



The

# WATCHTOWER

And Herald of  
Christ's Presence

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

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

VOL. LVI

SEMIMONTHLY

No. 5

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# The WATCHTOWER

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

## OFFICERS

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

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

## THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

## CONVENTION

The general convention of Jehovah's witnesses for 1935, under the supervision of the Watch Tower Bible & Tract Society, will be at Washington, D.C., beginning May 30 and continuing until June 3 inclusive. Announcement is now made that those desiring to attend may arrange their affairs accordingly. Full details for the convention will appear in *The Watchtower* at a later date.

## THE ANOINTED'S THANKSGIVING PERIOD

This period, April 13-21, inclusive, embraces the season memorializing the holy name of Jehovah as also our Lord's death, hence marks a special season of thanksgiving and praise to God. God's anointed ones everywhere, regardless of national boundaries drawn by men, will as one man in Christ Jesus work in unison these special days. Those not anointed by God's spirit, but nonetheless devoted people of good will, the Lord God invites to also take part in this world-wide expression of thanksgiving to Jehovah and his anointed King before all nations. Let attention be given immediately to your having a full share in the season's privileges, by making due preparation and arrangements as to time, territory, literature, etc. During this period an extraordinary offer of three booklets will be featured. All *Watchtower* readers not working under one of the Society's branch offices should communicate with our main office at Brooklyn both as to arrangements and as to reporting results of work.

## ITS MISSION

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

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

## YEARLY SUBSCRIPTION PRICE

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*(Translations of this journal appear in several languages.)*

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

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

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## TRANSCRIPTION MACHINES

The Society has made arrangements to construct and assemble portable transcription machines at our own factory at 117 Adams Street. These machines are somewhat different in construction from those previously furnished. They will be spring-wound, and operated from a 6-volt wet-cell battery. Every machine will be furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. We are pleased to announce that this machine can be offered at \$100, complete, to brethren in the United States.

## ADVERTISING WATCHTOWER PROGRAMS

Advertising the Kingdom helps also to advertise the radio stations which are broadcasting the kingdom message. Hence all witnessing parties and all individuals engaging in the field service should mention the radio station in their vicinity which carries the Watchtower programs. This magnifies to the people called upon the message which Jehovah's witnesses introduce, and often results in interest in the printed message on the part of the radio listener. This is one of the chief purposes of sending out the message over the radio, to encourage the people to read the literature. In this behalf the Society supplies radio folders, and all workers should make constant use of them in house-to-house calling, leaving one of them, if nothing else.

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LVI

MARCH 1, 1935

NO. 5

### JEHOVAH'S BATTLE

*"For Jehovah and for Gideon."*—Judg. 7:18, A.R.V.

#### PART 5

**J**EHOVAH having begun to execute his judgment upon the enemy organization by the hand of his beloved Son, the Greater Gideon, he will not cease fighting until the enemy organization is completely cleaned out. Centuries ago Jehovah wrote his judgment against Satan and his allies in wickedness, and now in these "last days" it pleases him to make known to his faithful witnesses the meaning of his prophetic utterances and how his judgments will be executed. For centuries after his judgment of destruction of Satan and his organization was written God has permitted the enemy to remain until due time for the exhibition of the almighty power of Jehovah God and until his witnesses shall proclaim his name throughout all the earth. The day of recompense is at hand, when "his enemies shall lick the dust". (Ps. 72:9) That means that all of them shall perish. (Ps. 92:9) These prophetic utterances of Jehovah were recorded for the encouragement and comfort of the remnant at this time, when the enemies have become so bold and oppressive. "Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men. For they intended evil against thee; they imagined a mischievous device, which they are not able to perform." (Ps. 21:9-11) The "right hand" of Jehovah is his beloved Son, Christ Jesus, the Greater Gideon, and the One who executes Jehovah's judgments. "Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off."—Mic. 5:9.

\* Says Jehovah through his prophet Moses: "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy." (Deut. 32:41, 42) That will be the end of all the wicked. (Nah. 1:9) These plain statements of God's Word now illuminate the prophetic picture made by Gideon, and are further proof that Armageddon will mark the complete vindication of Jehovah's name.

#### CHANGE OF PICTURE

<sup>3</sup> The Midianites had fled as far east as the "border of Abel-meholah, unto Tabbath". This latter point was the place of nativity of the prophet Elisha. Here the enemy seems to have halted, and while he was reorganizing his forces, Gideon was busy bringing up recruits. "And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites." (Judg. 7:23) Doubtless the 9,700 men that had been rejected at the water test, and the 22,000 that had been sent back because of fear, were now brought up to the front for further action. We must not here become confused, however, by reason of the fact of the bringing up of those men once rejected. Keep in mind always that Jehovah was making a picture to foreshadow and illustrate what he will do just preceding and at Armageddon. The Israelites were merely playing their assigned parts. The men themselves were of no real importance. As in many pictures recorded in the Bible, the man often is used to play a double role; so it is here. Gideon and his three hundred men had begun the fight against the enemy, but it was not completed. The three hundred in the picture, up to this point, particularly represented the true followers of Christ Jesus, the remnant, under the immediate command and leadership of Christ Jesus, the Greater Gideon. Now the picture changes, in this, that it shows or foreshadows that Jehovah's host of heaven, that is, the invisible army is brought into action and really pursues and destroys the enemy. All of the men that Gideon now gathered unto himself, aside from the three hundred, pictured or represented the invisible army of the Lord. The little company of three hundred had done the witness work and had frightened the enemy and caused them to begin the fight amongst themselves and to flee. This part of the picture corresponds to that which God caused to be made and recorded in the ninth chapter of Ezekiel's prophecy.

<sup>4</sup> In this prophecy of Ezekiel there appears one man with the writer's inkhorn by his side, who goes through the city to mark those who sigh and cry, and which foreshadows the witness work being done by the remnant. Then follow in the Ezekiel picture "six men"

with slaughter weapons, which do the slaying, and these six men represent the invisible army of the Lord. It is even so in the Gideon picture, that is, the greater number now brought into action represents the heavenly host that accomplishes the destruction of the enemy. In this latter part of the prophetic picture of Gideon the "evil servant" class, the "man of sin", "the son of perdition" class, including the oppressive and cruel clergy, form a part of the enemy organization, and are pictured particularly by the Amalekites, who were the allies of Midian. Otherwise stated, all the enemies of God are on one side, and on the other side of the picture are those who make up the loyal and faithful ones devoted to Jehovah and Christ Jesus.

<sup>5</sup> Jehovah's remnant now on earth are burdened by the oppressive yoke which the antitypical Midianites and allies representing Satan's organization now put upon them, and the Scriptures show that at the beginning of Armageddon the Lord will break that yoke. The one who breaks that oppressive yoke is the Greater Gideon, Christ Jesus, and this he does within a short time after he takes his power and begins his reign; as it is written: "For thou [Jehovah, by his right hand, Christ Jesus] hast broken the yoke of his burden [the remnant's burden], and the staff of his shoulder, the rod of his oppressor, as in the day of Midian [in Midian's time]. For every battle of the warrior is with confused noise, and garments rolled in blood; but this [battle of Armageddon, pictured in the slaughter of the Midianites] shall be with burning and fuel of fire." And why? "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder." (Isa. 9:4-6) In the battle of Armageddon, led by the Greater Gideon, Jehovah will make a complete end of all lawlessness. "But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time."—Nah. 1:8, 9.

#### HEAVENLY HOST

<sup>6</sup> Christ Jesus, who is the Greater Gideon, at this point brings up all of his heavenly forces, and this is pictured by what Gideon did. "And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan." (Judg. 7:24) This shows that Christ Jesus now goes into action against the enemy and with Him is his angelic host. Ephraim here does not picture or have reference to the "great multitude" class, as has been suggested in connection with the prophecy of Hosea 7:8. Ephraim here pictures the host of heaven fighting under Christ Jesus. In obedience to Gideon's command the men of Ephraim were gathered together and "took the waters unto Beth-barah and Jordan", thus

shutting off the way of escape at that point. The prophetic picture now shows that the enemy can find no way of escape; and this is exactly in harmony with another prophecy written by Jehovah's command. "And the shepherds shall have no way to flee, nor the principal of the flock to escape." (Jer. 25:35) As none of the Baal worshipers escaped the sword of Jehu, even so none of the enemy shall escape destruction at the hand of Christ Jesus and his forces at the battle of Armageddon.—2 Ki. 10:24, 25; Ezek. 9:5, 6.

#### OREB AND ZEEB

<sup>7</sup> The record discloses that Midian had two kings whose names were Zebah and Zalmunna; also that there were two subordinate rulers or "princes of Midian", Oreb and Zeeb. The names of these two men, and the meaning thereof, help to illuminate the picture. The name "Oreb" means "raven", which is an unclean bird of black appearance. It is a subtle, cunning and sagacious bird. The following quotation is from a well-known author: "The raven belongs to the family Corvidæ, of which there are numerous members in Palestine. It resembles the crow, but is larger; its black color is more iridescent, and it is gifted with greater sagacity. There is something weird and shrewd in the expression of the raven's countenance, a union of cunning and malignity; which may have contributed to give it among widely severed nations a reputation for preternatural knowledge. One writer says that the smell of death is so grateful to them that when, in passing over sheep, a tainted smell is perceptible, they cry and croak vehemently. It may be that in passing over a human habitation, if a sickly or cadaverous smell arises, they would make it known by their cries, and so has arisen the idea that the croaking of a raven is the premonition of death."—*Peloubet's Bible Dictionary*, page 549.

<sup>8</sup> The Scriptures show that at times Jehovah showed special favor to the raven (Luke 12:24; 1 Ki. 17:4-6); also that the raven was regarded as an unclean bird. (Lev. 11:15) For some good reason Jehovah permitted the names of Oreb (the Raven) and Zeeb to be specially mentioned in this prophetic picture. We are certain to find that they picture some specific part of Satan's organization.

<sup>9</sup> Now compare the foregoing description with certain facts well known. There are men engaged in so-called "religious work" who profess to be the representatives of God on earth and who invariably appear in black garments. They at least assume to be in God's favor and do have special access to his Word, from which alone spiritual food is obtainable. These certain birds of the Roman Catholic hierarchy are very sagacious. They are cunning, shrewd, and there is something weird about their countenance or appearance. Among the nations they have the "reputation for preternatural knowledge" and by many persons are believed to be the sole custodians on earth of the mysteries in heaven. They have a keen sense of smell and

are quick to discern approaching death, and are always found near about to minister what is called "the last rites" and to collect a nice sum to serve at the bier, and a still larger sum from the living friends of the dead, upon the pretext of praying the dead out of purgatory. It is only by their cunning shrewdness and "reputation for preternatural knowledge" that they are able thus to hoodwink the people. They were once favored by the Lord, but by reason of their selfish greed they have become unclean. It is said of the ravens' carnivorous habits that they will pluck out the eyes of another creature. God's Word says that the ravens pluck out the eyes of understanding. (Prov. 30:17) The class of clergymen above described do that very thing by taking away the eyes of understanding concerning God's Word of truth and cause many to mock God and to despise his organization. They are the chief ones on earth carrying out the overt acts in the conspiracy against Jehovah's organization.

<sup>10</sup> The name "Zeeb" means "wolf"; which is a sly, cunning and blood-thirsty beast. (Jer. 5:6; Hab. 1:8,9) The wolf slays ruthlessly and maliciously, merely for the wicked pleasure of killing, while the raven feeds upon the dead. The wolf well pictures the class of men that are members of the "strong-arm squad" and that do the bidding of the selfish clergy and that cruelly misuse Jehovah's witnesses. They go out and hunt up Jehovah's witnesses and frame false charges against them and cause them to suffer. This they do that they might hold on to their jobs by reason of the influence exercised in their behalf by the ultrareligious element. This unclean bird and this ferocious animal, described in the prophetic picture, disclose the beastly, cunning, sagacious, cruel and robber tendencies of certain sons of Satan operating in the earth. They are enemies of God, because they are instruments of the Devil, and the divine record shows them slain at the command of the Lord. "And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan."—Judg. 7:25.

<sup>11</sup> Oreb's being slain upon the rock suggests that these raven men who have professed to serve God, The Rock, and Christ Jesus, the Stone, have become unfaithful and have rejected the Stone Christ Jesus when laid as the chief foundation of God's organization. They claim that their own church organization is built upon Christ's apostle and his successors. (Matt. 16:18) Because of their unfaithfulness and rejecting Christ the King, the Stone becomes their undoing. "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this

stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." (Matt. 21:42-44) "O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones."—Ps. 137:8,9.

<sup>12</sup> Zeeb was slain at the "winepress of Zeeb", suggesting that these wolves of human society will be slain when Christ treads the "winepress of the fierceness and wrath of Almighty God". (Rev. 19:15) The slaying of the two princes, and the bringing of their heads to Gideon, foreshadow the destruction of certain members of Satan's organization now operating in the earth. These truths are now recorded for the encouragement of the remnant. To them Jehovah God says: "Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian [Satan's chief of staff, Gog, and his lesser agents]: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt [in Moses' day]. For yet a very little while, and the indignation shall cease, and mine anger, in their destruction. And the Lord of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb; and as his rod was upon the sea [when Moses signaled for the sea to close in on the Egyptians], so shall he lift it up after the manner of Egypt [as when he destroys the conspirators made up of Gog and his crowd]."—Isa. 10:24-26.

#### EAGER FOR BATTLE

<sup>13</sup> Seeing that in this chapter Ephraim represents the invisible hosts of Christ Jesus, note that they address Gideon and disclose their eagerness to participate in the battle of Jehovah God against his enemies: "And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? and they did chide with him sharply." (Judg. 8:1) This does not mean that there will be fault-finding in the ranks of Christ Jesus' invisible army, but manifestly the record here is made for the purpose of emphasizing the picture and to show (1) that Jehovah God does not need to call out all the heavenly host in order to gain the victory; (2) that the witness work to be performed by the earthly remnant under Christ must precede the slaughter work performed by those of the invisible army; and (3) to show that those of the Lord's invisible army, because of their devotion to Jehovah, are eager to participate in the war against the enemy organization, that they may have a part in the vindication of Jehovah's name.

<sup>14</sup> The response of Gideon fully supports the foregoing conclusion: "And he said unto them, What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?" (Judg. 8:2) "Abiezer" here stands for Gideon's house, and in the picture particularly represents the earthly part thereof, that is to say, the

remnant, which Gideon uses to give the proclamation of truth that starts the battle. The "men of Ephraim" and others coming into the picture here will be the invisible army of the Lord that comes in to finish up the fight. The figure of speech used by Gideon, "Is not the gleaning of the grapes . . . better than the vintage?" clearly shows that the enemy organization in this conflict is "the vine of the earth".—Rev. 14:18-20.

<sup>15</sup> Continuing to answer the men of Ephraim Gideon said: "God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that." (Judg. 8:3) This part of the picture shows that the enemy host, including the Oreb and Zeeb class, will be slain by the hands of the invisible army of the Lord and that the remnant will have nothing to do with the slaying. Gideon pictured Christ Jesus, and his answer expresses the mind of Christ, that is to say, that there is no vainglory or strife in the ranks of the Lord's organization.—Phil. 2:3.

<sup>16</sup> For the further encouragement of the faithful remnant in this day of peril Jehovah by this prophetic picture shows that the remnant are kept in some part of the service of the Lord even during the battle of Armageddon. "And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them." (Judg. 8:4) This shows that the faithful remnant "follow the Lamb whithersoever he goeth" and until the last one of the enemy is dispatched. The Lord graciously counts his followers in as sharing with him in his exploits against Satan's hosts. It appears that the Lord will not leave the remnant inactive during the battle of the great day of God Almighty. Without a doubt they will be singing the praises of Jehovah and of his Chief Officer while the fight is going on. It appears from the picture that the three hundred were "faint, yet pursuing" the enemy. That suggests that God's remnant will not give in to weariness of the flesh, but will follow on even though the bodily strength is greatly taxed. This is also supported by the picture of God's covenant people at Shushan in Persia engaging in the fight with the Amalekites. (Esther 9:13-16) It may appear that the earthly company of the Lord is weary or in a bad way, but Christ Jesus is leading the fight and he does not know defeat. "A bruised reed [he may appear to be, yet] shall he not break, and the smoking flax [though he seem to be, yet] shall he not quench: he shall bring forth judgment unto truth."—Isa. 42:3, 4.

<sup>17</sup> The prophetic picture now shows Gideon and his men on the east side of the Jordan, at the town of Succoth, a place of sufficient importance to have seventy priests and elders. "And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Mid-

ian." (Judg. 8:5) The men of Succoth, name meaning "booths", that is, occupying positions or jobs, well picture the "evil servant" class; and include also the political, religious element of "Christendom", claiming to be on the side of the Lord but who are in fact aiding and supporting and serving the enemy. In August 1923, at the Los Angeles convention, the message "WARNING" was publicly proclaimed, and shortly thereafter millions of printed copies of the same were distributed in various languages throughout "Christendom". Since then the Greater Gideon, Christ Jesus, has continued to warn the people against Satan's agents and has counseled them to take their stand on the side of Jehovah and to render aid and comfort to Jehovah's witnesses. For this reason the professed political-religious ones, and particularly those informed of God's Word, have no excuse for their ill-treatment of and opposition to Jehovah's witnesses.

<sup>18</sup> The official element at Succoth and their supporters are likened by the Lord Jesus to "goats", that ill-treat the people of the Lord. "And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?" (Judg. 8:6) Those princes of Succoth had no confidence in Gideon's ability to thresh the Midianites, and they feared reprisals from the Midianites, although the Midianites were then on the run. So likewise in this evil day the political-religious element, as well as the "man of sin" class, have no real faith in God and in Christ, and fear the power and influence of others of Satan's organization. They throw in their lot with the active persecutors of Jehovah's people and take their stand against the Lord. Not being for the Lord, they are against him.—Matt. 12:30.

<sup>19</sup> Gideon and his men were tired and hungry but continued to manifest an abiding faith in Jehovah's purpose to deliver up the foe and to have them crushed, and this faith in God spurred them on and gave them courage and full assurance. "And Gideon said, Therefore, when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers." (Judg. 8:7) These words of Gideon addressed to the princes of Succoth correspond to what the Lord Jesus, the Greater Gideon, says to the "goat" class, to wit: "Then shall he say also unto them [the goats] on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: . . . And these shall go away into everlasting punishment." (Matt. 25:41-43, 46) At the present time there are those who see Jehovah's witnesses carrying forward his work of righteousness in proclaiming God and his kingdom and who could render aid to them; but instead of so doing they consult with their active persecutors and increase the burden of God's anointed.



<sup>20</sup> Fired with zeal for the name and honor of Jehovah God, although faint from hunger and fatigue, Gideon continued climbing the heights ahead of him in pursuit of the enemy. "And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him." (Judg. 8:8) Reaching Penuel, he here spoke in like manner as he had addressed the rulers at Succoth. Gideon here pictured the "avenger of blood", and hence he must pursue the enemy until he slays the killers of his brethren.—Judg. 8:18, 19; Num. 35:17-21.

<sup>21</sup> Penuel was large enough and important enough to support a tower, suggesting that they once had a fortress or place of refuge. Penuel means "face of God". If they had once seen the face of God, that is, his favor, their conduct and treatment of Gideon showed that they had lost that favor and hence the sight of his face. From their vantage point of their tower they could see that Gideon had the Midianites on the run and hence Gideon was in the favor of God, but, although they saw this, they showed no faith in God and certainly no brotherly love for their fellow Israelites. They were moved by fear of the enemy and showed no faith in God and in Christ. Those people of Penuel particularly pictured the "evil servant" class, who once enjoyed the favor of God but who were turned away from God when Christ Jesus, the Greater Gideon, appeared and put them upon examination. From that time forward the "evil servant" class continued to consort with the enemy and to give support to what they called the "higher powers", meaning the rulers of this present wicked world. They had the opportunity of serving God and the Greater Gideon, Christ Jesus, but their selfishness led them in an opposite course. Unlike the Jonadab company they show no appreciation of God's loving-kindness to them. They were like the people at Succoth, and hence Gideon spoke to them in the same manner.

<sup>22</sup> Gideon did not fail to remind the men of Penuel of what would come to pass in the future, and the faithful remnant have not failed to remind the "evil servant" class of what the Lord declares he will do concerning them: "And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower." (Judg. 8:9) Gideon knew that Jehovah was against Penuel and that in due time he would deliver them up for destruction. Likewise the faithful followers of Christ Jesus now know that God is against the "evil servant" class and that in due time Christ will destroy all such. The men of Penuel trying to be the friends of the Midianites further pictured those of the "evil servant" class trying to be friends of this wicked world, and particularly of the political-religious element ruling the same, and they thereby show themselves to be the enemies of God and of his Christ. Such will not be spared in the battle of Armageddon.

## WICKED RULERS

<sup>23</sup> Over and above the princes aforementioned the Midianites had two kings, and these appear to picture the rulers in Satan's invisible as well as visible parts of his organization, that is, the power that rules the wicked organization and opposes and fights against the Lord and his anointed. The foundation of Satan's organization is commerce, or traffic in humankind. "By the multitude of thy merchandise have they filled the midst of thee with violence, . . . Thou hast defiled thy sanctuaries . . . by the iniquity of thy traffic." (Ezek. 28:16-18; see *Vindication*, Book Two, page 94) The ruling powers of both the visible and the invisible part of Satan's organization are bloodthirsty and stop at nothing to accomplish their wicked ends. After all, it is the greed for gain or power or fame that rules the world politically and otherwise. It is the love of money, that is, gain of wealth, power or influence, that is the root of all evil. (1 Tim. 6:10) These kings or ruling powers, Zebah and Zalmunna, were in command of the forces of the enemy. "Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword." (Judg. 8:10) The name "Zebah" means "slaughterer (of the victim)". The name "Zalmunna" means "defense has been denied". "Karkor," the name of the place of their habitation or stopping, means "foundation".

<sup>24</sup> The meaning of these names, and the description of their base, supports the conclusion that greedy commerce or traffic is the foundation of Satan's organization, both invisible and visible, and that the rulers thereof slaughter their victims ruthlessly and deny any defense offered by the workers of righteousness and those who desire to see better conditions. That wicked element has long ruled the earth, and concerning the visible part thereof it is written: "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." (Jas. 5:5, 6) The ruling powers or factors, in both the invisible and the visible part of Satan's organization, are gross violators of the everlasting covenant. (Gen. 9:1-6) Karkor, the base of operations of these kings and their hosts, seems to well picture the place of the enemy's last stand in the battle of Armageddon. The present-day conditions indicate that the battle of Armageddon is near at hand. Even now Jehovah's witnesses are denied defense, and these wicked rulers continue maliciously to slaughter all that get in their way.

<sup>25</sup> Gideon prepared his forces for the final assault on the enemy. Strategically he marched his forces through the country where there were no occupied cities. His manifest purpose was to get ahead of the fleeing enemy and attack them by surprise. The enemy confidently had halted and pitched their tents, form-

ing a base of operations in preparation for the continuing of battle. In the meantime Gideon had passed around Karkor, and now he attacked the enemy from the front instead of from the rear. "And Gideon went up by the way of them that dwelt in tents, on the east of Nobah and Jogbehah, and smote the host: for the host was secure." (Judg. 8:11) In this Gideon was following the tactics employed by Abraham at the time he pursued four kings who had carried off his nephew Lot. (Gen. 14:14-20) In this final assault upon the enemy Gideon and his army pictured Christ Jesus and his invisible host which will destroy the remnant of Satan's army at Armageddon. Mark how these facts compare with the description of the latter part of Armageddon given in Revelation 19:21: "And the remnant [of the enemy, Satan's organization] were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

<sup>26</sup> The Midianites evidently thought they were secure, as it is written: "For the host was secure." Again this corroborates the conclusion that Zebah and Zalmunna pictured the ruling elements of Satan's organization, as above stated. The prophet Ezekiel gives a description of the same final battle of Armageddon, in which, the record is, Jehovah sends a fire on the enemy forces in the land of Magog, where they were supposed to be in a secure condition. "And I will send a fire on Magog, and among them that dwell carelessly [*margin*, confidently; securely] in the isles; and they shall know that I am the Lord."—Ezek. 39:6.

<sup>27</sup> As the Midianite kings found no place of safety or security, even so none of Satan's organization will find a place of security. Jehovah sends his "right hand", Christ Jesus, after the enemy, and at Armageddon he will fight them and destroy them all. "Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee." (Ps. 21:8) This destruction will include the ruling powers of earth, both visible and invisible. "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." (Ps. 104:35) Now the little "stone" has become mighty and powerful, and shortly it will break in pieces all parts of Satan's organization. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44, 45.

<sup>28</sup> Christ Jesus, the mighty Field Marshal of Jehovah, will pursue the enemy to destruction, and, he having accomplished that end, the prophet indicates him reporting to Jehovah in the words uttered by King David, which manifestly are appropriate to that time: "I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. I have wounded them that they were not able to rise: they are fallen under my feet. For thou hast girded

me with strength unto the battle: thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me."—Ps. 18:37-40.

<sup>29</sup> Gideon captured or took alive the two kings, who fled when their host was cut down. "And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host." (Judg. 8:12) This part of the picture shows that the ruling powers, both visible and invisible, of the enemy organization will be taken and none will find a way of escape. Today the visible rulers of the world, under the guidance of their invisible head Satan, scoff at the truth and think themselves immune from the power of the hand of Almighty God, and they continue to oppress God's covenant people; but their end is near. Concerning such the Lord Jehovah says: "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem: because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge [of Armageddon] shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." (Isa. 28:14, 15) God here tells the enemy that he has laid in Zion (his capital organization) the Chief Stone, Christ Jesus, and then, further addressing the enemy, says: "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you [though fleeing to escape]: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. 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. 28:18, 19, 21) Among the ruling powers of Satan's organization Gog, his chief field officer, and Satan himself seem to be the last ones captured, and which are here pictured particularly by the two kings, Zebah and Zalmunna. This exactly corresponds to the vision of Revelation, showing Satan as being taken prisoner by the Lord Jesus Christ, bound with a chain, and cast into the bottomless pit.—Rev. 20:1-3.

<sup>30</sup> In complete triumph Gideon returns from the field of battle. "And Gideon, the son of Joash, returned from battle before the sun was up." (Judg. 8:13) Gideon comes from the east or from the point of sunrise, being the same direction from which Christ Jesus approaches. (Rev. 7:2, 3) Leading Zebah and Zalmunna alive, Gideon must now make good his word to the princes of Succoth and to the men of Peniel. (See verses 7 and 9.) Here Gideon pictured the "avenger of blood", and he must first make an investigation before killing these two kings. "And [he] caught a young man of the men of Succoth, and in-



quired of him: and he described unto him [writ unto him, *margin*] the princes of Succoth, and the elders thereof, even threescore and seventeen men." (Judg. 8:14) He obtained the evidence before he proceeded to carry out the execution of the aforesaid opposers. Likewise the Lord Jesus, the Greater Gideon, gets a line on those who have at one time undertaken to do the will of God and who have then out of respect to the enemy compromised their course and aided the enemy as against God's anointed people. No one can successfully mock the Lord. God does not interfere with creatures in exercising a free will in opposing him, but in his own due time he takes such to account and makes them fully account for their wrongful conduct.

<sup>31</sup> Arriving at Succoth, Gideon forcibly reminded the men of that place that they had taunted him when he passed that way chasing the Midianites. "And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?" (Judg. 8:15) On that occasion Succoth had refused to furnish bread to Gideon and his men, at a time when they were in great need. Now these same men of Succoth no doubt tried to make it appear that they had no recollection of thus ill-treating Gideon and his men.

<sup>32</sup> This corresponds to the course of action taken by the opposers of the true followers of Christ Jesus, called "goats", and to what they say to the Lord Jesus concerning the same, and his rejoinder to them, to wit: "Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." (Matt. 25:44, 45) The political-religious element that has consorted and now consorts with the more active enemy, and particularly the "evil servant" class, which has also connived at the downfall of God's people, have opportunity to render aid and comfort to Jehovah's witnesses, but in these last days they not only refuse to render them aid, but go further and consort with the enemy that are acting more openly, and for this wrongful conduct they must give an account before the Lord in due time.

<sup>33</sup> Doubtless Gideon and his men, while pursuing the forces of the enemy, had been torn and scratched by the thorns and thistles that they encountered in and about the vicinity of Succoth. Gideon would make these Succoth men feel the effects of some of the same thorns. They must have trembled in their boots when they saw Gideon standing at their gate. "And he took the elders of the city, and thorns of the wilderness, and briers, and with them he taught the men of Succoth." (Judg. 8:16) The marginal reading of this text is that he "made them to know", that is, he made them

painfully aware of the fact that Jehovah is supreme and that Jehovah gives victory to those whom he backs, and that no one can with impunity ill-treat the anointed of the Lord and ever expect to get away with it. Those men of Succoth pictured particularly the "evil servant" class and other professional religionists that had made themselves of the synagogue of Satan, and now they must bow before Gideon.—Rev. 3:9.

<sup>34</sup> The men of Penuel manifestly represented the same general class as that represented by those of Succoth, and they receive the same treatment at Gideon's hands. He destroyed their strong tower and fulfilled his words to them previously spoken, and this makes certain that the Lord Jesus will fulfill his words in punishing those who have opposed him. "And he beat down the tower of Penuel, and slew the men of the city." (Judg. 8:17) All must know that Jehovah is supreme. God has made it emphatic throughout his Word that all enemies shall know that he is the Most High. "Consume them in wrath, consume them, that they may not be; and let them know that God ruleth in Jacob unto the ends of the earth. And at evening let them return, and let them make a noise like a dog, and go round about the city." (Ps. 59:13, 14) This "goat" class must meet their fate. "And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. 25:46.

<sup>35</sup> Zebah and Zalmunna had committed murder and were, up to this point, preserved alive for the purpose of proper inquisition and for the balancing of justice. Those rebellious murderers picture Satan in particular and the chief officers of his organization also, all of whom have committed many foul murders. The Greater Gideon first captures these rebellious ones, taking them alive, and then puts them to death. "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."—Ps. 68:18.

<sup>36</sup> Gideon would now have these guilty ones furnish the identification of the men whom they had slain. "Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king." (Judg. 8:18) The answer of these two kings of Midian was: "Each one resembled the children of a king"; according to the margin: "Each one according to the form of the children of a king." This suggests and is in full harmony with the scripture that each one of the brethren of the Lord Jesus Christ must be and is conformed to the image of God's beloved Son. (Rom. 8:29) Satan and his officers have murdered many of the brethren of the Lord Jesus. From the days of the apostles till now they have been guilty of these wicked deeds, and their cruel acts are pictured by the slaying of the brethren of Gideon. The faithful followers of Christ Jesus, pictured by Gideon's brethren, had been slain because of their devotion to Jehovah God and his

King, the Greater Gideon. (Rev. 6:9, 10) In answer to the cry of his faithful brethren, Christ Jesus, the Greater Gideon, will avenge their blood.

<sup>37</sup> Zebah and Zalmunna without objection bore testimony against themselves, and likewise Satan and his agents unhesitatingly admit that they have slain the brethren of the Lord Jesus. When these men told Gideon that the ones they had slain resembled himself, Gideon said unto them: "They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you." (Judg. 8:19) Antitypically these are all the sons of God's organization, that is, Jehovah's "woman", who is the mother of them all. (Isa. 54:13) Having wrongfully shed the blood of Jehovah's faithful sons, these agents and officers of Satan's organization, as well as Satan himself, shall be slain. They have violated the everlasting covenant and must pay the penalty.—Gen. 9:6; Isa. 24:4-6.

<sup>38</sup> The firstborn of Gideon was named Jether, and his name means "residue, or, remnant". Prophetically it is written that Jesus says of and concerning his true followers: "Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." (Isa. 8:18; Heb. 2:11-13) All of these here described are the sons of the King of eternity. Gideon directs Jether to execute the two kings: "And he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth." (Judg. 8:20) This part of the picture manifestly is here recorded to show that the remnant, pictured at this point by Jether, will not destroy the ruling powers of earth. Their work is to proclaim the message of truth, and that part of their work is here emphasized. The scripture does not indicate that they are disobedient to the Lord, but it emphasizes the fact that they do not participate in the actual slaying of the enemy. Probably the youth feared to attack these mighty warriors. This would furthermore indicate that the remnant would fear to disobey God and resort to any physical violence. The instruction to them plainly is that their weapons of warfare are not carnal.—2 Cor. 10:4.

<sup>39</sup> Those two kings of Midian were hardened killers, and preferred to be killed by the now famous Gideon rather than to be slain by a youth. Furthermore, Gideon was the nearest of kin to his slain brothers and hence the duty devolved upon him to slay these murderers. "Then Zebah and Zalmunna said, Rise thou, and fall upon us; for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks." (Judg. 8:21) By the slaying of these two men Gideon pictures Christ Jesus as the avenger of blood fulfilling the obligation laid upon him by Jehovah, and this he does in answer to the cry of those who have been slain as a testimony to the Word of God. "And they cried with a loud voice, saying, How

long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10) "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." (Luke 18:7, 8) This is exactly in harmony with the prayer that the remnant now by divine command pray concerning the enemy: "Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison; make their nobles like Oreb and like Zeeb; yea, all their princes as Zebah and as Zalmunna; who said, Let us take to ourselves the houses of God in possession."—Ps. 83:9, 11, 12.

<sup>40</sup> Gideon gave all honor to Jehovah God. He took no booty from the enemy until after the name of Jehovah was vindicated by the complete destruction of the enemy's army. Then he took the ornaments that were on the camels' necks; and it appears from the divine record (verses 26 and 27) that these ornaments of gold Gideon did not appropriate for his own use, but that they were used to make an ephod as a memorial to the victory God had gained over his enemies. This foreshadows that when Armageddon is done all honor and glory will be given to Jehovah God, who has commissioned the Greater Gideon as the Vindicator of his holy name and who sends him forth to accomplish his purposes. Then all shall know that Jehovah is the Most High.

<sup>41</sup> Gideon had led the Israelites against the enemy and had cleared the land of the oppressors, and naturally the Israelites would desire him to be ruler over them. "Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian." (Judg. 8:22) Following the battle of Armageddon the Greater Gideon will become in truth and in fact "the desire of all nations". (Hag. 2:6, 7) Gideon replied to the request made by the people, and his reply shows that the people do not select and install the ruler of the world. "And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." (Judg. 8:23) The picture here being made must be correct, and hence Gideon could not accept the office of ruler at the hand of the people. Christ Jesus is not an opportunist who will take advantage of the Armageddon victory and the praise that will follow to accept honor and office from the people. Jehovah God is the King of eternity, and hence the Great Ruler. It was in 1914 that Jehovah placed his anointed King upon his throne and sent him forth to rule, his first work being the ousting of the enemy. Had Gideon complied with the request of the people the picture would not have been true; hence he did not comply.

<sup>42</sup> Gideon had been chosen by Jehovah as judge over Israel. It was the time when judges ruled (judged) in Israel, and Gideon was the seventh in order. (Ruth 1:1) In the picture Gideon was used to foreshadow Christ Jesus, whom God enthroned in 1914 and sent

to the temple for judgment in 1918. It was not God's due time to permit a king in Israel at the time of making of the Gideon picture, because Gideon there must be and was representative of the Greater Judge and Vindicator of Jehovah's name. Vindication must take place before the thousand-year reign of Christ, together with his saints, begins. The all-important thing of the Gideon picture was the driving out of the Midianites, foreshadowing Satan's organization and their destruction, which was a vindication of Jehovah's name. The all-important matter of Armageddon is the vindication of Jehovah's name. The refusal of Gideon to accept the office of King foreshadowed the faithfulness of Christ Jesus, who waited until God's due time to enthrone him and send him forth to rule. (John 6:15; Ps. 110:1, 2) This further supports the conclusion that the thousand-year reign of Christ Jesus begins after Armageddon.—Dan. 6:26-28; Rev. 20:4.

#### JEHOVAH IS KING

<sup>43</sup> The picture made with Gideon as the chief actor representing Christ Jesus shows that the highest gratitude is to be accorded Jehovah for the great victory and deliverance of the people; that all will acknowledge that the kingdom is Jehovah's and that he is the Supreme One, to whom Christ Jesus himself must be subject, and that therefore Jehovah God is supreme. It is the kingdom of Jehovah God by and through Christ Jesus, who reigns as his chief officer. "All the ends of the earth will remember and turn to Jehovah; yea, all the families of the nations will bow themselves down before thee, for to Jehovah belongeth the kingdom, and One to Rule over the nations." (Ps. 22:27, 28, *Roth.*) "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all."—1 Chron. 29:11, 12.

<sup>44</sup> In the battle against the enemy Gideon's men had taken the valuables of their fallen foes. "And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.)" (Judg. 8:24) Gideon's men willingly responded to this request of Gideon and gave all they had taken, and the total amount so given was seventeen hundred shekels of gold. (Judg. 8:25, 26) That gold was used to make an ephod, and not for any selfish purpose. Gideon had said to the Israelites: "The Lord shall rule over you." In view of this it could not possibly be true that Gideon made the ephod mentioned for any selfish purpose, but that he made it as a monument or memorial to Jehovah of Israel's deliverance and his triumph over the enemy. That

would correspond to the silver and gold that King David dedicated to Jehovah as a memorial.—2 Sam. 8:7-11.

<sup>45</sup> The twenty-seventh verse states that 'Israel went a whoring after the ephod, which became a snare unto Gideon and to his house'. There is no statement that the ephod was draped about an image, nor is it at all likely that Gideon would have done such a thing, seeing that he had only recently cut down and destroyed the image of Ashtoreth. Even though Gideon's purpose was entirely proper and sincere in making the ephod as a memorial to the honor and glory of Jehovah God, he would not be at all responsible for the people's taking a wrongful view of the matter. It can be readily seen that when the people would go "a whoring after it", their course of action would be a source of sorrow to Gideon and therefore a snare, because in the minds of others Gideon would be considered responsible for the course taken by the people, whereas he was not responsible. It is more reasonable to conclude, however, that this record of verse twenty-seven is parenthetical and plays no part in the great picture made by Gideon. Up to this point Gideon and his men had played their respective parts in that prophetic picture, the chief purpose of which was to foreshadow Jehovah's purpose of vindicating his name. The destruction of the enemy and the allies of the Midianites operated as a vindication of Jehovah's name, foreshadowing Armageddon; and there the picture ends.

<sup>46</sup> According to verse twenty-eight there was no more trouble with the Midianites. This foreshadows that after Armageddon, which will end the wicked organization of Satan, "affliction shall not rise up the second time" at Satan's hands. (Nah. 1:8, 9) The people who were held in subjection by Satan, and who survive Armageddon, will then turn to the Lord God and shall receive his blessings. (Isa. 60:6, 7) As the land of Israel was cleared of the Midianites, so then the earth will be cleared of Satan's organization, and every incentive to man will be in the way of righteousness.

<sup>47</sup> Gideon was good to Israel, and Jehovah used him to his own honor and glory. (Verse 35) That he was faithful and true to the end is attested by the scripture recorded, to wit: 'And what shall I say more? for time would fail me to tell of Gideon, . . . (of whom the world was not worthy) . . . and who obtained a good report from Jehovah.' (Heb. 11:32-39) Gideon was a forceful and striking picture of Jehovah's great Vindicator, Christ Jesus. At other times and places in the picture Gideon foreshadowed the faithful members of God's remnant people now on the earth. This picture, in addition to foreshadowing God's purpose to destroy the enemy, furnishes great consolation to the faithful witnesses of Jehovah.

<sup>48</sup> The loving-kindness of Jehovah God is here again made manifest toward those who love and serve him. The revelation of this prophetic picture, and the un-

derstanding thereof by his people, is because of God's goodness. It is in fulfilment of the precious promise made by Jehovah to his servant class upon whom he has bestowed the honor of his name, and which promise is, to wit: "Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them." (Isa. 42:9) In these days of stress and peril, when the enemy is pressing hard against the faithful witnesses of Jehovah, they will study and consider this prophetic picture of Gideon and his little army, and in doing so will lift up their heads and rejoice. The revelation of this prophecy now is strong evidence that the day of deliverance is near. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21:31) Gross darkness is upon almost all of the inhabitants of the earth, but Jehovah has placed in the hands of his faithful witnesses an abundance of light, which is being used by the grace and direction of Christ Jesus, the Greater Gideon, and the faithful have been brought to the very outposts of the enemy's camp. They observe the enemy, and what they see assures them that victory will be soon and is certain to crown the efforts of the Lord, and that the enemy will be completely destroyed. The faithful servants of Jehovah are now ever on the alert, not only willing, but eager to obey every commandment of the Lord and to fulfill the part that has been assigned to them. Waving their torchlights of truth, and proclaiming the message of God's Word, they continue with joy and with courage and complete assurance to shout their battle cry: "For Jehovah and for His Vindicator!"

#### QUESTIONS FOR STUDY

- ¶ 1, 2. Account for Jehovah's so long deferring execution of his judgment against Satan and his organization. Point out scriptures in proof that Armageddon will mark the complete vindication of Jehovah's name.
- ¶ 3-5. Explain the procedure described in Judges 7, verse 23, and compare this with Ezekiel 9. How and when will Isaiah 9:4 have fulfillment?

- ¶ 6. Explain the prophetic picture presented in verse 24.
- ¶ 7-10. Point out the fitness (a) of "Oreb" as the name of one of the "princes of Midian". (b) Of "Zeeb".
- ¶ 11, 12. Point out also the significance of Oreb's being slain upon the "rock" Oreb. Of Zeeb's being slain at the "winepress" of Zeeb.
- ¶ 13-15. Justify and apply the inquiry made by the men of Ephraim, and their 'sharply chiding with Gideon', and Gideon's reply to them, as recorded in chapter 8, verses 1 and 2. What is shown in verse 3?
- ¶ 16. What of assurance and encouragement is seen in verse 4?
- ¶ 17, 18. Was Gideon justified in his request (verse 5) of the men of Succoth, and in giving his reason therefor? Why? Apply this part of the picture, together with the answer received from the princes of Succoth.
- ¶ 19. Compare Gideon's declaration of verse 7 with that by Jesus in Matthew 25:41-43, 46. Show that these find application at the present time.
- ¶ 20-22. Apply the prophetic picture presented in verses 8 and 9.
- ¶ 23, 24. Compare the meaning of the names appearing in verse 10 with present-day conditions, to show that the record thereof is fittingly prophetic.
- ¶ 25-28. With other scriptures, point out the prophetic position of Gideon as recorded in verse 11. Apply the statement that "the host was secure".
- ¶ 29. Describe the situation foreshown in verse 12. What has Jehovah said, by his prophet Isaiah, concerning the 'refuge and security' of the enemy?
- ¶ 30-32. Point out the purpose then, and the prophetic significance, of the procedure recorded in verses 13-15.
- ¶ 33, 34. Justify Gideon's action as recorded in verses 16, 17. Of what is it prophetic?
- ¶ 35-37. What question did Gideon put to Zebah and Zalmunna? What was his purpose therein? How did these answer? What was Gideon's response? Apply this part of the picture.
- ¶ 38-40. Account for what took place as recorded in verse 20. Also for the action recorded in verse 21, and point out scriptures expressing approval of what was there done. What was foreshadowed therein?
- ¶ 41, 42. Explain and apply that part of the picture recorded in verses 22 and 23.
- ¶ 43. With scriptures, show as appropriately prophetic the fact that in this picture Jehovah made Gideon the chief actor.
- ¶ 44, 45. What significance is seen in the manner in which Gideon expressed his request for the golden earrings of the prey, and in the purpose for which they were to be used? Explain verse 27.
- ¶ 46. What was foreshadowed in the condition described in verse 28?
- ¶ 47, 48. Whom, then, did Gideon foreshadow? How does this prophetic picture serve Jehovah's purpose in preserving record thereof? What is now the position of the remnant in relation to this prophecy?

## QUESTIONS

A COMMUNICATION has been received by *The Watchtower* with request that the answer be given through the columns of *The Watchtower* to the questions therein propounded; and since the communication contains several questions, they will be considered together. The communication follows:

"We have noticed lately that many who profess to be Jehovah's witnesses are using tobacco in its various forms. This applies to pioneers, auxiliaries and company workers alike. In fact, one auxiliary has become such a consistent user of tobacco that his whole body seems to be saturated with the odor. It is even noticed now that sisters are taking up its use. Do you

consider the use of tobacco proper for one professing to be serving Jehovah? Would not its continued use dull one's appreciation of Jehovah's purposes? If this be true, could we not consider it just another means which Satan is using to destroy the remnant by causing them to become careless and indifferent?

"Looseness of morals is also quite noticeable. The thought has been prevalent amongst some that it is unnecessary for Jehovah's witnesses to go through the form of marriage prescribed by the State, and some have lived as man and wife without subscribing to the legal requirements, claiming their authority for

so doing to be the article on marriage in the *Home and Happiness* booklet.

"When one of Jehovah's witnesses considers marriage, should he not meet the legal requirements, as long as they do not conflict with God's law?

"Would it be proper for one professing to be of the remnant to marry and remarry three or four different times, obtaining a divorce after each marriage?

"It has likewise been noticed that some take part in the field service and perform other duties in the organization while under the influence of liquor. Under what condition is the use of wine approved in the Scriptures? Would it be proper to use wine to the extent that it affects one's service in the Lord's organization?"

\* \* \* \*

For many years *The Watchtower* has pointed out the Scriptural course to be taken by all who consecrate themselves to do the will of God. In view of that fact it seems rather unusual that it should be necessary to answer such questions as those contained in the foregoing communication. The Scriptures mark out so clearly the course that is to be taken by the consecrated that there cannot be any doubt about it. In more recent years *The Watchtower* has devoted its space to the discussion of prophecies that have to do with the kingdom and now in course of fulfillment, and which were written for the special benefit of Jehovah's witnesses. *The Watchtower* has assumed that those anointed of the Lord would always have in mind the proper course, as pointed out by the Scriptures, for them to take. As *The Watchtower* has frequently stated, the paramount question now at issue is the vindication of Jehovah's name, and since this is to be accomplished by and through his kingdom under Christ, the kingdom is the great doctrine of the Bible. Those who have a desire to participate in the vindication of Jehovah's name should study carefully the Scriptures, that they may walk worthily before the Lord. What is generally understood by "character development" could never alone bring to the creature the approval of Jehovah God. Those who serve Jehovah and who receive his approval must do much more than merely lead a course of chastity and cleanliness. The consecrated must do that much, and much more, and then see to it that his every faculty is devoted to God and his kingdom.

The apostle, under inspiration, wrote to those called to participate in the kingdom: "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:15-18.

In brief, this means that the follower of Christ Jesus must be entirely separate from Satan's organization and those who support that wicked organization, and must devote himself unselfishly to God and his kingdom. Have any of the children of God, then, a reason for saying that they do not need to observe the rules of common decency? Could anyone for a moment conclude that by following a course of decency and chastity and cleanliness, such alone would meet all the requirements laid upon the anointed? Certainly not!

The apostle answers these questions in these words: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1) Any filthiness, whether it be of the flesh or spirit, is abominable in the sight of God. Cleanliness of the flesh and spirit is the very opposite of filthiness, and means that the creature must be clean in body and in mind and use the faculties with which he is endowed to the glory of God. Having taken his position on the side of Jehovah and having been granted by Jehovah the great privilege of entering his organization, he must deport himself in keeping with that holy organization.

Is the use of tobacco, then, clean or filthy within the meaning of the Scriptures? The use of tobacco is exceedingly filthy, regardless of the form in which it is used. It befouls the body and dulls the mental faculties. It makes the user offensive to those with whom he comes in contact, and works great injury to the user and is a dishonor to God and Christ. The use of tobacco has greatly demoralized the human race. It creates an appetite for other impure and filthy things. The poison thereof calls for other poisonous things, creating an appetite for such. Under no condition is the use of tobacco approved by God's Word. It is entirely inconsistent for anyone of God's temple company to use the filthy weed, and for that reason no one using tobacco is permitted to remain at the Bethel home. For the same reason it is inconsistent for anyone who represents the WATCH TOWER BIBLE & TRACT SOCIETY to use tobacco either to chew or to smoke. Pioneers and auxiliaries, and others, are the direct representatives of the WATCH TOWER BIBLE & TRACT SOCIETY. To be sure, the Society has no power or authority to say that a person who desires to use tobacco cannot do so, but the Society can properly say it will not co-operate with those who do insist upon using tobacco, and therefore will not willingly make such persons the representatives of the Society. Those persons, therefore, who conclude that they must use tobacco, and who prefer to do so rather than to participate in the Lord's work under the direction of the Society, are at full liberty to choose which course they wish to take. Those who conclude that they must use tobacco, and who are now representatives of the Society, may so notify the Service Department at Brooklyn, and their names will be withdrawn from the list.

If to such persons the use of tobacco is more important than serving God's kingdom as one of his witnesses, then let such persons go ahead and satisfy their selfish appetites, but do not expect the Society to authorize such a person to represent it in the proclamation of the kingdom message. We are in a time of greatest importance, when every one of the Lord's people must be on the alert. Those who want to represent the Lord and his kingdom must be clear of mind and hence avoid all things that Satan can use to interfere with their service.

Referring again to the words of the apostle in 2 Corinthians 7:1, what is meant by the words there used: "perfecting holiness in the fear of God"? How may one accomplish that thing? Holiness means an unqualified devotion to Jehovah. In the language of the Scriptures that means to be blind to everything except God's service. "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" (Isa. 42:19) He must at all times strive to do what is pleasing to the heavenly Father and never qualify that course of action because of the fear of man or that he might receive the approval of man. "The fear of man bringeth a snare." (Prov. 29:25) The approval of God is all-important. "In the fear of God" means to deport oneself in the manner that will please Jehovah; and to determine what that manner is he must learn it from the Scriptures. He fears lest he should fail to receive God's approval. "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."—Prov. 8:13.

Evil is that which works injury. No person is justified in working injury to himself, and certainly it is wrong to work injury to another. The use of such a poisonous weed as tobacco works injury both to the user and to those who are in contact with the user. This is particularly true with regard to smoking tobacco. If a man chooses to injure himself by the use of tobacco no one has the right to say that he shall not use it, but certainly no person has the right to blow tobacco smoke into the nostrils of another person. The habit of tobacco smoking is one of the most selfish that is exercised by human creatures; and being selfish it is the very opposite of love. The smoker fails to give any consideration to the rights and privileges of others about, to whom tobacco may be offensive. There is every reason against the use of tobacco; there is not one reason that supports its use. Surely, then, no Christian who is serving God could have an honest and sincere desire at any time to use the filthy weed. By doing so he is working injury, hence doing evil, and is following "the evil way". These things God declares that he hates. The fact that Jehovah hates that which works evil, coupled with the fact that tobacco does work evil, is conclusive proof that tobacco is the Devil's weed employed for the purpose of demoralizing human creatures. The history of the use of tobacco shows that its use originated in "Christen-

dom". We should expect the Devil to introduce its use there. The contaminating influence thereof has spread to all parts of the earth. Imagine Eve in the garden of Eden with a cigarette in her lips.

#### MORALS

What is said concerning tobacco likewise applies to all things that tend to demoralize the creature. Any course of action that is filthy or unclean should be avoided by those who represent Jehovah. Some have foolishly tried to read into the WATCH TOWER publications that which they do not contain, in order to find a justification for a wrongful course taken by them. Some have unwisely concluded that if they were engaged in the house-to-house witness work they could pursue with impunity any course that their appetites might call for. One should remember that merely engaging in the witness work is not all that is required. Jehovah's witnesses are his representatives, and the obligation rests upon them to properly represent Jehovah and his kingdom as the ambassadors of the Lord. Those engaged in the field service, therefore, should be kind, dignified, and employ proper language. It is wholly inconsistent for a representative of the Lord to walk up to a person and say: "You are of the Devil's organization." That is not the prerogative of Jehovah's witnesses. Our business is to present the truth from God's Word in contrast with the wickedness of the Devil's organization, and then let each person decide for himself to which he belongs.

Concerning marriage, there seem to have been some who have entirely misconstrued what the Scriptures say about it and what has been published in the WATCH TOWER publications. Persons who enter into a contractual relationship must first be qualified to make such contract. If a man has a wife or the woman has a husband, then, of course, such are not qualified to make a contract with another. The Scriptures provide that the marital relationship may be severed under certain conditions. When severed the innocent party is qualified to enter into a new contract. The booklet *Home and Happiness* contains a brief discussion of marriage. The language there is not ambiguous and is not subject to conflicting constructions. Assuming that the parties are Scripturally and legally qualified to marry, concerning such it is stated in that booklet as follows:

"A marriage in the sight of God, therefore, may be properly defined as a contract or agreement entered into between man and woman to become husband and wife, and by the full performance by both parties of the terms of that contract. A legal marriage is properly defined as a contract entered into between man and woman to become husband and wife and then to have a ceremony performed in the presence of witnesses by one legally authorized to solemnize marriages. Such ceremonies comply with the law of the land, and it is proper to observe and obey the law where the law of the land does not directly conflict with God's



law. Since the law of God does not prohibit the performance of ceremonies, and the law of the land provides that they shall be performed by a third person, the ceremony by some such officiating person is lawful and proper. It is therefore seen that a ceremony performed by a justice of the peace, a magistrate, a judge of a court of records, or other judicial officer authorized so to do, is just as effective and binding as that performed by any priest or clergyman. The fee charged by the latter is often exorbitant and works a hardship on the poor.

"The marriage relationship is too sacred a thing to depend upon a few words spoken by an imperfect man, whether he be a priest or a judicial officer. It is also too sacred to be annulled by the whim, decree or opinion of some officer of the law."

Concerning the marital relationship the Lord Jesus said: "And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matt. 19:4-9) Advice concerning the marital relationship is plainly set forth at 1 Corinthians 7:1-15, which *The Watchtower* has repeatedly discussed in times past.

## WINE

The use of wine is authorized by the Scriptures, but the use thereof must be in moderation. This matter is fully discussed in the booklet *Prohibition*, and *The Watchtower* need not employ space here to republish it. Manifestly it is proper to use wine in moderation, otherwise the Lord would not have caused to be recorded, with his approval, the use thereof. There is a wide distinction between the moderate use of wine and the use of tobacco in any form. The latter is not approved under any condition, whereas wine is frequently spoken of with approval in the Word of God.

Moderation in all things is the proper and Scriptural course. (Phil. 4:5) An immoderate eater is a glutton. A drunkard and a glutton are placed in the same class, and both are disapproved by the Lord. (Prov. 23:21; Deut. 21:20) The Scriptural admonition is to take "a little wine for thy stomach's sake". (1 Tim. 5:23) But "do not be given to too much wine". (1 Tim. 3:8) If one finds that he cannot take a moderate amount of wine for his well-being, then he

should avoid it altogether. If it works injury to himself or to any other person, then it should not be used.

In harmony with what is here said it is written: "Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags." (Prov. 23:20,21) Manifestly Jesus used wine and ate food, and that furnished an excuse for the Pharisees to charge him with being a glutton and a winebibber and a friend of publicans and sinners. Concerning this matter Jesus himself said: "The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children." (Matt. 11:19) Of course, the Pharisees falsely charged him with excesses, because Jesus always does right.

Furthermore it is written: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright." (Prov. 23:31) According to *Rotherham* this text reads: "Do not look on wine when it becometh red, when it giveth in the cup its sparkle; glideth down smoothly." Some have insisted that this text means that no one should even look at wine; but that is an unreasonable construction of the scripture. Wine made from certain grapes is red at all times and does not change its color. When a man has imbibed wine to excess he begins to see "red". What this text really means is, as stated in modern phrase: Do not look on wine to use it when you see red, that is, when everything looks red to you. When it looks red to you and slides down easily, then it is time to let it alone; you have had enough or too much.

When one is engaged in the service of the Lord, strong drink in any form should be avoided. God gave commandment to those who serve in the priests' office in these words: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute for ever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean." (Lev. 10:9,10) The clear inference here is that it was not improper to drink moderately when not serving in the tabernacle. At feasts the Israelites were commanded to bring certain offerings unto the Lord, "and the drink offering thereof shall be of wine." (Lev. 23:13) When one is engaged in the service he should avoid wine and other intoxicating drinks. That is not the proper time for such things.

Let this be kept in mind: That Jehovah has taken out from amongst the world a people for his name, which people he has made his witnesses, the representatives and ambassadors of his kingdom in the earth. The course of action pursued by such, then, must be in harmony with his Word, and therefore such must avoid and shun improper, unclean and unchaste things. The witnesses of Jehovah should deport them-

selves in keeping with his kingdom of righteousness under Christ. Let no one be so unwise as to think that he can pursue any kind of loose course merely because he knows that he cannot bring himself to perfection in the flesh. The fact that he is imperfect does not mean that he should not war at all times against the imperfections. "He that saith he abideth in him, ought himself also so to walk, even as he walked." (1 John 2:6) "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the spirit."—Eph. 5:14-18.

We are in the evil day. Satan and his agents are

using and will continue to use every possible means to cause Jehovah's witnesses to deflect and turn away from the proper course. It is therefore needful for each one to be watchful and to hold himself or herself strictly within the rules laid down by the Scriptures. We are in a real fight, and now we must maintain our integrity toward Jehovah by faithfully representing him, perfecting holiness in the fear of God. Let all who undertake to serve Jehovah God strictly observe the rules that are laid down in his Word, and follow them explicitly. None of these rules have been relaxed or set aside because the kingdom is here. A strict observance of the Lord's commands and rule of his kingdom now is necessary for those who will have his approval.

## CALENDAR

THE English word "calendar" means a system of reckoning time by dividing time into days, months and years. The ability of man is very limited; and when man attempts to do anything of importance and, in doing so, ignores Jehovah's Word, he is certain to get into difficulty. Since the time of the rebellion in Eden that old Serpent, also called Satan, Dragon and Devil, has employed all manner of subtle and deceptive methods to divert the attention of man from Almighty God. This is particularly noted with reference to the calendars for the division of time. Naturally men have desired to divide time in such manner that they could keep an accurate record of events. In doing this had men adhered strictly to the Word of Jehovah God and diligently sought to be guided by the Most High, they would have fared far better. The ancient Greeks and Romans made calendars, but in doing so they disregarded the Word of God entirely and employed the wisdom of men, which is foolishness in the sight of God. Satan saw to it that they were turned away from Jehovah.

Many persons of the present day have the idea that the calendar generally in use is of divine origin; but in this they are entirely wrong. The calendar now used was prepared and came into use in this manner: An Italian physician called Aloysius Lilius projected a plan for amending the Julian calendar, which was used for some time; and after his plan was made then it was presented to Pope Gregory XIII. Gregory called in the wise men of the Catholic hierarchy for a consultation about this calendar; and this occurred

about the year 1577. In the year 1582 Gregory issued a brief abolishing the Julian calendar, and introduced in its stead the calendar that is now generally in use and which is known as the Gregorian calendar. According to the Word of God the Gregorian calendar is entirely wrong, and this alone is proof that the making of that calendar and its introduction were not by God's direction but were done under the influence of Satan, the enemy of Jehovah.

Now, since the coming of the Lord Jesus Christ and his enthronement and his gathering together of his faithful followers, the time seems at hand to more clearly understand God's purposes as expressed in his Word, and this includes the manner of measuring time. It seems proper and fitting that we should try to ascertain the correct way of measuring time and give publication thereto.

In its *Year Book* for 1935 this Society has published a sample calendar, and a detailed explanation of this calendar shall also be published. The space in *The Watchtower* is hardly sufficient for such publication, because that space is needed for other truths. The *Golden Age* magazine is one of the publications of the WATCH TOWER BIBLE & TRACT SOCIETY, and *The Golden Age* will publish the explanation of the division of time, or the calendar, and the *Watchtower* readers are requested to give careful consideration to the same. A series of articles covering this matter will appear within a short time in the *Golden Age* magazine.

## ON SIDE OF JEHOVAH AND HIS KING

DEAR JUDGE RUTHERFORD:

I have just finished reading your lecture "Who Shall Rule the World?"

I will at this time say Aye! with joy in my heart of a desire to be on the side of Jehovah God and his righteous King.

God bless you for having the courage to bring the truth of the Word of God to those longing for the righteous rule of his King.

Sincerely,

ALBERT E. THUESSEN, Iowa.