



# The WATCHTOWER

And Herald of  
Christ's Presence

**"Watchman, What of the Night?"**  
Isaiah 21-22.

VOL. LIII      SEMI-MONTHLY      NO. 21

NOVEMBER 1, 1932

## CONTENTS

JEHOVAH'S HOUSE DESIRED (Part 4) ..	323
Naomi's Reproach ..	324
Time ..	325
Boaz ..	326
Willing to Serve ..	326
Chief Reaper ..	327
His Loving-kindness ..	330
JEHOVAH PROVIDES REDEMPTION ..	331
GOD'S LAW COVENANT: ITS PURPOSE ..	333
FROM THE FIELD ..	335
Many Hear the Truth ..	335
Unity and Faithfulness ..	335
RADIO SERVICE ..	336
YEAR BOOK ..	322
CALENDAR FOR 1933 ..	322
BEREAN BIBLE STUDY ..	322

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.

## YEAR BOOK

The Watchtower is pleased to announce that the Year Book for 1933 is in course of manufacture. It contains the President's annual report of the work accomplished by the Lord's people throughout the earth, and this will be most encouraging to all of Jehovah's witnesses. The Lord, true to his Word, has prospered his people and blessed them exceedingly during the past year. The "servant", we feel sure, will be overjoyed in reading this splendid report. The Year Book will also contain daily texts and comments, each one of which will be a real help to the anointed in carrying on the witness work. Also the year's text and a short discussion of it will be one of the interesting features of the 1933 Year Book.

We shall appreciate it if members of the companies will place their orders with the stockkeeper, so that one shipment can be made. This will save considerable shipping expense and will also help to make prompt shipments. We expect to fill orders about December 15. A limited edition will be printed and the usual 50 cents is asked for each copy.

## CALENDAR FOR 1933

The Calendar for next year, printed by the Society, will be ready for the friends about December 1, 1932. It contains

## 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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the year's text and a very beautiful picture in harmony therewith. The date pad is especially designed for Jehovah's witnesses. The Calendar will be to the anointed an encouragement and help throughout the year. The amount asked for one copy is 25 cents, or 5 or more copies sent to one address can be had at 20 cents each.

## BEREAN BIBLE STUDY

by aid of

## THE WATCHTOWER

"Jehovah's House Desired" (Part 2)  
Issue of October 1, 1932

Week beginning December 4 . . . . . ¶ 1-16  
Week beginning December 11 . . . . . ¶ 17-33

"Jehovah's House Desired" (Part 3)  
Issue of October 15, 1932

Week beginning December 18 . . . . . ¶ 1-19  
Week beginning December 25 . . . . . ¶ 20-40

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LIII

NOVEMBER 1, 1932

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### JEHOVAH'S HOUSE DESIRED

*"And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."*  
—Ruth 1: 16.

#### PART 4

**J**EHOVAH GOD fixed the time for the seeding and for harvest. (Gen. 8: 22) When he organized his covenant people to take them into the promised land he gave to them his law governing the harvest, and that law foreshadowed greater things to come to pass in future days. As Jehovah fixed the time for the beginning of the barley and wheat harvest, so he fixed the time for the beginning of the harvest of his covenant people. When that time came the words of Jehovah, spoken by his prophet, were appropriate, to wit: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

\* Christ Jesus is the Chief Officer of Jehovah and the Chief Reaper of his harvest, because into his hand is committed all power in heaven and in earth. (Matt. 28: 18) He carries forward Jehovah's purposes exactly in accord with the will of the Most High. Knowing this, we must be sure that a prophetic picture, which Jehovah caused to be made, would have a fulfillment exactly on time and in accord with his will. That rule clearly holds good in the drama recorded in the book of Ruth. There need be no guessing about the fulfillment of the prophecy. When we see that God has made a prophetic picture, and then observe the physical facts that have come to pass, and which exactly fit the details of that picture, we may know that we have the proper understanding of it according to the will of God. Thus seeing and understanding God's prophecies gives strength and great joy and peace to his remnant people now on the earth. Manifestly this is the reason why these prophetic pictures were made and why they are coming to pass in this day.

\* The two widow women, mother and daughter-in-law, stood on the border of the promised land and for a time were silent. Ruth in unqualified language had declared her choice. Her great desire was to enter into the house of Jehovah and to dwell there for ever that she might serve the only true and Almighty God. (Ps. 27: 4) She was fully determined that by the grace of God she would go into his house and be one of his people.

\* Naomi realized that Ruth had settled the matter in her own mind, and therefore Naomi ceased from her speaking to Ruth and remained silent. "When she [Naomi] saw that she [Ruth] was stedfastly minded [margin, that she strengthened herself] to go with her [Naomi], then she [Naomi] left speaking [disuasively] unto her." (1: 18) Doubtless Naomi was pleased that her lovely companion had determined to go on with her, but she would not influence her even by so saying. Ruth had prevailed on Naomi and made her decision final and had therefore put herself under the wings of Jehovah God and her trust wholly and completely in him. Like as Jesus set his face steadfastly to go to Jerusalem, so Ruth was steadfastly minded to go to Bethlehem and to the God of Israel. Before Jehovah Ruth had made a solemn oath to be faithful and to serve God. (1: 17) This she had done of her own volition and regardless of what the future might bring to her. By her choice and her words Ruth was for ever estopped from thereafter finding fault with Naomi for the consequences of her decision or choice. Naomi had urged Ruth to count the cost and had informed her that she could offer Ruth no hope for an earthly or other reward.—1: 11-13.

\* Likewise those who are fully devoted to God's organization do not try to lure or persuade others to enter that organization by holding before them present advantages or even future rewards for seeking the house of God. The faithful ones, represented by Naomi, tell others properly that the greatest privilege a creature can have is that of serving Jehovah God, and that God is "just and faithful", and what he will do for them will always be right. They see it is entirely wrong to encourage one to make a covenant with God upon the condition that he have a place in the heavenly kingdom. They see that as members of God's organization their duty is to lay the truth before others who are seeking his house and then let each one who starts in the way to enter the house of God take all the responsibility upon himself. They point out to the Ruth class that they must rely upon the Lord, and not upon the arm of any of humankind. The Ruth

class must, and those who compose it do, show their attachment and devotion to God and to his King, Christ Jesus, and to his organization. This they must do if they would keep in company with and be the companions of those who enter into and abide in the house of Jehovah God.

#### NAOMI'S REPROACH

\* "So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"—1: 19-21.

† The two women going on together to Bethlehem pictured two parts of the same class, even as Mordecai and Esther pictured two parts of the same class, to wit, the faithful people of God's organization on earth. It is clearly seen, therefore, that Naomi played two roles and that while she pictured the remnant she also pictured God's organization. There was still grief in Naomi's heart, as evidenced by her saying upon arriving at Bethlehem to those who called her Naomi: "Call me not Naomi, [meaning "Pleasant"], call me Mara [meaning "Bitter"]."

‡ Naomi was a chastised woman. (Jer. 31: 9-12) She was a widow empty and without fruit of her body, and this was a reproach amidst God's covenant people. She was as a woman forsaken and grieved in spirit, even as God's prophet wrote concerning Zion, God's woman or organization, to wit: "For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." (Isa. 54: 6) Without doubt Naomi then felt that she was refused.

§ The language of the prophet and the condition Naomi found herself in are further proof that at this point she played the part representing God's organization. What, then, would lift Naomi out of her grief and make her joyful once more? The answer is, Only the bringing forth of an ancestor leading up to God's King; and in this she would represent God's organization bringing forth the fruit kingdomward. The bearing of a child that would have to do with the fulfillment of God's prophecy concerning a King in Israel would be the height of her joy.

|| Did not the Apostle Paul have reference to a similar thing when he wrote the words that have long been puzzling to many who have sought earnestly to understand them and which appear below? At the time God pronounced judgment on man in Eden that judgment, among other things, said: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3: 15) Without doubt

the woman there mentioned represented and foreshadowed God's organization that would in due time bear a seed to the vindication of Jehovah's name.

¶ In harmony therewith says the Apostle Paul: "And Adam was not deceived; but the woman being deceived, was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." (1 Tim. 2: 14, 15) From the time of Eden forward until the birth of the kingdom, God's woman, pictured by Eve, was greatly reproached by Satan and all his agencies. Satan reproached Jehovah God and he reproached Jesus, and he has reproached every one that has come into God's family, and for this reason it is written: "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."—Rom. 15: 3.

‡ God's woman Zion, pictured or foreshadowed by Eve, gave birth in 1914 to the manchild, which shall rule all the nations of the world, and she, Zion, God's woman or organization, was saved because of faithfulness and true devotion to Jehovah. That marked the lifting of the burden of reproach from God's organization and the beginning of joy, song and praise to Jehovah. Evidently Paul had this in mind when he wrote the text above. It was the child-bearing of God's woman that saved her, his organization, and all the facts show that she, God's organization, has continued in faith, love and holiness at all times and therefore shall be a vindication of his name. Likewise that which would lift the burden of reproach from Naomi would be the birth of a seed of the royal line. Jehovah God was causing Naomi to play a part in this drama corroborating other scriptures that show that his organization has been reproached and continues to bear that reproach until God's due time to say to her: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."—Isa. 54: 7, 8.

§ Jehovah God had sent the famine on the Israelites, and Jehovah had again provided plenty at Bethlehem and had now directed the feet of Naomi to return to that 'place of bread'. Likewise God overruled the circumstances directing Mary to go to Bethlehem that Jesus the King might be born there. God's holy angels had attended upon the birth of the babe Jesus at Bethlehem. Doubtless God had sent his angels to guide Naomi and direct the things or events that came to pass when she had returned to Bethlehem. The Lord has caused to be recorded in his Word many instances in which his angels accompany those who are sent on a mission in his cause, and there is every reason to believe that his angels were with Naomi and Ruth when they came into the city of Bethlehem.

|| When Naomi reached Bethlehem there was a great stir in the city and the question was asked by many: "Is this Naomi?" According to the *Revised*

*Version:* "The women said, Is this Naomi?" In 1918 the faithful people of God, represented by Naomi, were in much distress and laden with very great reproach. Others who then professed to be followers of Christ Jesus, and who were probably spirit-begotten ones and who had not wholly devoted themselves to God, were stirred by the distress and affliction that came upon the Naomi class, who were the representatives of God's organization on earth during the stress of the World War. These pictured "the women" mentioned in the above text and who expressed their surprise that Naomi found herself in such distress and reproach. Doubtless some of those women were inclined to the opinion that Naomi herself was to blame for her unhappy condition. During 1918 some of the professed followers of Christ Jesus, likened unto the above women, expressed their opinions that those who were suffering reproach, and whom Naomi pictured, were wholly to blame for their reproach and unhappy condition. It is indeed refreshing to see how the Lord caused many of the minor details to be foreshadowed in his prophetic pictures and now permits his covenant people who are devoted to him to see these pictures and have a deeper appreciation of his loving-kindness.

<sup>15</sup> Replying to this observation of the women Naomi said in substance: 'Why call me Pleasant or Sweet? Call me Bitter, seeing that the Lord hath testified against me and afflicted me.' Naomi said this despite the fact that she knew "that the Lord had visited his people in giving them bread". (1:6) She had not yet seen that there was prospect for joy. Likewise when God's people began to be brought out of the condition of suffering and reproach immediately following 1918 those of his organization continued to feel that reproach, because they had not yet entered into the joy of the Lord, nor had they learned then that 'the joy of the Lord is their strength'. (Matt. 25:21; Neh. 8:10) When these faithful ones did learn for the first time that the kingdom was born, and that Christ the King was at his temple, they did greatly rejoice regardless of all reproaches. God's covenant and faithful people who were at Cedar Point in 1922 will not forget the great rejoicing that came to them there and has continued with the faithful ones ever since; and when they afterwards appreciated the meaning of the birth of the nation or kingdom their joy increased. Those who did appreciate that and have kept in touch with the truth since, as the Lord has revealed it to his people, have continued to rejoice regardless of all reproaches that are cast upon them.

#### TIME

<sup>16</sup> From approximately 1875 forward Christ Jesus, the Chief Executive Officer of Jehovah, was 'preparing the way before the Lord Jehovah'. In 1914 Jehovah placed his royal Son upon his holy hill in Zion, that is to say, made him the capital or head of his organization, and which marks the birth of the kingdom. (Ps. 2:6; Rev. 12:5) The war in heaven followed

and Satan and his wicked crowd were cast out of heaven and down to the earth. Then 'straightway the Lord Jesus came to the temple of Jehovah for judgment' and began the building up of Zion, and the building up progressed. (Mal. 3:1-3; Ps. 102:16) That marked the beginning of the harvest time, that is to say, the gathering together unto the Lord those who were in the covenant by sacrifice and who had responded to the call to the kingdom and had been faithful. There could be no harvest before that time.

<sup>17</sup> Naomi and Ruth arrived at Beth-lehem Ephratah, the "house of bread" and the "place of fruitfulness", in the beginning of the barley harvest: "So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest." (1:22) The barley harvest was earlier than the wheat harvest, but the wheat harvest was also approaching. (Ex. 9:31, 32; Ruth 2:23) It was a sheaf of barley grain that was offered to the Lord "on the morrow after the sabbath" following the passover. (Lev. 23:9-12) Barley bread was used particularly by the poorer class of people. (Judg. 7:13; 2 Ki. 4:42; John 6:9) Naomi was one of the Lord's poor, and Ruth her companion was also poor, and therefore they pictured those who are poor in spirit and generally in material things.

<sup>18</sup> The coming of Naomi and Ruth together to Bethlehem at the beginning of the harvest strongly proves that the fulfilment of the prophetic picture set forth in the book of Ruth takes place at the end of the world. This is further proven by the statement of Jesus that "the harvest is the end of the world". (Matt. 13:39) That harvest could not begin until 1914 or thereafter; and since the harvest is the gathering of God's approved people into the "garner", the temple, that fixes the time of the fulfilment of the prophetic picture particularly as from and after A.D. 1918. The Jewish harvest time was a time for the coronation of their kings. (1 Sam. 12:13-17) In 1918 earth's new King had been crowned, and now had come to God's temple and presented himself as King, and it was the time for the harvest and the harvest had come.—Rev. 14:14-16.

<sup>19</sup> When Naomi and Ruth arrived at Bethlehem the passover had just been celebrated and the firstfruits of the barley harvest had been brought before the Lord. Now the firstfruits of Pentecost were drawing nigh. Corresponding to this, centuries later, to wit, at Pentecost of A.D. 33, the prophecy of Joel was fulfilled when the spirit of the Lord was poured out upon his people. (Joel 2:28; Acts 2:16-18) The latter rains had fallen. (Joel 2:23) In A.D. 33 Joel's prophecy was fulfilled in miniature. There must be and was another and later fulfilment, on a larger scale. These truths strongly support the conclusion that the climax of the prophetic picture of the book of Ruth finds its fulfilment in the outpouring of the holy spirit which "shall come to pass in the last days, saith [the

LORD] God''. (Acts 2:17) The facts now well known to God's remnant people show that this blessed time came in 1922. Therefore Ruth particularly pictures that class of God's children who were brought into the temple, and hence into God's organization, from and after 1922, and during which time God 'has poured out his spirit upon all flesh', and all his approved ones have received the anointing from the Holy One and have joyfully proceeded to proclaim God's Word of truth concerning him and his kingdom.—1 John 2:20; Acts 2:17, 18.

<sup>20</sup> These time features not only show the time for the beginning of the fulfilment of the prophetic drama of Ruth, but clearly show why that book could not be understood in earlier days. What is said here is not a criticism of anyone who commented on the book of Ruth. Doubtless God has been pleased with those devoted to him making an attempt to find out the meaning of his Word; but no one could give an interpretation of God's prophecy, for the reason that no prophecy is of private interpretation. When God's due time arrives he causes events to come to pass to fulfil what he has previously caused to be written, and then his people in the temple, receiving the benefit of the flashes of light from the Lord, are enabled to discern and to appreciate the fulfilment of prophecy. There will be those who, although claiming devotion to God, will reject, dispute and oppose what is here said concerning the book of Ruth, and by so doing they will prove that they are not born of God's woman and therefore not taught of God. Those who are taught of God will find peace and joy in marking the fulfilment of this prophetic drama.—Isa. 54:13.

#### BOAZ

<sup>21</sup> Boaz was of the tribe of Judah, and at the time of the coming of Naomi and Ruth he was probably the chief one in Bethlehem. He was a man of means and influence. His father Salmon had crossed the Jordan dry-shod with Joshua, participated in the siege of Jericho, and thereafter married Rahab the harlot. Boaz was born in the land of promise. (1 Chron. 2:11; Matt. 1:5) Boaz was a kinsman of Naomi, both being of the same tribe. "And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz."—2:1.

<sup>22</sup> As heretofore stated, the name Elimelech means "God my King". Boaz was of the family of Elimelech, and, being of the tribe of Judah, he appears in this prophetic picture as a type of Christ Jesus and thus shows that Christ Jesus was closely related to the affairs of the church during that period of time when the holy spirit performed the office of comforter, helper and advocate. Elimelech pictured the holy spirit filling the office of comforter, and it was the King Eternal who sent the comforter in the name of Jesus. (John 14:26) It is also written that Jesus, as Jehovah's agent and chief officer, sent the holy spirit as the comforter. (John 15:26) This is further cor-

roborative proof that the fulfilment of the prophetic book of Ruth took place after the taking away of the holy spirit as a comforter or helper and which took place upon the coming of Christ Jesus to the temple of Jehovah.

<sup>23</sup> The name "Boaz" means "fleetness, alacrity, eagerness" and, probably, "strength." One of the pillars of Solomon's temple was called Boaz, and it was strong. (1 Ki. 7:21) The name is appropriate to the zeal manifested by Jesus for the house of God, and who is the Chief Pillar thereof. (Ps. 69:9; John 2:13-17) It also calls attention to the eagerness of Jesus to be about the program of vindicating Jehovah's name and to the fleetness with which he moved in that behalf when the due time came. (Ps. 110:1, 2) In keeping with the meaning of his name, Boaz moved swiftly when the time came to redeem Ruth to 'raise up the name of Elimelech'. "Strength" is further appropriate to his name, and is suggested by the fact that Jesus is the strength of his church and those who faithfully serve him can truly say, "[We] can do all things through Christ which strengtheneth [us]." (Phil. 4:13) At the time of the coming of Naomi and Ruth to Bethlehem Boaz was no longer a young man, but a man of mature years, and hence fittingly pictures Jesus the Priest after the order of Melchizedek. Had not Naomi been too old to bear children it would have become the obligation of Boaz to marry Naomi and raise up an heir to Elimelech. Ruth must take her place.

#### WILLING TO SERVE

<sup>24</sup> It was "in that day", after his King began the work of vindicating Jehovah's name, that his covenant people must be willing to serve. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." (Ps. 110:3) This text just quoted refers to the time after the birth of the kingdom and the bringing forth by Zion of her children when such willingly and joyfully participate in the service of Jehovah. Ruth willingly offered herself to serve the Lord's poor, her widowed mother-in-law, and she took the initiative and was not forced to work, nor did she complain of too much service. "And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she [Naomi] said unto her, Go, my daughter." (2:2) She thereby pictured those coming into the organization of God after 1918 who did not have to be urged to serve but who took the initiative; those who do not seek honor and praise of men, nor give adulation to men, but diligently seek to serve, to honor and to praise Jehovah and his King.

<sup>25</sup> It was the harvest time and Ruth looked on the fields and saw that they were "white already to harvest". (John 4:35) She did not consider it proper for her to take her ease at home and look to others to provide for her and her mother-in-law, but she showed



her willingness to 'bear the burden . . . of the day' in the field. Her ministering to Naomi was like that of Elisha, of whom it was written: "Here is Elisha the son of Shaphat, which poured water on the hands of Elijah." (2 Ki. 3:11) The Elisha class zealously took up the work where the Elijah class left it off. This means that after 1919 God's covenant people saw that the work prior thereto, foreshadowed by Elijah, had ended and that the work that was to follow was foreshadowed by Elisha, and they gladly undertook the work.

<sup>26</sup> Ruth was a stranger to the land of Israel and would naturally be ignorant of the laws governing the harvest in Israel, but evidently Naomi had informed her concerning the law of God, which provided that the stranger might glean in the grain fields. "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest; thou shalt leave them unto the poor, and to the stranger: I am the LORD your God."—Lev. 23:22.

<sup>27</sup> Ruth was both poor and a stranger, within the meaning of this law, and she so understood her position. (2:10) She desired to find favor in the eyes of the owner of the field, and in this she corresponds with Esther seeking grace in the sight of King Ahasuerus and desiring to be chosen as queen. (Esther 2:8-16) Ruth there pictured a class of people who were strangers to the Lord and were brought in contact with the truth concerning his kingdom and humbly submitted to the Lord and showed a great desire to serve faithfully.

<sup>28</sup> Ruth knew that no display of feature and physical form would win favor for her, but that a proper deportment of herself and faithfulness would bring such favor from the owner of the field. This is proof that the so-called "character developers" have not been pursuing the right course when they concluded that by developing what they called a 'beautiful and sweet character' such would win them favor in the sight of the Lord. God is pleased with faithful devotion to him. No doubt Ruth was beautiful and graceful of form, but it was her faith, her deportment, and her zeal and activity that made her really beautiful. When she voluntarily said to her mother that she would go to work in the field, Naomi said: "Go, my daughter." This was right and proper, and shows that God's faithful people in his organization are active in giving honor to Jehovah's name and it is always proper for those of the organization to encourage others to become active who have made a vow or covenant to do the will of God as Ruth had done. Naomi kept house where the two lodged, and stayed by what little stuff they had. Ruth was her faithful female companion doing her part.

<sup>29</sup> Neither Naomi nor Ruth was a reaper, and this suggests that the work of reaping the harvest at the end of the world is not a work of either the Naomi or

the Ruth class. Upon this point we have the positive statement of Jesus that "the reapers are the angels", and we should not assume to occupy a position which the Lord has not assigned to us. (Matt. 13:39) This is further proof that the reaping of the harvest of the Lord did not begin until the coming of Christ Jesus to the temple, when he was accompanied by his retinue of holy angels. (Matt. 25:31) It was then that the Lord began the 'gathering together unto himself' of those who had responded to the call for the kingdom and had been taken into the covenant of the Lord for the kingdom.—2 Thess. 2:1; Ps. 50:5.

<sup>30</sup> Ruth went and gleaned in the field. "And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech." (2:3) Her gleaning work provided both herself and her mother-in-law with the necessary food. The angels do the reaping in the Lord's harvest field, and those who follow after the Lord, the Chief Reaper, and his angels, are privileged to receive the necessary food supply at the hand of the Lord, and the facts clearly show that these things have come to pass since 1918, literally proving that God has especially fed his people since that time.

<sup>31</sup> There were other maidens working in the field, probably gleaning. Ruth followed Boaz, who pictured the Chief Reaper, Christ Jesus. She gleaned in his field; and so it is at this time, that the class whom Ruth here pictures follow after the Lord Jesus, are assisted by his reapers, and feed upon the food which the Lord Jesus provided from Jehovah's storehouse. This is further proof that the Lord Jesus Christ is the teacher or feeder, and not men, and it should forever close the mouths of those who claim to be serving the Lord and who wish to give honor to men for feeding the household of faith.

<sup>32</sup> Concerning Ruth it is written: "Her hap was to light on [that portion] of the field belonging unto Boaz, who was of the kindred of Elimelech." It looked like a chance or a happening, and was what modern people would call "good fortune", but without a question of doubt the angels of the Lord were there to guide Ruth into the place where the Lord would have her to go. The drama was being directed by the Lord, and he was making no mistake. Other instances of such guidance by angels of the Lord have appeared to happen; but in fact they did not happen, nor were they by chance. (Acts 10:1-7) God's people in recent years have learned that since the coming of Christ Jesus to his temple his retinue of angels have ministered unto them at the instance of the Lord.

#### CHIEF REAPER

<sup>33</sup> Boaz was the owner of the field, and therefore pictures in this part of the drama the Chief Reaper, Christ Jesus. The Lord Jesus Christ is the owner of the world, having been by his Father made heir of all things, and he is the Chief Reaper gathering the

approved unto Jehovah. "And, behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?"—2: 4, 5.

<sup>34</sup> Coming into the field Boaz greeted his workers with gracious words, saying, "The Lord be with you." The workers returned the greetings, calling upon the Lord to bless the master of the harvest. Such greetings are proper in the organization of the Lord God. (Ps. 129: 8) The arrival of Boaz in the field beautifully pictures Jesus coming to his harvest field in 1918 to do the work in the name of Jehovah God. All who recognized his coming now joyfully say: "Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord."—Ps. 118: 26.

<sup>35</sup> Both Jesus, the Chief Reaper, and his angels who are his reapers do the harvest work as unto Jehovah; and thus the rule is fixed that the proper course of all who are servants of the Most High is to do their work unto the Lord. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." (Col. 3: 23) It is easy to be seen, therefore, why Jesus would say that it is an abomination in God's sight to have the names of men exalted in connection with his work.—Luke 16: 15.

<sup>36</sup> Boaz went about to inspect those who were working in his field. Likewise Jesus comes inspecting both the reapers and the gleaners in his field. "The king came in to see [inspect] the guests." (Matt. 22: 11) Boaz was keeping tab on the operations in his field, and, in so doing, his eyes fell upon Ruth. Surely it is even so now, that Jesus Christ keeps watch over his workers and he observes the Ruth class earnestly and zealously devoted to the work at hand. It is reasonable to conclude that Jesus communes with his chief angels in his harvest field concerning the development and progress of the work. Jehovah's organization is beautifully harmonious and gives glory to God. As Boaz inquired of his overseer concerning the damsel that appeared in his field, even so we may expect that the angels of the Lord make report to him concerning the zeal and earnestness of those who do the work assigned to them.

<sup>37</sup> To the question propounded by Boaz to his overseer the answer was given: "and the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, I pray you, let me glean and gather after the reapers among the sheaves; so she came, and hath continued even from the morning until now, that she tarried a little in the house."—2: 6, 7.

<sup>38</sup> These words constitute an excellent recommendation of Ruth to the master of the harvest. She had not come brazenly into the field, demanding the right be given her as provided by the law concerning strangers and the poor, but she had come courteously and humbly, begging permission to glean after the reapers.

and by her very deportment expressing her appreciation of the favor granted. This also shows that she was used to work and was not a "wallflower" or one seeking to be pampered and petted. She took advantage of the harvest work and its progress and was therefore "redeeming the time", even as God's people are admonished to do. (Eph. 5: 16) She did not work only an hour and a half and then go home and sleep or rest, but she kept busy during the working hours of the day, taking her lunch in the field. The faith, activity, humility and zeal manifested by Ruth pleased Boaz. Being pleased he approached and made himself known to her and encouraged her to continue in the work.

<sup>39</sup> Boaz further addressed Ruth: "Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn."—2: 8, 9.

<sup>40</sup> The fact that Boaz in addressing Ruth used the words "Hearest thou not, my daughter?" shows that he was her senior in years and regarded her kindly and properly, and reminds one of the words of the Lord addressed to those who have made a covenant to do the will of God, to wit: "Hearken, O daughter, and consider, and incline thine ear." (Ps. 45: 10) Ruth was a heathen and a foreigner, but Boaz refused to cast her out of his field for that reason. He was a kindly-disposed man, and probably had in mind that his own mother was a foreigner and had once borne the reproaches of others. But aside from every other consideration Boaz had respect to God's law concerning the stranger and the poor. Likewise Jesus said: "All that the Father giveth me shall come to me; and him that cometh to me [when at the temple for judgment] I will in no wise cast out."—John 6: 37.

<sup>41</sup> Workers in the field need water to drink, even as God's people in his field need the truth to refresh them. Boaz invited Ruth when athirst to drink the water from the vessels filled by his waters. Possibly this was the water that had been drawn from "the well of Beth-lehem, which is by the gate", which David preferred and of which he drank years later. (2 Sam. 23: 14-17) Boaz gave Ruth the privilege of drinking, and that "without money, and without price". His words therefore beautifully correspond to the invitation recorded by Jehovah's prophet, to wit: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."—Isa. 55: 1, 3.

<sup>42</sup> In the harvest field of Boaz he had employed "young men", and these correspond to or represent



the angels in the harvest field of Christ Jesus. As Boaz charged these young men concerning Ruth, so the Lord has given his angels charge over the remnant in this day, using them to convey to his workers the reviving and life-sustaining waters of truth, that they might go forward doing the work of Jehovah's witnesses in the earth. The remnant now rejoice to see how the Lord, during the years recently past, has employed his angels to place before them his life-giving message of truth and permit them to have something to do with passing it on to one another.—Ps. 91:11, 12; Rev. 8:3-12; see *Light*, Book One, page 105.

<sup>43</sup> Some came to a knowledge of the truth and covenanted to do the will of God both before and after 1918 but were too much impressed with their own importance. These have fallen away. Ruth pictures the remnant that remains true and faithful, 'walking humbly before God.' When Ruth heard the gracious words of Boaz concerning her gleaning in his field she at once showed her appreciation thereof: "Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?"—2:10.

<sup>44</sup> Here she pictures those who are grateful to the Lord that they have received his favor and are granted the opportunity of serving him, and who rejoice to have the opportunity of working in his field by making publication of Jehovah's name and his kingdom.

<sup>45</sup> Gleaners bring no profit to the owner of the field; and Ruth, as a gleaner, pictured here those who appreciate the fact that, after having done all, they are still unprofitable servants to the Lord. (Luke 17:10) The faithful can now appreciate how the Lord of the harvest has pushed aside and gathered out those elders and others of the various classes or companies who thought themselves of great importance and too high and too great to engage in the work of going from house to house to publish the message of the truth. The faithful can also appreciate how the Lord has shown his favor to the humble and obedient ones who have delighted to do the work given them to do, even though they know that they have brought no profit whatsoever to the Lord.

<sup>46</sup> Ruth did not advertise her virtues, calling the attention of others to how holy and beautiful she was. Likewise the faithful remnant do not hold themselves forth and by their actions say, 'Stand where thou art; I am more holy than thou,' or continue to proclaim from the housetops their own great virtues. "The Lord knoweth them that are his."—2 Tim. 2:19.

<sup>47</sup> Boaz had been advised concerning Ruth. Doubtless he had been told much more by his young men than appears in the record. Manifestly he was pleased by her humility and faithfulness. "And Boaz answered and said unto her, It hath fully been shewed me all that thou hast done unto thy mother in law since the death of thine husband; and how thou hast left thy

father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore." (2:11) Ruth had shown the faith like unto that of Abraham. (Gen. 12:1) She had left her native land and cast in her lot with God's people because she wanted to serve Jehovah, and this was pleasing to Boaz, who represented Christ Jesus. Even so the remnant of this day must have and exercise a similar faith toward God. "Know ye therefore, that they which are of faith, the same are the children of Abraham [picturing Jehovah, the everlasting Father of the nations]. For ye are all the children of God by faith in Christ Jesus." (Gal. 3:7, 26) It is therefore evident that Ruth pictured or represented a class who are today the sons of God by reason of their faith, spirit-begetting and devotion to Jehovah. She was devoted to Naomi, and the remnant are similarly devoted to God's organization whom Naomi here represented. Such have left everything of this world and have done so joyfully, to follow after Christ Jesus and to do the will of Jehovah God. The course that Ruth had taken made her beautiful in the sight of Boaz, and doubtless this is referred to in the words of King David, who afterwards wrote: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him." (Ps. 45:10, 11) It is their devotion to God and to his organization that now makes the remnant beautiful in the sight of the Lord, even as Ruth was beautiful in the sight of Boaz.

<sup>48</sup> Boaz invoked Jehovah's blessing upon Ruth: "The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust." (2:12) This explains why Boaz permitted Ruth to become and remain a part of his organization in the harvest field. Whom Jehovah would bless, Boaz would be glad to keep in his field; "for such as be blessed of him shall inherit the earth [the condition of Jehovah's favor while sojourning on the earth]."—Ps. 37:22.

<sup>49</sup> Jesus has kept those in his organization who are Jehovah's faithful witnesses and gives promise to them that they shall be the recipients of Jehovah's continued blessings. Ruth had so put her trust in Jehovah, "under whose wings thou art come to take refuge" (*R.V.*), as Boaz had said to her. These words further suggest that the fulfilment of the prophetic picture is during the time Jehovah gives to his woman (Zion, his organization) eagle's wings to fly from Satan that she might be nourished and bring forth her children, including those pictured by Ruth. (See Revelation 12:6, 14.) The Ruth class now trust in Jehovah and seek safety in the place of security of the Most High and are taken under protecting wings. (Ps. 91:1, 4) "I will abide in thy tabernacle for ever; I will trust [*margin*, make my refuge] in the covert of thy wings."—Ps. 61:4.

## HIS LOVING-KINDNESS

<sup>50</sup> Ruth's heart was thrilled by the kindness bestowed upon her by Boaz. "Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly [*margin*, to the heart] unto thine handmaid, though I be not like unto one of thine handmaidens." (2:13) By these words she showed that she was comforted and desired to continue in the favor of Boaz. Likewise the faithful remnant have tasted of the goodness of the Lord, and great is their desire to continue in his service and to receive his mercy and grace.

<sup>51</sup> The response of Boaz shows his likeness unto the Lord. He was gracious and good. It was time to eat and Boaz did not forget Ruth. "And at meal-time Boaz said unto her, Come hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers; and they reached her parched corn, and she did eat, and was sufficed, and left thereof."—2:14, *E.R.V.*

<sup>52</sup> Jehovah bestows his loving-kindness upon his faithful ones. When the Lord came to the temple it was mealtime for the children of God, and Christ Jesus, whom Boaz foreshadowed, called the remnant and fed them. "Then the remnant of his brethren shall return unto the children of Israel [by being brought into his organization]. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide; for now shall he be great unto the ends of the earth." (Mic. 5:3,4) This corresponds to the words of the Master Christ Jesus: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20) This also corresponds to those who were called to the marriage of the king's son, and the Ruth class were found to have on the wedding garments.—Matt. 22:8-10.

<sup>53</sup> Ruth had come to Bethlehem when there was no famine, and Boaz had made peace with her as a foreigner and brought her into his harvest field organization and now was feeding her upon food convenient for her. (Prov. 30:8) "He [Jehovah] maketh peace in thy borders, and filleth thee with the finest of the wheat." (Ps. 147:14) In harmony with this it is written: "For he [Jesus] is our peace, who hath made both one, and hath broken down the middle wall of partition between us [Jews and Gentiles]; and came and preached peace to you [the Ruth class] which were afar off, and to them [like Naomi] that were nigh. Now therefore ye [the Ruth class] are no more strangers and foreigners, but fellowcitizens [of Bethlehem-Judah] with the saints, and of the household of God [that is to say, God's royal house]."—Eph. 2:14, 17, 19.

<sup>54</sup> Ruth was invited to dip her morsel in the vinegar, evidently to sharpen her appetite. She sat beside the reapers or servants of Boaz, and partook of her food. The servants would watch the hand of the mas-

ter Boaz and, at his direction by the wave of the hand, would serve Ruth; and this is in harmony with the words of the psalmist. (Ps. 123:2) Even so the Lord's remnant are privileged to sit in heavenly places and be ministered unto by the angels of the Lord in these latter days. (Heb. 1:14) It seems quite certain that Boaz showed more consideration to Ruth than to the other maidens that were gleaned in his field. This finds its parallel in the case of Esther: "So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women."—Esther 2:8, 9.

<sup>55</sup> The Lord of the harvest has gathered unto himself and to the temple of Jehovah those pictured by Naomi and Ruth, and also pictured by Mordecai and Esther, and upon these he has bestowed his loving-kindness by feeding them with an abundance of wholesome and life-sustaining food. These have had greater favor from the Lord than those who have merely hung on and associated themselves with the Lord's people. Those who have shown their love for God and his organization have been abundantly blessed with his many loving-kindnesses. The Lord's representatives, his angels, have ministered unto those who have been faithfully and actively at work singing forth the praises of Jehovah and giving publication to his name and to his kingdom; and, thus showing their love for God, these faithful ones have the assurance that he will preserve them.

(To be continued)

## QUESTIONS FOR BEREAN STUDY

- ¶ 1. To whom did Jehovah give his law regarding the harvest? For what purpose? How is this related to Psalm 50:5?
- ¶ 2. By what agency does Jehovah carry forward his purposes? What may be expected in regard to the prophetic pictures which God has made and has had recorded? To whom does Jehovah make known the meaning of these prophecies? How may they know that their understanding thereof is correct?
- ¶ 3-5. At this point where do we find Naomi and Ruth? What conclusion had Ruth reached and declared? What was her motive therein? What is the important lesson taught in the course taken by Ruth?
- ¶ 6, 7. Naomi and Ruth on their way together to Bethlehem pictured whom?
- ¶ 8, 9. Describe the position of Naomi here as playing also another role in the prophetic drama. Whom did she here represent, and how?
- ¶ 10-12. Point out the relation hereto of Genesis 3:15, and of 1 Timothy 2:14, 15 and Romans 15:3, and the application thereof at the time of fulfilment.
- ¶ 13. Account for the famine which came upon the Israelites, the restored plenty at Bethlehem, Bethlehem's being the birthplace of the King, and similar instances, giving a reasonable basis for such conclusion.

- ¶ 14, 15. Relate what took place when Naomi returned to Bethlehem. Apply the picture.
- ¶ 16. The period of time from about 1875 to 1918 marked what steps in the fulfilment of prophecy?
- ¶ 17, 18. Explain the significance of Naomi and Ruth's arriving at Bethlehem Ephratah at the beginning of harvest.
- ¶ 19. That this took place near the time of Pentecost bears what significance?
- ¶ 20. Why have not these things been understood in the past? To whom are they now made clear, and for what purpose?
- ¶ 21, 22. Who was Boaz? What was his relationship to Naomi? Whom did he here picture? Point out the prophetic relationship of Boaz and Elimelech. What fact appears therein as to the time of fulfilment of the prophecy recorded as the book of Ruth?
- ¶ 23. Show that the name "Boaz" was appropriate to the part given him in this prophetic drama. At the time Naomi and Ruth come to Bethlehem whom does Boaz picture, and how? Why does Ruth here necessarily come into prominence in the picture?
- ¶ 24, 25. In her readiness to go into the field and there take an appropriate part, whom did Ruth picture, and how? Point out the harmony thereof with Psalm 110: 3. Compare Ruth's relationship and ministering to Naomi with that of Elisha to Elijah, and show what was pictured therein.
- ¶ 26-28. Account for Ruth's knowledge of the law of God in regard to the harvest and of the provision therein in behalf of the poor and the stranger. How did this provision apply to Ruth? Whom did she picture in her desire to 'find grace in the sight of him after whom she should glean'? How does this find a parallel in the Esther drama? Just what was it on the part of Ruth that brought approval from the owner of the field? How does the same principle apply to God's people at this time? Show that Naomi also was fully cooperating.
- ¶ 29, 30. Apply the pictorial fact that neither Naomi nor Ruth was a reaper yet had a share in the privileges and benefits incidental to the harvest.
- ¶ 31, 32. Ruth's lighting on a part of the field belonging to Boaz is of what significance? Explain whether that "hap" and other instances similar thereto were matters merely of chance.
- ¶ 33-35. Apply Ruth 2: 4, to show how fitting were the greetings there exchanged on such occasion.
- ¶ 36. Account for Boaz' observing Ruth among those in his field. Show the harmony thereof with the Lord's supervision of the work and the workers at this time.
- ¶ 37, 38. What points of commendation lie in the servant's answer to Boaz' inquiry regarding Ruth (2: 5)?
- ¶ 39-42. Point out the fitness, and the harmony thereof with other scriptures, (a) of Boaz' words in addressing Ruth, "Hearest thou not, my daughter?" (b) Of the manner in which Boaz provided for refreshing water for Ruth to drink.
- ¶ 43-46. How does Ruth's response to Boaz (2: 10) serve to distinguish one of two classes who have received a knowledge of the truth and agreed to do the will of God? Account for the existence of these two classes at the present time.
- ¶ 47. To what did Boaz refer in his words of verse 11? Point out how Ruth and her course of action pictured a class manifest today and their devotion to God and to his organization.
- ¶ 48, 49. Apply Boaz' gracious words of verse 12. What do these words suggest regarding the time and manner of the fulfilment of this prophetic picture?
- ¶ 50. What was expressed in the words of verse 13? What was foreshown therein?
- ¶ 51-53. Apply the pictorial prophecy recorded in verse 14. Point out other scriptures corresponding thereto.
- ¶ 54, 55. Account for the particular consideration shown to Ruth and to Esther. How has this had fulfilment upon those pictured by Naomi and Ruth and by Mordecai and Esther?

## JEHOVAH PROVIDES REDEMPTION

THE loving tenderness of a thoughtful father who cares for his children suggests but faintly and imperfectly the marvelous kindness of Jehovah, the living God. The meaning of the remarkable acts of the mighty Eternal One people of today may begin to understand by a personal study of the Book which he provided for the comfort of human creatures.

God is just. (Ps. 89: 14) His law is perfect and right. (Ps. 19: 7, 8) He is the very habitation of justice. (Jer. 50: 7) He is the true, just and righteous God. (Isa. 45: 21) Whatever he does is exactly right. He told Adam in advance what would be the penalty for a violation of his law. (Gen. 2: 17) The willful violation of that law justly required punishment to be inflicted as God had announced it. Any other course would have proven Jehovah unreliable, and was therefore impossible.

The penalty for the violation of God's law required the death of the perfect man. Justice would make it impossible for God to reverse that judgment. It must stand. Between the time that the judgment of death was entered and the time it was fully enforced against Adam all of Adam's children were born, and born without the right to life because born in sin and shapen in iniquity. (Ps. 51: 5) All of his children being born sinners, justice would require that in due time all such should die.—Rom. 5: 12.

But would it be just that Adam and his children or any of them should exist forever in a state of conscious torment?

Such punishment would be neither legal nor just. The law of God states that death is the penalty. Death means the absence of life. If the punishment to be inflicted was then made torment in a conscious state, and that eternally, such punishment would be contrary to the law of God and would prove him to be unjust.

Justice means that which is right. Could it be right to torment any creature forever? Could any good result from it? Would it be any indication of love on the part of the one who inflicted the torment? Certainly these questions must be answered in the negative.

Torture is repulsive even to imperfect men. Only a selfish, hard, cruel and wicked one could inflict conscious eternal torment upon another. In order that the creature might be consciously tormented forever, such creature must of necessity exist forever.

Satan the Devil told the first lie, when he said to Eve: "Ye shall not surely die." The theory of eternal torment in hell is the outgrowth of that satanic lie; and the doctrine of inherent immortality and the doctrine of eternal torment are grossly false, cruel and unjust.

These doctrines originated with the Devil. They have long been taught by his representatives. (John 8:44) They have brought reproach upon the good name of Jehovah God. Satan the Devil is responsible therefor. The clergy have been his instruments freely used to instill these false doctrines into the minds of men. Whether the clergy have willingly done so or not does not alter the fact.

If they have now learned that they are wrong they should be eager to get that false thought out of the minds of the people. They do not take such course.

Because of this wicked reproach upon the name of Jehovah God many men and women have refused to hear anything about the Word of God. The basic doctrines of inherent immortality and eternal torment, as taught by the clergy, being wrong, all their theories of reconciliation are also wrong. The great mass of the people have lost confidence in the clergy and at the same time have turned away from the Lord. When these people know the truth they will have less confidence in the clergy and will turn to the Lord God.

If man is to be reconciled to God the initiative must be taken by the Lord God himself. The theory taught by some of the clergy that Jesus, the Son of God, has been appealing to the Father for mercy and forbearance toward sinners, is entirely wrong.

If God should yield to the appeals of Jesus in behalf of sinners, and for that reason forgive sinners, such would be a violation of justice. It would be a denial of his own judgment and would show his change without any reason, and such is impossible. (Mal. 3:6) God does exercise compassion and mercy toward the sinner, but this he does consistent with justice; and he does so only after the requirements of justice are fully met.

Had God's actions toward men ceased upon the satisfaction of justice, then in time all mankind must for ever perish. To save men from perishing God exercised himself in behalf of man and in strict harmony with justice. In doing so he gave the greatest exhibition of unselfishness that ever was given or ever can be given. God took the initiative looking to man's reconciliation, and he did so because he is love.

Love made the provision, and this is proven by the divine record which reads: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:16, 17.

This scripture proves, not that the human race was headed for eternal torment, as the clergy have told the people, but that they were on the way to everlasting destruction. To "perish" means to go out of existence completely. God in the exercise of his loving-kindness, and exercising it in strict accord with justice, prevented the eternal destruction of mankind and has made it possible for all men to have an

opportunity for life. Therefore it is written: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) It is the purpose of God to give man a knowledge of what he has done. To this end it is written: "This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. 2:3-6.

These scriptures prove that Jehovah God is the Savior of men; that it is his arrangement for salvation and reconciliation that is being worked out for man's benefit; that love makes this provision for man; that his beloved Son Jesus is the great instrument God is using to accomplish his purpose; that man must be brought to an accurate knowledge of the truth in order to benefit by these gracious provisions; and that in God's due time the testimony of the truth must be given to all men. Be it known that now is the time when God is beginning to open the gates of truth for the benefit of man. These statements are made here, not in an attempt to express man's wisdom, but solely to bear witness to the love of God and to aid the people to acquire some knowledge of his gracious provisions for the reconciliation of man to himself. It follows then that man must exercise his God-given faculties in acquiring such knowledge. He must apply his mind to an understanding of the truth.

If God could not reverse his own judgment against Adam and forgive the sinner, then how is it possible to exercise love in harmony with justice and provide a way for man to live? Briefly the answer is that God has made provision for the willing substitution of another in death in the place and stead of Adam, to the end that Adam and all of his offspring might have an opportunity to live.

To understand and appreciate the way that leads to reconciliation and life it is necessary to consider step by step God's gracious provision therefor. At every step the student will mark the manifestation of divine love.

The basis for sin atonement and the bringing of man back into harmony with God is a sacrifice which provides a covering for sin and the opening of the way for man's reconciliation to God. From first to last this is made emphatic in the Scriptures. It began to be foreshadowed at Eden.

When Adam and his wife had committed the great sin they realized their nakedness of being and therefore their unworthiness to appear before their great Creator. They attempted to hide their nakedness and to hide themselves. In answer to a question Adam said: "I was afraid, because I was naked; and I hid myself." The decree or judgment of Jehovah was pronounced against Adam and Eve. Approximately at

that time, but evidently after they were out of Eden, God provided coverings for them, as it is written: "Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them."—Gen. 3:21.

It was necessary for some life to be sacrificed in order to provide the covering for Adam and his wife. God had a purpose in so doing beyond merely their covering at that time. In the light that God has caused to shine upon his Word in these latter days it is seen that God at the beginning indicated the method he would employ by which he would bring back man into harmony with himself. The sin of man would be covered, but at the cost of life. The sin of man and the covering provided were associated together from the beginning. Thus it was foreshadowed that in due time God would provide a covering for man's sin that would purge away his guilt. (Heb. 9:14) Adam and Eve did not understand the significance of it. But God here began to manifest his loving-kindness toward the children of men.

From Eden to the flood only a very few sought after God. But those who did seemed to recognize the necessity of a sacrifice in order to have God's approval. It seems quite clear that none of these understood the full significance of the sacrifice, but that such animals sacrificed pointed to the fact that God in his own good way would provide for man's reconciliation. Such sacrifice was no part of a purpose of appeasing God's wrath, as many have seemed to think, but to signify man's unworthiness to approach God and to foreshadow God's appointed way to cover man's sins and God's appointed way for reconciling man to himself.

God there began to lead and continued to tenderly lead and teach those who desired to be led to a knowledge of his purpose of salvation. Abraham is counted a friend of God because of his great faith in God. To Abraham God gave the most pointed picture of sacrifice ever given aside from the true sacrifice, which Abraham's son Isaac foreshadowed.—Gen. 22:1-18.

## GOD'S LAW COVENANT: ITS PURPOSE

**I**T IS a historic fact, familiar to most people, that God led his chosen people through the depths of the Red sea, and how he caused the waters of the sea to close in on the Egyptian armies which were in pursuit and to drown them. The children of Israel were left standing safely upon the eastern shores of the Red sea, singing a song of deliverance from Egypt. (Ex. 15:1-21) Three months later they were in the desert land of Sinai, on the Arabian peninsula. Moses, whom God had used as their deliverer from Egypt, went up into the mountain; and there the Lord God said unto him: "Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came, and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."—Ex. 19:3-8.

On the third day thereafter God confirmed the law covenant which he had made with Israel in Egypt at the time of the passover; and now he gave to them specific laws which should be their guide, amongst which is the following: "And God spake all these words, saying, I am the Lord thy God, which have

brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."—Ex. 20:1-7.

Emphasis is here laid upon the point that God provided by this covenant, and by the law thereof, that the people should have no other gods besides him; that they should make no graven images, and should not bow down to them nor serve them. What was the moving cause for this law? Was it because Jehovah feared that his adversary, his disloyal son the Devil, would get the worship to which he, the Lord, was entitled? Was it selfishness on the part of God that moved him thus to provide by the law that there should be no other gods? No! None of these reasons is correct. The Devil has made many men believe that it was selfishness that induced Jehovah to act, but this is not true. God had already demonstrated his unlimited power and his ability to destroy the creatures of heaven and earth, including Satan the Devil, whensoever he might desire. It is impossible for God to fear. Then why did he make this provision in the law? The Lord God knew that the insatiable desire of Satan was, and is,

that he might have the worship of other creatures. He knew that if the people followed after Satan they would be led into wickedness and must die. Surely the great flood and the destruction of the Egyptians were sufficient to prove this to all reasonable creatures. "As I live, saith the Lord God, I have no pleasure in the death of the wicked."—Ezek. 33: 11.

The delight of the Lord was not in the destruction of the wicked ones. He would teach an all-important lesson to his intelligent creatures. He would have the people believe and understand that the one way that leads to life and happiness is by doing good, and that none can do good who are out of harmony with the great Eternal Good One. The love of God for mankind provided the law covenant, and particularly the command that the Israelites should have no other gods besides him.

God was now using the Israelites to make "shadows" or pictures of his great arrangement for salvation. His arrangement provides for a mighty Deliverer, and he had given his word that this mighty One would come through the seed or lineage of Israel. Without some protection thrown about the people of Israel Satan would overreach them, turn them away from God, and that people would lose the blessings which God had provided for them; namely, an opportunity of being the line through which the great Deliverer should come. God, therefore, made his law to shield and protect the Israelites, and to serve as their teacher; to lead them in the right way until the coming of the great and mighty One who should deliver the peoples from the oppressor. The promised blessings could not come through the law covenant, but the law was necessary to hold the Jews in line and keep them in a right attitude of mind and heart to accept the Heir through whom the blessings must come. In discussing this point the Apostle Paul, in his letter to the Galatians, chapter three, verses eighteen and nineteen, says: "For if the inheritance be of the law, it [the inheritance] is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

The law that God gave to Israel had its beginning in Egypt at the time of the passover. That law directed that a lamb should be taken for the purpose of sacrifice, and that the lamb should be one without blemish. At a specific time it was to be slain, and its blood sprinkled upon the doorpost and over the door, and this blood was to serve as a protection to the firstborn of that household during the night of the passover, and would also furnish a basis for the deliverance of the people from the Egyptians on the day following.

This foreshadowed something better to come. The lamb foreshadowed the One who should become the great Redeemer of mankind, to take away the sin of the world. When Jesus came he was the antitypical

or true Lamb. The Prophet John the Baptist said of him at the beginning of the Master's ministry: "Behold the Lamb of God, which taketh away the sin of the world." (John 1: 29) The law which provided for the passover therefore pointed to Christ. The passover must be observed once each year. When Christ Jesus died upon the tree he was the great antitypical passover lamb who died once for all, thereby providing the great redemptive price for all mankind.—Heb. 10: 10; 2: 9.

The law required the Israelites once each year to perform their atonement day sacrifice service, and this was a "shadow" of better things to come. For this purpose the Lord directed Moses to have a tabernacle built in the wilderness. It consisted of a tent lined with boards, and built in two compartments designated "the holy" and "the most holy" respectively. It was surrounded by a wall of curtains, the enclosure within which was known as the court. On the atonement day the high priest was required to slay a bullock in the court and to take the blood of that bullock in a vessel, with incense and a censer of fire, and go into the most holy and there sprinkle the incense upon the fire before the mercy seat, and then to sprinkle the blood upon the mercy seat and before the mercy seat seven times.

The account of the atonement day sacrifice is set forth in the sixteenth chapter of Leviticus. The blood of the bullock thus offered was for a sin-offering, as it is written in the sixth verse of that chapter: "And Aaron shall offer his bullock of the sin offering, which was for himself, and make an atonement for himself, and for his house." Then the priest was required to take a goat, known as the Lord's goat, and kill it and use its blood as a sin-offering, taking it into the most holy the same as was done with the blood of the bullock; and that constituted the sin-offering for the people. This sacrificing ceremony was performed once each year. It foreshadowed the great sin-offering that would be made in the future in behalf of the people. The tabernacle was merely a pattern or figure, foreshadowing a better thing.—Heb. 9: 1-24.

The Apostle Paul in his epistle to the Hebrews, particularly in the ninth chapter, tells us that the tabernacle was a pattern of heaven itself; also that the sacrifice of the animals represent the blood of Christ Jesus, who offered himself without spot to God for the great redemptive price of mankind. It is not the purpose here to discuss in full the meaning and significance of the atonement day sacrifices. A discussion of this can be found at length in the book entitled *Creation* and published by the Watch Tower Society. The purpose now and here is to show that the atonement day sacrifices required by the law were merely shadows of better things to come, proving that Israel was a typical people, that is, a people prefiguring or foreshadowing something to come, and they, being organized by God, constituted God's typical organization.



# FROM THE FIELD

## UNITY AND FAITHFULNESS

DEAR BRETHREN:

The company of Jehovah's witnesses at Tampa, Florida, passed unanimously by vote and adopted in full the resolution suggested by you in *The Watchtower* of September 1.

Yours in unity and faithfulness to the King.

## MANY HEAR THE TRUTH

DEAR BROTHER RUTHERFORD:

By the Lord's grace I have completed the equipment in connection with the radio for broadcasting the electrical transcriptions of your lectures. We put on three lectures at the St. James park last Sunday, September 11, one at 10:15 a.m., as KQW interferes with the lecture that comes over the air from KROW, also one at 12 m. and 4 p.m. Those who spoke about the equipment said that it would be a hard matter to distinguish any difference between the reproduction and that which comes over the air.

The records are run by an Edison phonograph motor installed in a small Victor cabinet which is set on the radio cabinet, making it convenient to handle, as we have to carry the outfit into the park. I had to make a special arrangement to gauge the speed, as the turntable is not geared. At the proper speed the Edison motor will run about eighteen minutes with one winding

and does not fluctuate. The magnetic pickup and arm with weight is an RCA-Victor, allowing two and one-half ounces pressure on the needle. I got a package of needles from KQW such as are used on your transcriptions and the address for the same.

The whole equipment is a wonderful success and has caused many to hear the truth. We are all very thankful to Jehovah and the Watch Tower for a part in vindicating his word and name.

If there is anything that I have taken upon myself to do that is not in accord with the arrangement at Brooklyn, I should like to be informed, in order that I may correct it. If what has been done meets your approval, I should like very much to have the Society send such instructions or information as would be necessary to make the witness work more effective.

Just a suggestion: If there are a number of transcriptions that are partly worn by usage and not in good shape to use over the air, I am sure that they could be used at the park.

Would you approve of getting a store or hall and having the lectures put on during week days as well as on Sunday during the winter months when I cannot go to the park?

I am enclosing a summary report of the witness work at St. James park.

Yours in the service of the King,

A. O. KENT, Calif.

(Continued from 336)

<b>OHIO</b>		<i>Also We 5:00pm</i>		<b>WISCONSIN</b>	
Akron	WADC Su 1:45pm	Scranton	WGBI Sa 7:15pm	Eau Claire	WTAQ Su 9:15am
Cinc'nati	WKRC Su 10:00am		<i>Also Tu 5:45pm</i>		<i>Also We 6:15pm</i>
Cleveland	WHK Su 6:10pm	Wash'ton	WNBO Su 9:45am	Janesville	WCLO Su 10:45am
	<i>Also Th 6:50pm</i>	Wilkes-B.	WBAX Su 3:15pm	La Crosse	WKBH Su 12:45pm
Cleveland	WJAY Su 9:45am		<i>Also Tu 7:45pm</i>	Madison	WIBA Su 10:00am
Columbus	WAIU Su 10:00am	W'msport	WRAK Su 10:15am	Ma'towoc	WOMT Mo 7:00pm
Columbus	WCAH Su 10:00am		<i>or 10:45am</i>	Milwaukee	WISN Su 9:15am
	<i>Also Tu 9:15pm</i>	<b>RHODE ISLAND</b>		Superior	WEBC Su 12:00am
Dayton	WSMK Su 10:00am	Providence	WEAN Su 10:00am	<b>WYOMING</b>	
	<i>Also We 5:30pm</i>	<b>SOUTH CAROLINA</b>		Casper	KDFN Su 10:30am
New Phil'a	WAIR Su 12:30pm	Charleston	WCSC Su 1:00pm	<b>CANADA</b>	
Toledo	WSPD Su 9:30am		<i>Also Th 7:00pm</i>	<b>ALBERTA</b>	
Youngst'n	WKBN Su 10:00am	Columbia	WIS Su 11:00am	Calgary	CFCN Su 6:00pm
	<i>Also Th 11:00am</i>		<i>Also Th 8:15am</i>	Lethbridge	CJOC Su 5:45pm
Zanesville	WALR Su 10:00am	Spart'b'g	WSPA Su 6:30pm		<i>Also Th 7:30pm</i>
			<i>Also Th 6:30pm</i>	<b>BRITISH COLUMBIA</b>	
<b>OKLAHOMA</b>		<b>SOUTH DAKOTA</b>		Kamloops	CFJC Su 1:15pm
Enid	KCRC We 1:45pm	Sioux F'ls	KSOO Su 10:00am		<i>Also We 7:00pm</i>
Okl'a City	WKY Su 1:00pm	Watertown	KGCR Su 9:15am	Kelowna	CKOV Su 12:45pm
Ponca City	WBBZ Su 10:00am	<b>TENNESSEE</b>			<i>Also We 7:15pm</i>
	<i>Also We 9:00pm</i>	Bristol	WOPI Su 10:45am	Vancouver	CJOR Su 6:15pm
S. Col'yv'le	KGGF Su 1:45pm		<i>Also We 7:30pm</i>	<b>MANITOBA</b>	
	<i>Also We 8:00pm</i>	Cha'nooga	WDOD Su 12:45pm	Brandon	CKX Fr 7:45pm
<b>OREGON</b>			<i>Also Th 7:30am</i>	Winnipeg	CKY Su 8:30pm
Eugene	KORE Su 1:00pm	Knoxville	WBOL Su 7:00pm	<b>NOVA SCOTIA</b>	
Klamath F.	KFJI Su 1:00pm		<i>Also Th 7:00pm</i>	Sydney	CJCB Su 9:00pm
Marshfield	KOOS Mo 1:30pm	Memphis	WHBQ Th 12:15pm	<b>ONTARIO</b>	
Medford	KMED Su 10:00am		<i>Also We 9:15am</i>	Brockville	CFLC Mo 6:30pm
	<i>Also Th 4:00pm</i>	Memphis	WREC Su 10:00am	Chatham	CFCO Su 1:30pm
Portland	KALE Su 9:30am	Nashville	WLAC Su 4:30pm	Cobalt	CKMC Su 3:00pm
	<i>Also Th 8:15am</i>	Spr'gfield	WSIX Su 3:45pm	Ft. William	CKPR Su 9:15pm
Portland	KXL Su 9:00pm		<i>Also Tu 7:30pm</i>	Hamilton	CKOC Su 10:30am
	<i>Also Th 8:00am</i>	<b>TEXAS</b>			<i>Also 1:30pm</i>
<b>PENNSYLVANIA</b>		Amarillo	KGRS Su 9:00am		<i>Also 8:15pm</i>
Altoona	WFBG Su 10:30am	Austin	KNOW Su 10:00am	London	CJGC Fr 7:15pm
	<i>Also Tu 8:15pm</i>	Beaumont	KFDM Su 10:00am	Toronto	CFRB Su 10:15am
Harrisburg	WHP Su 11:00am		<i>Also Mo 10:00am</i>	Waterloo	CKCR Su 10:45am
Johnstown	WJAC Su 4:30pm	Br'nsv'lo	KWWG Su 5:15pm	Windsor (Detroit)	CKOK Su 12:30pm
Lancaster	WGAL Su 9:00am	Corpus Chr.	KGFI Su 9:00am	<b>PRINCE EDWARD ISLAND</b>	
Phil'a	WCAU Su 10:00am	Dallas	WFAA Su 9:15am	Charl'town	CFCY Su 10:00am
Phil'a	WIP Su 12:45pm	Dallas	WRR Su 2:15pm	<b>SASKATCHEWAN</b>	
Pittsb'gh	KQV Su 1:00pm	Dublin	KFPL Th 8:00pm	Fleming	CJRW Su 10:30am
	<i>Also Mo 3:00pm</i>	El Paso	KTSM Sa 7:30pm	Regina	CKCK Su 10:00am
	<i>Also We 3:00pm</i>	Galveston	KPLX Su 10:00am		
	<i>Also Fr 3:00pm</i>		<i>Also We 7:45pm</i>		
Pittsb'gh	WCAE Su 10:30am	Galveston	KFUL Su 5:30pm		
Pittsb'gh	WJAS Su 6:00pm	Houston	KPRC Su 10:00am		
	<i>Also Th 5:45pm</i>				
Reading	WEEU Su 4:00pm				

