. When and how will Jehovah scatter his enemies?
- ¶ 17, 18. Show how other scriptures together with present facts serve to identify "them that hate him".
- ¶ 19. Apply Matthew 12: 30 as also serving to distinguish those who are opposed from those who truly love God and his truth.
- ¶ 20. Account for the present unity and harmony among the truly anointed.
- ¶ 21-23. Quote scriptures to show the proper attitude of Jehovah's anointed servant toward the enemies of God.
- ¶ 24. With corroborating scriptures make clear Jehovah's purpose in choosing and anointing his people.
- ¶ 25, 26. How does verse two prove the purpose of this psalm and the time of its fulfilment? Quote other scriptures describing the day of final reckoning.
- ¶ 27. What is the real test by which Jehovah's enemies are identified? How do 2 Thessalonians 2: 8 and Isaiah 51: 6 contrast the lot of God's faithful ones with that of his enemies?
- ¶ 28. Who are the "righteous" referred to in verse three? Account for their gladness and rejoicing.
- ¶ 29. Prove that *The Watchtower* is clearly right in frequently calling attention to the necessity for activity in the Lord's service.
- ¶ 30, 31. Point out how in times past Jehovah gave due notice and warning prior to his visitations. That fact contains what lesson for his anointed ones at the present time? How has he provided for their serving him as his witnesses now?
- ¶ 32. How only can *The Watchtower* fully serve the purpose for which Jehovah has provided it? What, then, is the purpose of the sixty-eighth Psalm?

## CREATION OF MAN

THE account of creation, as described in the Bible, is inspired. Otherwise it could not have been written with such scientific accuracy, telling of things which occurred on and about the earth before man's arrival on the earth. The record says: "In the beginning God created the heaven and the earth." Just how long God used in bringing into existence the great mass of matter composing our earth this simple statement does not say. The next statement of the Scripture merely says: "And the earth was," and it was "without form, and void". From this point forward begin the six creative days, days not twenty-four hours long, but each seven thousand years long, according to the best calculations based on the Bible. The first day was marked by God's command, as stated in Genesis, chapter one, verse two: "Let there be light." The sixth creative day witnessed the first appearance of strictly land animals on the face of our earth. The Bible describes these as "cattle, and creeping thing, and beast of the earth after his kind".

Down to this point, it seems evident, more than forty thousand years had passed since God began the creative work as described in Genesis, chapter one, verse two. In that period of time the great ball of fire called 'the earth' had shot forth vast quantities of mineral substances in the form of vapors, and these had formed rings around the earth which in due time developed into canopies which enveloped and surrounded the earth. At regular intervals, and exactly as God had timed them, these respective rings (with probably but one exception) had fallen, depositing in the earth gold, silver and all the precious metals, great beds of iron, coal, oil, asphalt and other valuable substances; the dry land had appeared; the vegetation had come, and one kind after another had perished only to make way for another kind. Then

came the fishes and the fowls and the animals of their kind. Seemingly one disaster came after another, and this continued until the earth was cool and in form to produce and sustain plant and animal life.

During all that creative period God had been acting by and through his beloved One, his first heavenly Son, the Logos, who was always faithful and true to the Eternal One. Great hosts of angels had performed their respective parts in the work as messengers of the mighty Master Workman. Of one of these great spirit creatures it is recorded: "Thou hast walked up and down in the midst of the stones of fire." (Ezek. 28: 14) Again, in Psalm one hundred four, verse four, it is written: "Who maketh his angels spirits: his ministers a flaming fire."

These spirit creatures had watched the great fires relating to the earth and the progressive results thereof. Evidently these incandescant planets or balls of fire in the heavens held no terrors for them. Each had gone about his respective duty in carrying out the orders of the great Jehovah God in the preparation of the earth. Every one of the heavenly host had watched with keen interest and delight the progressive steps of this development or period of earth's creation and preparation, because they must have known that it was being prepared for some creature yet unmade.

Why then was the earth created? Why after great cost and effort was it brought into existence? Why had the great Jehovah God occupied all these centuries and expended so much energy to bring the earth to the condition in which it was now found at the close of the sixth creative day? Why had he laid the foundation of the earth and why had he developed it? If for the benefit of some creature, it must be admitted that his love for that creature is very great. Every one who considers is keenly and vitally inter-

ested in the correct answer to the question, Why did God create the earth? Let the sacred Word of God give the answer.

Jehovah God is his own Counselor. He formulates his own purposes and carries them out. His counsel, as revealed to man, is set forth in his written Word. Just as Proverbs, chapter twenty, verse eighteen, states: "Every purpose is established by counsel." God has a definite purpose in everything he does. He employed more than forty thousand years in making the earth. Before he began he knew what he was going to do, and what would be the end thereof. Acts, chapter fifteen, verse eighteen, declares: "Known unto God are all his works, from the beginning of the world." Therefore he had from the beginning a definite purpose in creating the earth as he did create it. His purpose, therefore, was established by his word, which is his counsel. We can be certain that he carried out that purpose exactly as he determined from the beginning.

In Isaiah's prophecy (46: 9-11; 55: 11) these words are written: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: . . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." "So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

It is God's purpose that the earth shall never be destroyed. "The earth abideth for ever," is the literal statement of Ecclesiastes, chapter one, verse four. Since the earth is to stand for ever, it follows that it is the purpose of God that it shall be used for ever. Upon that point God expressly stated: "God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

Not only did he form the earth in the shape of a globe and hang it in space, but with the expenditure of much energy he made it fit to be inhabited by his creatures. He created it to be inhabited, and his purposes shall not be in vain. To inhabit a place means to dwell there and to remain there. Since the earth must abide forever, and must be inhabited according to the will of the Creator, it follows that there must be some intelligent creature put on it to properly use it. That creature is man, whom the Lord God created. It is not only an insult to Jehovah but a presumptuous sin to say that man developed himself. Psalm one hundred, verse three, reads: "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves." The theory of evolution of man is an insult to Jehovah; therefore it is here dismissed without discussion. Either we believe God or we do not

believe him. If we believe him we will be guided by his Word.

Many centuries before the creation of man God laid the foundation of the earth. Whether any of his creatures on the spirit plane of existence knew at that time that there was to be a man is not revealed by God's Word. It seems certain, however, that they were informed that some intelligent creature would be the chief one on earth. There was a season of great rejoicing in the presence of Jehovah God at the time of the laying of the foundations of the earth. His two sons, the Logos and Lucifer, joined in the song of praise; and the knowledge of its significance, together with the wondrous melody of the song, caused all the sons of God to shout for joy to the glory of God. Job, chapter thirty-eight, verses six and seven, so states. Probably the great Creator informed his heavenly sons that the planet he was now developing would at some future day be presided over by an intelligent creature, and the knowledge of that fact caused the heavens to resound with joyful song.

The time came for the creation of the intelligent creature man. It seems certain that Jehovah held conversation with his beloved One, the Logos, concerning his purpose of creating man. The record reads: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. 1: 26, 27.

The likeness to God mentioned in this Scriptural proof could not have meant the bodily form, because God is the Spirit Eternal whom no man hath ever seen or shall see. There is no mention in the record that man should have a body like a spirit creature. On the contrary, those who will be changed from human to spirit creatures in due course of time will be given suitable bodies for the spiritual realm. There is a spirit body and there is a human body. Such is the statement of First Corinthians, chapter fifteen, verse forty-four. It is also certain that the human body is not in the form of a spirit body. Writing to Christians who were then in human form, the Apostle John, in his first epistle, chapter three, verse two, says: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." In what way, then, was man made in the image and likeness of the great Jehovah?

The attributes of God, which are inherent in him, are, to wit, wisdom, justice, love and power, all operating in equal and exact balance. This is proven by his revealed purposes. The beasts of the field have never possessed these attributes or inherent qualities. Even the imperfect man whom we now see has some

wisdom, some justice, some love, and some power. The fact that these qualities are incomplete shows that the perfect one would have them in perfection and operating equally.

It must therefore be that man was made in the image and likeness of God in this respect, to wit, that he was endowed with wisdom, justice, love and power. In addition thereto it may be properly said that God has dominion over all creation. When he gave man dominion over the earth, to that extent also man was in the likeness of God. It cannot be inferred from this scripture that the heavenly creatures did not possess the likeness of Jehovah. It must be understood from the text quoted above that man was the only earthly creation made in the image and likeness of God.

Jehovah furnished the specifications for the building of the first man. Marvelous wisdom is displayed in those specifications. Provision was made for the exact number of bones, to wit, two hundred and six, to form the human skeleton. A perfect system of

circulation of the blood was provided. Provision was made for the lungs to keep the blood pure, and to keep up the circulation; and the most marvelous electrical system, which we call nerves, was provided for. It is not the purpose here to set out the human system in detail, but merely to call attention to the fact that all the minutiae were carefully worked out, even to the numbering of the hairs of the head. Jesus' words (Matt. 10:30) so indicate.

Then the Logos proceeded to build man exactly according to the specifications. It is written, in First Corinthians, chapter fifteen, verse forty-seven, that the man is of the earth, earthy. This is true because he was made out of the elements that form the earth. For this reason the earth contains every element that goes to make up a perfect human organism. The process employed in the creation of man is stated thus in Genesis, chapter two, verse seven: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

## THE FRUIT OF SELFISHNESS

THE Scriptural record of the organization of the Israelites as a nation tells of their miraculous deliverance by Jehovah from the oppressive hand of Pharaoh, king of Egypt; and then how God led them by Moses into the wilderness, to Mount Sinai. There, gathered as a great host at the foot of the mountain, they heard the voice of God, giving them instruction and commandments for the future concerning his purposes.

In the twentieth chapter of Exodus, we find that Jehovah said to Moses, "Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon."

For a record of the various statutes and ordinances which God gave to Israel read, if you will, the twenty-first and twenty-second chapters of Exodus.

But many ask, Why should God make a covenant with the people of Israel?

The answer is, God had now organized the Israelites into a nation for HIS purposes. He had promised that through the line of Judah should come the

great Messiah, to whom the people should be gathered, and who would administer to them the blessings according to the promise which God had made to Abraham.

Of course God knew the weaknesses of men, and knew that the Israelites would now be the special target of the enemy; but he knew that the law would be unto the Jews a teacher or schoolmaster to keep them separate and distinct from other peoples of the earth and prepare them to receive the great Messiah in due time. The law also served to teach them the real significance of the sacrifices which they were caused to perform, and which in due time they would fully understand. The sacrifices of animals were merely types and shadows, showing that better things would follow.

It is observed that, of all things stated in the law, that which is made the most prominent is that the people should worship Jehovah God and should have no other gods besides him. Why is that feature of the law made so prominent?

If Jehovah God is all powerful and is the personification of love, why should it be necessary for him to make such a provision in his law? Did Jehovah God make this law for a selfish purpose, that he might have the worship of the people? No; God did not make this law for a selfish purpose. He made it for the special benefit of the Jews and also for the ultimate benefit of all men. The proper answers to these questions are very essential to an understanding of God's specific dealings with Israel and of the general blessings he purposes for all mankind.

Let us now see what the Scriptures reveal concerning the organization of the great enemy of God and of his chosen people.

It is recorded in the book of Job (38:4-7) that when God laid the foundations of the earth as a habitation for man, "the morning stars sang together" for joy. The Holy Scriptures show that the term "morning stars" refers to two mighty creatures of heaven, namely, Michael (the Logos) and Lucifer.

These two mighty creatures were brothers; both sons of God. Lucifer proved to be the disloyal son of God, while the Logos is the "Faithful and True". Since this prophecy refers to the laying of the foundations of the earth as a place for man's habitation, it is necessary to examine here the account of the creation of man.

The Genesis account, written by Moses under inspiration of God, discloses that when God had created the earth he made a portion thereof exceedingly beautiful and called it Eden. He planted a garden in the eastern part of Eden, and then made man and woman and placed them in this garden of the Lord. (Gen. 2:8-15) God clothed man with power and authority to produce his own species and to fill the earth in due time.

Lucifer was appointed to the high position of overlord of man. He was assigned to the duty of overseeing man and of carrying out God's purposes concerning humanity. Lucifer therefore occupied a confidential or fiduciary relationship toward God, and a position of confidence and trust on behalf of man.

The Prophet Ezekiel records concerning Lucifer that he was "in Eden the garden of God". The same prophet further says concerning Lucifer: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezek. 28:14, 15) The title "covering cherub", used in the prophecy of Ezekiel just quoted, shows that Lucifer occupied a position of trust and authority.

The greatest crime that can be committed is to willfully betray a trust, resulting in injury to another. Such is an act of treason. It makes the perpetrator of the wrong a wicked and nefarious creature. Lucifer was guilty of this very thing. He knew that man was so created that he must worship a higher person. He knew that man would enjoy the beauties of Eden and worship Jehovah God, his Creator and Benefactor. He knew also that man was clothed with authority to bring forth children and fill the earth with a race of people. Lucifer became ambitious that he might have from man the worship to which God alone was justly entitled. He reasoned that if he could turn man away from God, in due time Adam and Eve and all their offspring would

worship Lucifer, and that then he would be like the Most High. God's prophet says concerning Lucifer:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds: I will be like the Most High."—Isa. 14:12-14.

To accomplish his selfish and wicked purpose Lucifer resorted to fraud, deceit and lying, which resulted in murder. Therefore he was a liar and a murderer from the beginning of man's history. He employed the serpent in Eden through which to speak to Eve, in order to deceive her. God had told Adam and Eve that growing upon the trees of Eden there were certain fruits which they must not eat. Lucifer, in his wily and subtle way of deceiving man, approached Eve first and said: "Yea, hath God said, Ye shall not eat of every tree of the garden?" And the woman replied: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."—Gen. 3:1-3.

Now Lucifer knew that in order to succeed in his wicked purpose he must make God appear to be a liar, and that he, Lucifer, must appear as a benefactor. Hence he replied to Eve:

"Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."—Gen. 3:4-6.

Thus yielding to the seductive influence of Lucifer, operating through the serpent, Eve ate of the fruit in violation of the law of God; and Adam joined her in the transgression.

Jehovah God must be consistent. He cannot deny himself. Having announced the penalty for the violation of his law, he must see to it that the law, when violated, must be enforced. By the terms of that judgment (Gen. 3:14-24) it is provided that henceforth there should be enmity between the seed of the woman and the seed of the serpent; that in God's due time the seed of the woman should bruise the serpent's head; that the woman should bring forth her children in sorrow; that man should thereafter earn his bread in the sweat of his face until he should return to the dust, whence God had taken him.

To enforce this judgment God drove Adam and Eve out of Eden and prevented them from returning, lest they should eat of the tree of life and live for-

ever. Outside of Eden, feeding upon the unfinished fruits of the earth, which were poisonous, gradually they went into death.

The name Lucifer means "light-bearer"; and now, since he had become wicked, God changed his name, so that thereafter he was, and has been, known by four different names: Serpent, Dragon, Satan, and the Devil.

Each one of these names has a special significance. *Serpent* means deceiver: and he has sought to deceive every one who has tried to do right. *Dragon* means devourer: and he has attempted to devour every one who has tried to walk in the way of righteousness. *Satan* means opposer or adversary: and he has opposed everything of righteousness. *Devil* means slanderer: and he has made it his chief business to slander God and every one who has tried to be in harmony with God. The sentence of God against him is that in due time he shall be destroyed. The prophets Ezekiel and Isaiah both make this clear:

In Ezekiel 28, verses 17 and 18 we read: "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth, in the sight of all them that behold thee."

And in the prophecy of Isaiah, chapter 14, verse 15, it is written concerning Lucifer: "Yet thou shalt be brought down to hell, to the sides of the pit."

Of course God could have destroyed Satan the Devil at once, but his wisdom provided a more effectual course. Knowing that the wicked course which Satan would take would test the faith of every righteous one, God permitted Satan to be used to try the faith of men.

Thus a way was open where man could exercise his own free will. He could choose to follow evil or choose to follow righteousness. The enemy, Satan, marks the course of evil. God points out the way of righteousness and good. Every man must have an opportunity to exercise his own free will power; and, if he follows evil, the consequences will be disastrous; but, if good, he will receive God's blessings.

From the time of Eden until now Satan has opposed every effort on the part of men or peoples to do that which is right. Those who have attempted to obey God have been the special targets of the Devil. When Abel would serve God, the Devil induced Cain to murder his brother. From then till now Satan the enemy has planted murder in the hearts of men, and has caused them to kill one another and to attempt the destruction of every one who believes and serves God.

The enemy, Satan the Devil, seduced a number of the angels of heaven and turned them away from God, until there came to be a great host of devils of whom he is the chief. He proceeded to set up his organization, composed of a wicked heaven and a wicked earth.

"Heaven" means the invisible ruling realm and power, while "earth" has reference to the organization of the governments of men on earth.

## FROM A FIELD

### JEHOVAH CONTINUES TO INSTRUCT

DEAR BROTHER RUTHERFORD:

As a company of Jehovah's witnesses meeting in convention in Georgetown, and assembled from the scattered regions of British Guiana, also from Surinam in Dutch Guiana, we desire to thank the great Jehovah through our Lord Jesus Christ for his loving-kindness, mercy and favor in calling, preserving and sustaining us as his sons in the way of life and light.

Through the Society, the visible part of His organization on earth, the message of the kingdom was first sent into these countries, both material assistance and loving effort being freely expended.

Through the agency of the same Society, the great Jehovah has continued to instruct, encourage and direct us unto the present momentous time, when Jehovah's name shall be fully vindicated.

The stirring message of *Vindication* has opened before us, and with praise and thanksgiving we gladly unite with the other companies of Jehovah's witnesses in sharing in the double work of going through the midst of Christendom 'setting the mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof', also of going forward under the shadow of the throne and the protection of God's mighty cherubim,

scattering the coals of fire (God's burning truth) over the city.—Ezek. 9 and 10.

We rejoice in the new name which the mouth of the Lord hath named, even the name of "Jehovah's witnesses", and desire to be faithful thereto.

We take this opportunity of conveying to you our assurances of appreciation of the loving, zealous, uncompromising example which Jehovah has privileged you to hold before the remnant in declaring his purposes and the vindication of his great and holy name.

By Jehovah's grace we will help to carry the witness unto the remotest ends of these lands. We appreciate the effort put forth by the Georgetown company of Jehovah's witnesses, also the cooperation and assistance of the Society's branch here, which, through Jehovah's providences, has rendered the convention possible.

Living in these far-off lands we realize our great need and dependence upon the Society for literature, encouragement and assistance, and we give all the praise to Jehovah through our Lord Jesus Christ for these blessings which he supplies us through his organization, and esteem it a great privilege to have part in this work, declaring Jehovah's name, his King, and his kingdom.

We are

Your brethren in Christ,  
GEORGETOWN CONVENTION OF JEHOVAH'S WITNESSES.

**"SEE . . . ZEAL FOR JEHOVAH"**

DEAR BROTHER RUTHERFORD:

My heart leaps for joy at the zeal now manifested by the "remnant". Zeal everywhere! No phase of the work seems to be neglected. It burns in the "chariots". It glows in the "house". It seeks the "bridal" paths to the ends of the earth, and makes all weapons effective. It is the zeal of Jehovah (Ezek. 5:13) and will melt the "mountains". For Jehovah is doing that which he spake by the mouth of Elijah the prophet concerning Ahab. (2 Ki. 10:10) Even now this zeal is attracting millions of people of "good will" to the side of the Lord, anxious to see its victorious consummation in Armageddon. (2 Ki. 10:15-28) We are grateful to learn further, by your help, that the "remnant" will still have further privileges of service after Armageddon in teaching the millions then living that they are the ones whom Jehovah had in mind when he promised Abraham that ALL the families of the earth should be blessed through him.

We are glad that you do not shun to declare the whole judgment of God against the Devil's organization. May your zeal and love and loyalty increase till he goes down into perpetual silence.

With much love I am

Your brother in the witness work,

A. L. NORFLEET, *New York.*

**OF INTEREST TO PIONEERS**

The following letter from a brother who had experience in Armenia when it was necessary to live economically will be of interest to pioneers.

DEAR BROTHER RUTHERFORD:

I am writing you in respect to the preparation of wheat. In view of the fact that the Devil is making war against the remnant, and the pioneers are feeling the stringent conditions all over the world, it seems that the time has come for us to intrench ourselves against the enemy from every angle. One means at our disposal is cutting living expenses, at the same time not injuring ourselves physically. All dietitians consider wheat the most balanced food on earth. It has been used by the Egyptians, in fact is the basic food of all the peoples of the "Near East", to this very day. About three thousand years ago wheat was used in the following method of preparation. This preparation is called in the Old Testament "Boolgoor", in the Turkish translation of the Bible.

Wash the wheat, and cook in a double boiler until thoroughly done but not to the extent of bursting the grain. Then it should be dried *thoroughly*, under the sun if summer. This can then be sacked and put away. It will keep for a year; no mold or weevil will attack it.

Next step: Take the cooked and dried wheat and crack it in coffee or grist mill until each grain is in about four pieces. Sift out the flour part. Take a five-cent soup bone, soup meat or brisket of beef; chicken also can be used. Boil thoroughly and salt to taste. Take some of the cracked wheat and put into a double boiler and pour over this the hot broth until the wheat is covered about one-half inch. Boil until thoroughly done, about fifteen or twenty minutes. Then take some vermicelli and brown it until a golden color in some olive oil, mazola or butter and put this into the cooked wheat; stir thoroughly, and serve. Use no bread with this. The wheat having been cooked twice, the starchy quality is eliminated much the same as in dexterized bread.

Boiled wheat for breakfast is one of the best foods obtainable. Cook thoroughly, salt, and serve with milk, cream, raisins or walnuts.

Pioneers should be able to work six hours on this nutritious food eaten with a salad of fresh vegetables in season. If you wish any more recipes for preparing wheat I shall be delighted to send them to you.

With fervent love and best wishes, I am

Your brother and "fellow witness" in Zion,

S. H. TOUTJIAN.

**"GREAT JOY"**

DEAR BROTHER RUTHERFORD:

Just a line to say, "My cup runneth over." Have read *Vindication* carefully, and am now going over *Light*, having gone over it several times, and am sure those who have prayerfully studied the *Light* books will appreciate the book *Vindication* more deeply.

In going forth with the *Kingdom* booklet, have had great joy, and so far find most of the people receive it with thanks.

So glad for your letter to the anointed on earth, "Always be courteous," etc.

Now, dear brother, what shall I say? "Great and marvelous are thy ways, Lord God Almighty," and you know the rest.

With the love in temple fellowship to you,

Your brother in Zion,

W. M. HERSEE, *Canada.*

**"VERY HUNGRY FOR THE TRUTH"**

DEAR BRETHREN:

As I was in Hammond when Brother Strong was there, he asked me to relate to you how two sets of books were placed through the radio.

I came to a lady in Knox, Indiana, rural territory; and before I could finish my testimony she grabbed the books from my case and said she had been waiting over three weeks for me to call; that she had heard the judge talk every Sunday and had the \$2.90 laid away for the books.

Another experience which was very encouraging was at the Y.M.C.A. at Gibson, Indiana. A man told me there was only one man today that told the truth, and that was Judge Rutherford. When I told him that I represented the judge he said that if I did I could produce a complete set of his books. This I did immediately; and he wanted to give me \$5.00 for them. But I said No, they were only \$2.90 and we could not take any more for them. He also said he had heard Judge Rutherford every Sunday over the radio; and he acted as if he was very hungry for the truth.

When we run across people like that, it surely makes us feel that we should like to double our time, were it possible.

We remember every brother the world over every day in our prayers; and we know that we have all of theirs.

Yours in the service of the Lord,

CHESTER HAYS, *Pioneer.*

**LOYALLY WITH YOU**

DEAR BROTHER RUTHERFORD:

Loving greetings to you in the name of Jehovah God and his dear Son, earth's new Ruler, now on his throne.

Rejoicing in our new name and the great privilege now of going to the rulers of the world with this wonderful message of the kingdom, we desire to assure you of our appreciation and love as Jehovah's witnesses. We pray for you daily that you may be kept in the secret place of the Most High and be faithful unto death. As a company of Jehovah's witnesses we stand shoulder to shoulder with you and enjoy each ray of light as it becomes due, especially *Vindication* and the new light on Ezekiel. It is our aim to be loyal to the Lord's arrangements as outlined from time to time by *The Watchtower*, and help push the battle to the gate.

Your brethren in service for the King of kings and the vindication of the name of Jehovah,

DES MOINES (IOWA) COMPANY OF JEHOVAH'S WITNESSES.

**WHOLE-HEARTEDLY PARTICIPATE**

BELOVED IN ZION:

Whereas, Jehovah God has graciously seen fit to bestow further blessings upon the "remnant class", whereby he has permitted such as are "Jehovah's witnesses", the privilege of proclaiming to the world, both rulers and ruled, that "The Kingdom is the Hope of the World"; and

Whereas, the Watch Tower Bible & Tract Society, acting as the channel of communication whereby the will of Jehovah God is officially made known to Jehovah's witnesses, arranged and consummated the recent wonderful convention of saints at Columbus, Ohio; and



Whereas, our dear Brother Rutherford, in his capacity as president of said Watch Tower Bible & Tract Society, and spokesman thereof and therefor, at said Columbus convention, and since by personal letter published in the *Bulletin*, has outlined the course to be pursued by Jehovah's witnesses; therefore

*Be It Resolved*, that San Francisco (California) company of Jehovah's witnesses, in business session this day assembled, has unanimously authorized its service director to advise Brother Rutherford and the Watch Tower Bible & Tract Society of its appreciation of the privilege accorded, of its hearty concurrence in and support of the street-corner witness, and of its intention to wholeheartedly participate in the personal and individual witness to be made to the rulers, governmental, financial, ecclesiastical, as outlined in *Bulletins* of recent issue; and

*Be It Further Resolved*, that a copy of this Resolution be forwarded to the Watch Tower Bible & Tract Society, a copy to Brother Rutherford, and a copy be inscribed upon the records of the San Francisco company; said copies to be signed by the service director, as representing the Society, and by the company chairman and the secretary, as representing San Francisco company of Jehovah's witnesses.

N. A. YUILLE, *Service Director*  
J. MORRIS, *Chairman*  
A. R. CRAWFORD, *Secretary*

#### 'ACHING TO ENTER THE FIGHT'

DEAR BROTHER RUTHERFORD:

Greetings in the name of Jehovah. We have just received the *Bulletin* of August 1, and are most thrilled at the message it contains. The *Kingdom* booklet has not reached us as yet. We look for it daily and just ache to get busy in the thick of the fight.

"Forward! Jehovah, mighty in battle,  
Exhorts us faithful to be  
Till this world's systems lie shorn of their glory  
And he hath gained victory.  
Then go we forth! Onward! press on!  
Advancing truth be our light.  
Thus saith Jehovah, I'll strengthen and help thee;  
Fear not, my people, to smite."

What a joy, a privilege, it is to be called at this particular time to be Jehovah's witnesses! Our hearts are just bubbling over with love and praise to our King.

The *Watchtowers* are a source of great encouragement. We look forward to the next issues with much impatience, also to the new book, *Vindication*.

May the Lord continue to bless you.

Yours in like precious faith,

ANN A. CHAPMAN, KATIE M. LAWRENCE, *Pioneers, Ceylon.*

#### IN FULL HARMONY

DEAR BROTHER RUTHERFORD:

The Little Rock (Ark.) company of Jehovah's witnesses wish to express their gratitude to the heavenly Father for his many blessings. More than half of this company had the privilege of attending the Columbus convention, and many of us have better appreciated our opportunities of serving Jehovah since then. All of the company here have desired to make some expression of their feelings, and we do now go on record, as follows:

(1) That we believe the Columbus convention of July 1931 was a further demonstration of the "great and marvellous works" of God, and that Jehovah's remnant in the earth are now fortified and prepared for the service of Jehovah as never before.

(2) We believe that it would not be out of order to say that God's will for his remnant is now fully revealed since the Columbus convention, as it is "written in the book" for Jehovah's servant. (Ps. 40:7,8) We believe that the "watchman" of Jehovah has now seen the vision so clearly that he may now run unhesitatingly to do the work which God will have done speedily. (Hab. 2:1,2)

(3) We believe that the resolution with regard to the "new name", adopted July 26, 1931, is in some respects in

the nature of a covenant or agreement, in which an opportunity is given to accept or reject Jehovah's provisions for his people, that it might now be clearly discerned who are serving God and who serve him not. (Mal. 3:18)

(4) Now therefore, we, as a company of Jehovah's witnesses, do declare ourselves to be in full harmony with the resolutions adopted by God's remnant, represented at the Columbus convention, and we joyfully accept the new name which God has given to his faithful people, and all that the new name implies, and with all of Jehovah's witnesses in the earth we declare: "All that the Lord hath spoken we will do."

#### "WOULD NOT BE WITHOUT THEM"

DEAR JUDGE RUTHERFORD:

I enjoy your lectures, and I can scarcely wait for Sundays to come around. But they come, and I am there an hour ahead of time, waiting to hear your voice and your message, your message that feeds my hungry soul. It is so good to have a prophet like you. If everybody were to take just a few minutes every Sunday and listen to what you have to say, how much cleaner the world would be!

Dear Judge Rutherford, I hope your cold is better soon. Your voice seemed so tired. I could hear you sigh and cough a few times Sunday. We cannot afford to have you sick; so you want to take a little rest.

About your books, I would not be without them. I have a few of them. I read them all the time I have. I have *Light*, Books 1 and 2, *Government*, *Life*, *Creation*, *Harp of God*, *Prophecy*, *Deliverance*. I have *The Kingdom*, and *Heaven and Purgatory*. I get *The Watchtower* and *The Golden Age*; and I have promised Mr. Goodwin, one of your pioneers, that I will get *Vindication*. I am waiting for him to bring it to me, as he promised; and if he doesn't I will send straight to the Watchtower for it.

Your books have helped me to a better life, have showed me the way to God and to his Son, our Lord Jesus Christ, who suffered on Calvary for our sins. May the Lord bless you and keep you, dear Jehovah's witness and prophet.

I am, humbly,  
MRS. ANNA KOULOVARDIS, *Rhode Island.*

#### ON THE NEW 'DRESS'

DEAR BROTHER RUTHERFORD:

I want to express my appreciation of the new garb of the official organ of *Jehovah's witnesses*.

If a drawing is to be judged by what it depicts, the new cover design must certainly be classed as a work of art. It seems to me impossible to conceive a more descriptive pictorial presentation of the incoming kingdom of righteousness, Jehovah's organization, and the relationship which the remnant bears to the whole as His "witnesses". Please accept my congratulations!

The revised outlines of the *Watchtower's* "Mission" and what "The Scriptures Clearly Teach" are also commendable.

Your brother in kingdom joys,

M. E. CONFERR.

## BEREAN BIBLE STUDY

by aid of

### THE WATCHTOWER

"The Rock"

Issue of February 1, 1932

Week beginning April 3 . . . . . ¶ 1-15  
Week beginning April 10 . . . . . ¶ 16-30

"The Memorial"

Issue of February 15, 1932

Week beginning April 17 . . . . . ¶ 1-14  
Week beginning April 24 . . . . . ¶ 15-27

