



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXII

SEMIMONTHLY

No. 9

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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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 willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life.

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for obedient ones of 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 a Theocracy 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 the people of good will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

"THEOCRATIC AMBASSADORS" TESTIMONY PERIOD

June, for the entire month, is the Period here named. Are you a Theocratic ambassador? You can be, if you take your stand on the side of Jehovah's Theocratic Government by Christ Jesus and then engage in announcing that government to others. The June Period affords you the opportunity to exercise your ambassadorship. The means provided by the great Theocrat, who sends you forth, is his published Kingdom message, and, during June only, you may offer to the public, on a mere contribution of 35c, a combination of any three bound books published by the Society, excluding the latest books, *Religion* and *Salvation*. Prompt advance preparation will be necessary to your most effective part in this Testimony. Any needed references to the local company organized for this service we shall gladly furnish you. May you be able at the end of June to fill out a good report of work.

"WATCHTOWER" STUDIES

- Week of June 1: "Victory Song" (Part 5),
¶ 1-15 inclusive, *The Watchtower* May 1, 1941.
- Week of June 8: "Victory Song" (Part 5),
¶ 16-29 inclusive, *The Watchtower* May 1, 1941.
- Week of June 15: "Victory Song" (Part 5),
¶ 30-48 inclusive, *The Watchtower* May 1, 1941.

ITS MISSION

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

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

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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.

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"MODEL STUDY NO. 3"

This new booklet, of 32 pages and bound in a durable cover, brings up to date the series of Model Study booklets, as it presents the study outline covering the latest recorded speeches by Judge Rutherford, to wit, "Religion as a World Remedy," and "The End". This booklet is very valuable, even if you do not possess the phonograph recordings of the speeches named, and with it anyone should be able to conduct a model study of the Bible in the home or in public. Order several for use of others whom you hope to have study with you. *Model Study No. 3* will be sent you post-paid at a contribution of 5c a copy. Company servants should make up combination orders for all in the company wanting copies.

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The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXII

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No. 9

VICTORY SONG

PART 5

"The eyes of Jehovah are towards the righteous, and his ears towards their cry for help: the face of Jehovah is against such as do wickedness, to cut off from the earth their memory."—Ps. 34:15, 16, Rotherham.

JEHOVAH announces his unchangeable law concerning the righteous and the wicked. He beholds the righteous in distress, hears their cry for help, and delivers them. He deals exactly in an opposite manner with the wicked, and the memory of them shall perish from the earth. No man is righteous of himself, because all are born in sin by reason of the disobedience of the first man. A man becomes righteous only by faith in Jehovah God and in Christ Jesus' shed blood as his redemptive price, and by full consecration and obedience to God and Christ. Before man can be made righteous he must show his faith in God and in Christ Jesus by willingly making a covenant to do the will of the Most High, and then he must maintain his righteousness which he has received through Christ Jesus by faithfully performing and keeping the terms of that covenant. He must be entirely for Jehovah and his kingdom and not compromise in any manner whatsoever with the enemy.

² A man who enters into a covenant to do the will of God, and hence to follow in the footsteps of Jesus Christ, and who then through negligence, indifference, fear, willfulness or other cause does not keep and perform his covenant, thereby puts himself in the class of the wicked. He becomes responsible for his own destiny. It is not all in making the covenant, but faithfully keeping and performing the covenant is that which is of the greatest importance. It is written that "the fear of the Lord is the beginning of wisdom", and that fear of God and the full devotion to him must be kept and maintained henceforth; otherwise one fails to have that wisdom which comes down from above.

³ The wicked include all persons who are against THE THEOCRACY and who therefore, directly or indirectly, oppose the kingdom by Christ Jesus. The Lord Jesus emphasized that rule when he said: "He that is not with me is against me; and he that gathereth not with me scattereth."—Luke 11: 23.

⁴ A man may be ignorantly against THE THEOCRACY and the King thereof, but when he is enlightened he

must quickly turn about and take the right course, and, doing so, he will be forgiven. When a man learns of Jehovah and his gracious goodness manifested through Christ Jesus and then treats that great truth with indifference or with willfulness, his wrong course is not forgivable. He thus sins against light or against the holy spirit, which is light. The blood of Christ Jesus is the price that purchased mankind, and is not a common thing. Therefore when a man sees and understands that his hope of life is by faith and obedience unto Jehovah God and Christ and he then spurns or disregards that favor, the wrath of God remains upon him and his end is with all others of the wicked class.

⁵ At the present day Satan's world has come to an end, and within a short time the Lord will completely destroy Satan's power. The King, Christ Jesus, has begun his reign, and in obedience to the will of Jehovah God the name of the Most High must be and has been for some time declared throughout the earth, and this proclamation of the name and the kingdom of Jehovah must continue until God's "strange act" is performed. This is the day of enlightenment for all who desire righteousness and life. It is the time when the people on earth are being separated into two classes, one class being those of the righteous by reason of their faith and obedience to the Lord, and the other the unrighteous or wicked ones. This separation precedes the great and final conflict at Armageddon, which takes place when the separating work is completed. The day of enlightenment and separation began from and after the appearing of Christ Jesus at the temple in 1918. Thereafter the Lord no longer passes by unnoticed the conduct of men towards THE THEOCRACY, which conduct or course of action is intelligently taken. In the judgment and division of the nations now taking place each one must in due time be for THE THEOCRACY or against THE THEOCRACY. Now the greater number of the people are against THE THEOCRACY, due chiefly to the influence of the demons. At the same time there are a goodly number who sincerely desire righteous-

ness and are seeking after God and his King and kingdom, and such sincere ones hearing the message from the Lord God quickly take their stand on the side of the great THEOCRAT and his King and serve him with joyful heart.

* The faithful spiritual class knows that the "remnant" of God's organization yet on the earth are righteous by reason of being of the "body of Christ". (1 Cor. 12: 27; Rom. 11: 5) Continuing faithful unto death, such faithful ones enter into everlasting glory with the Lord. On the earth are the Lord's "other sheep", called "Jonadabs", who are the "companions" of the remnant. (John 10: 16; 2 Ki. 10: 15-23; Jer. 35: 19) These have fled for refuge to Christ Jesus, found refuge under his organization, and, there remaining faithfully devoted to THE THEOCRACY and to the King thereof, they have the promise of protection during the time of the "great tribulation". By reason of their faithful devotion and obedience they receive such protection from the great Shepherd, Christ Jesus. Continuing thus faithful until the end of Armageddon and ever thereafter, they shall fully enter into righteousness and life; but if any of the remnant or of the Jonadabs become unfaithful to Jehovah and his King, such put themselves in the class of the wicked and their end is destruction.

† Sometime after the temple judgment began the Lord revealed to his anointed that those who would be forever with Christ Jesus in his kingdom must bear the name which Jehovah gave to them, that is to say, witnesses of Jehovah. (Isa. 43: 10-12; 62: 1, 2) These constitute the remnant of the "body of Christ", and they must continue to be faithfully obedient unto God and his King and bear testimony to the name of the Most High and to his kingdom. Then, some time later, God revealed to his people that his "other sheep", that will form the "great multitude" (Rev. 7: 9-17), are an earthly class that shall live forever on the earth and carry out the divine mandate to fill the earth with a righteous people; that such were pictured by Jonadab and by other prophetic pictures recorded in the Scriptures; that in order for these "other sheep" to ultimately become members of the "great multitude" they must be wholly devoted to THE THEOCRACY and must remain within the bounds of the "city of refuge", that is to say, God's organization under Christ, and there faithfully perform their assigned duties until the end of Armageddon.

* The announcement of these truths by *The Watchtower* was seized upon by some of the spirit-begotten ones as an excuse to turn away from God's earthly organization and become opponents of those who advertise THE THEOCRACY, and hence they became enemies of THE THEOCRACY. Not being for the King

and his kingdom, by their course of action they become opponents and scatter abroad. Some others have become offended and have withdrawn from the Lord's organization and put themselves in open opposition to THE THEOCRACY. Some of these by their words claimed to have faith in God and in Christ, but their actions completely deny their words. Claiming to have faith is not at all sufficient, because faith without works, that is, without activity in support of Jehovah's announced purpose, is dead. (Jas. 2: 17, 20) One must prove his faith by obediently carrying out the commandments of God. Failing or refusing to do so puts such a one in the class of the wicked. A person who claims to be serving God, and yet who does what he can to hinder the progress of the proclamation of the Theocratic message, is an enemy of God, and hence wicked.

* The Lord judges men not by their words alone, but his judgment is by reason of the heart devotion. (1 Sam. 16: 7) The Lord knows the secret intent of every person. The eyes of the Lord seek out those who devote themselves to him unselfishly, and he shows his strength in behalf of such. (2 Chron. 16: 9) Those who become righteous by reason of faith in Christ Jesus and Jehovah, and in full obedience to the Lord, must because of their faithfulness to God suffer much at the hands of the enemy, and this suffering experienced enables them to prove their integrity toward God. In their distress they cry unto God, and he hears their cry because of their sincere heart devotion to him: "The eyes of the Lord are upon the righteous, and his ears are open unto their cry."—Ps. 34: 15.

¹⁰ Those who do evil in God's sight and against God's people who are faithfully proclaiming God's name are wicked, and hence are against the great THEOCRAT and his King; and the judgment against these is pronounced by the Lord Jesus at Matthew 25: 41-45. God turns his face away from such, as he states in the text above quoted, at Psalm 34: 16, and then God further expresses himself concerning such in these words: "Misfortune shall be the death of the lawless one, and the haters of the righteous man shall be held guilty." (Ps. 34: 21, *Rotherham*) The criterion by which a man should examine himself is not his physical and mental shortcomings or imperfections, but according to his sincere, honest heart devotion. God judges that way, and that is the right way. Concerning this it is written in the Scriptures: "Examine yourselves, whether ye be in the faith; prove your own selves." (2 Cor. 13: 5) "For if we would judge ourselves, we should not be judged."—1 Cor. 11: 31.

¹¹ It is not sufficient for one to say, "I am a Christian; I love the Lord"; but in judging himself he must ask himself: "Am I proving my faith and de-

votion by joyfully and enthusiastically obeying the commandments of Jehovah and his King? Am I giving my entire and undivided devotion to THE THEOCRACY? If I am not wholly and entirely for THE THEOCRACY I am against THE THEOCRACY." To that effect is the official announcement made by Christ Jesus, and thus the true condition is expressed. One cannot be negligent or indifferent to the commandments of God concerning The THEOCRATIC GOVERNMENT and expect to receive God's approval. This point is particularly emphasized in the Victory Song written long ago (Judg. 5:1-31), the meaning of which is now revealed to God's covenant people on the earth to enable them to see what is their present duty and privilege. Jael, one of the characters in that prophetic drama, was put to the test, and she without hesitation put herself entirely on the side of Jehovah and on the side of his typical covenant people, who there remained faithful to God. Jael pictured a faithful, obedient class of people who shall receive the everlasting blessings of Jehovah and his King.

¹² "Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent." (Judg. 5:24) These are the words uttered by Deborah the prophetess of Jehovah, and therefore they operate as words of Jehovah's organization uttered by his authority. Because she uttered those prophetic words concerning Jael is no reason why any person should worship Jael as the Catholic Hierarchy teaches others to worship Mary. The angel of the Lord appeared unto Mary and informed her she was to give birth to the babe Jesus, and said to her: "Blessed art thou among women." (Luke 1:28) That was not a command to worship Mary, but an announcement of her blessing because of her faith and obedience unto the promises of God. The angel further said to Mary: "Thou hast found favour with God." (Vs. 30) Then the angel informed Mary that she would be the mother of Jesus, the Son of the Most High. Mary showed her faith and obedience, and replied: "Behold the handmaid of the Lord; be it unto me according to thy word." (Vs. 38) Later Elizabeth said to Mary: "Blessed is she that believed"; and Mary said: "My soul doth magnify the Lord." Thus Mary and Elizabeth both showed their faith and devotion to Jehovah, and there is nothing in the Scriptures to authorize any creatures to worship Mary. Their worship belongs to Jehovah God and Christ Jesus, and to none other. The commandments of Jehovah fix that limitation. (Heb. 1:6; Ex. 34:14; Rev. 19:10) No doubt many Catholics ignorantly worship Mary because they have been thus taught; but in doing so they do contrary to God's specific commandment.

¹³ Jael was blessed because of her faith and obedience; and therefore she pictured a class of persons

on earth following the beginning of the temple judgment, which persons hear the message of THE THEOCRACY, believe in God and in Christ, and covenant to do the will of God, and who then prove their faith by being obedient to God's commandments. Jael is mentioned in the prophecy in strict contrast to the indifferent and negligent and unfaithful, which are pictured in the curse pronounced upon Meroz. (Judg. 5:23) Jael pictured those "other sheep" of the Lord, who shall compose the "great multitude". She was a weaker vessel when compared with the men of Meroz; yet she showed her faith and devotion, where the unfaithful men failed. God pronounced his curse upon Meroz, which curse proclaims that the class of persons who are against THE THEOCRACY, and who fail, either by negligence or willful disobedience, to render service to THE THEOCRACY, are in the wicked class.

¹⁴ Just how Jael herself was "blessed" is not stated in the prophecy, nor is that necessary, because she played a part in the prophetic drama picturing a class that the Lord is now gathering unto himself. Her blessings may properly be inferred, however, to wit: Her life was spared from Jehovah's executioner, Barak, who found Sisera in her tent. Her life was spared although she was the wife of one who maintained friendly relations with Jabin the enemy. She was given favorable mention in God's Word, and also in making the picture concerning the "other sheep" of the Lord, that shall form the "great multitude" and that shall survive Armageddon and fill the earth according to the divine mandate. Furthermore, she was "blessed" according to the Divine Record, as it appears that she had no children prior to the Megiddo battle but doubtless was blessed with children thereafter, and her family line was thereby preserved. Such appears to be God's manner of dealing with those whom he favors, because of their faithfulness: "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward." (Ps. 127:3) "Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table."—Ps. 128:3.

¹⁵ God likewise favored the Shunammite woman who showed kindness to his servant Elisha. (2 Ki. 4:8-17) Mary was "blessed" of God in that she was privileged to bear the child Jesus. The "great multitude", whom Jael pictured, are greatly favored of Jehovah by being permitted to bear children after Armageddon and to thereby "fill the earth" with a righteous race. Heber the Kenite does not figure in the prophetic picture at all, and no blessing is pronounced upon him. Jael's marriage to him, however, served to identify her as a non-Israelite and as a relative of the prophet Moses, one of the princes who shall rule in the earth; and hence she is a fitting sym-

bol of the "great multitude", now the active "companions" of the spiritual Israelites, and which multitude shall be for ever with the princes.

¹⁸ "Blessed shall she be above [among] women in the tent." (Judg. 5:24) Sarah, Rebecca, Rachel and Leah were all women dwelling in tents and, as such, sojourners like Abraham. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles [tents] with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city [THE THEOCRACY] which hath [everlasting] foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." (Heb. 11:9-11) Thus was Jael classified among the "blessed" who shall, together with the "princes", live forever on the earth. She was a worthy example to her tribal relatives, the Jonadabs, the sons of Rechab, who dwelt in tents. (Jer. 35:6-19) The blessing of Jael makes her correspond with the "other sheep" of the Lord, to whom Christ Jesus says: "Come, ye blessed of my Father, inherit the kingdom [THE THEOCRACY] prepared for you from the foundation of the world."—Matt. 25:34.

¹⁹ "He asked water, and she gave him milk; she brought forth butter in a lordly dish." (Judg. 5:25) Jael responded to the request of Sisera for water, not as an act of giving aid to the enemy of Jehovah's people, but she gave him milk to put him to sleep and thereby to disarm him that she might carry out her purpose in favor of THE THEOCRACY. (Judg. 4:18, 19) It is well known that milk, especially when it is warm, or buttermilk, has a tendency to put to sleep one who is tired. Likewise the Jonadabs hand to the enemy the 'milk of God's Word' as set forth in the Scriptures and the Scriptural explanation, and which "milk of the Word" confounds the enemy and disarms them and puts them to sleep mentally. When one is accosted and taken to task by an ultrareligionist, and that person hands the simple word of God in reply to that religionist, the religionist is so confused that he cannot answer; hence he is mentally asleep. Jael pictured this by her serving Sisera with milk, and she brought it forth "in a lordly dish"; and so the witnesses of the Lord today bring forth his Word in the Lord's dish.

²⁰ "She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera; she smote off his head, when she had pierced and stricken through his temples." (Judg. 5:26) The rendering of this verse of the song, according to *Rotherham*, is: "Her hand to the tent-pin put she forth, and her right hand to the toilers' mallet, then smote she Sisera, she shattered his head, yea she split open and pierced through his temples."

Thus by her works she proved that she was for Jehovah and against the persecutor of God's covenant people. Likewise the Jonadabs today, by their course of action in fully supporting God's people, the "remnant", as their "companions", joyfully engage with them in the service and show their entire devotion to THE THEOCRACY.

²¹ In fulfillment of that part of the prophecy we see that particularly since 1937 the Jonadabs, pictured by Jael, have made bold to strike for liberty and against the Hierarchy, the head of the great religious system that has so long deceived and oppressed God's faithful people. This they have done and do by arming themselves with and using the Word of God, thereby killing religious traditions and imaginations brought forth by the religious leaders, who oppose and persecute the covenant people of Jehovah who are advertising THE THEOCRACY. These faithful Jonadabs, by their knowledge and the use of the truth of God's Word, are engaging with their companions in "casting down imaginations": "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:4, 5) "Therefore have I hewed them by the prophets; I have slain them by the words of my mouth; and thy judgments are as the light that goeth forth." (Hos. 6:5) The antitypical Jael class now boldly and publicly proclaim the message of the great THEOCRACY, thereby pointing out that God's kingdom, and not religion, is the only hope of humankind. By thus doing they are putting to death religion.

²² "At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell; where he bowed there he fell down dead." (Judg. 5:27) The language of this text appears to warrant the conclusion that at the blow upon Sisera's head first delivered he raised himself up and offered what resistance he could under the conditions and then fell down dead. Whereupon Jael, with the tent pin, fastened his head to the ground. In like manner the Jonadabs abandon and shun religion and use the hammer of the Scriptures upon the religious rulers, and which causes such religionists to writhe in agony and to rise up and attempt to resist and to howl in agony and to take all possible action against the Theocratic message, and then in the end they fall down and die. According to the *Revised Version* the text reads (*margin*): "He fell down overpowered." The Kingdom message completely overpowers the religionists, and they are not able to answer today.

²³ Jael did not keep her vigorous act against Sisera a secret, but she went right out and related to Barak,

God's servant, what she had done. (Judg. 4: 21, 22) Likewise the Jael class today boldly go out in the name of the Lord and publish amongst their brethren and companions and all who will hear, the great truth that religion is a dead thing, and that the leaders and teachers of religion are dead factors in their lives, and that all religion and religious institutions are doomed to complete destruction at the hand of Jehovah's great Vindicator, the Greater Barak, Christ Jesus.

²² "The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?" (Judg. 5: 28) The covetous and avaricious spirit of those under the power of demons is shown by this part of the prophetic song. The mother of Sisera pictures the organization of Satan, the chief of demons, and hence she pictures all who are under the influence and power of demons at the present time. For this reason Jesus Christ, addressing the clergy, the leaders amongst religion, employed these words: "Ye are of your father the devil, and the lusts of your father ye will do." (John 8: 44) The Devil's woman, here pictured by Sisera's mother, here represents the demon organization under Satan, the chief of demons, who is the head thereof and the father of lies and wickedness.

²³ 'Looked out of the window'; that is to say, Sisera's mother looked out of the window anxious to see her victorious son return with the spoils. She remained in her abiding place and there waited the news of the battle, which she expected to be only favorable news. She relied upon the superiority of the number and equipment of Sisera's organization. Likewise today the devils or demon organization, both invisible and visible, are watching the present-day "strange work" of the Lord, in which Jehovah's witnesses and their companions are having a part. All who are of the world are under the influence of religion or demonism and therefore watching the progress of the battle, and expecting shortly that battle will result in the complete annihilation of those who are the representatives of THE THEOCRACY on earth. (1 Cor. 4: 9) Truly, as the apostle states in this last cited text, every faithful servant of God on earth is now a "spectacle unto the world", both men and angels. Every apparent gain of the totalitarian power in suppressing the organized work of Jehovah's witnesses is looked upon by the enemy as another step toward complete victory and a full dividing of the spoils. Like Sisera's mother they are just waiting to feed fat their hatred upon the complete destruction of God's faithful servants. The continuous personal witnessing of Jehovah's witnesses, who, without fear of man or devil, go forth in the strength of the Lord proclaiming the name of the Most High and his kingdom, is very disturbing to

the organization of the enemy. The spoils have not been picked up as quickly as they expected. Sisera's mother was so cock-sure of seeing her son march home in triumph that she was disturbed by the delay, and because of the delay she cried out with apprehension and fretfulness. It is even so with the religionists today. They are galled and piqued and disturbed and cry out because Jehovah's witnesses and their companions are permitted to go on in their work.

²⁴ "Why is his chariot so long in coming?" Thus remarked the old lady concerning her son Sisera. Likewise the religious leaders expected complete victory and the division of the spoils before 1940 and a complete cleanup of everything in their favor in 1940; yet Jehovah's "strange work" is still going on in some parts of the earth. The religionists therefore cry out, "Why the delay?"

²⁵ In the remaining so-called "democratic" nations the religious elements are apprehensive and impatient about the silencing of Jehovah's witnesses. While Great Britain continues to show some kindness to Jehovah's witnesses, many of the countries of the British Commonwealth have closed down the active service of Jehovah's servants. The religious or demon-controlled nations feverishly work to speed up action and to hurry the political and judicial departments to ride Jehovah's witnesses down under their iron chariot wheels. These expect to set up a "Peace and safety" slogan soon, and are anxious to divide the spoils. That "social justice" spokesman for the Vatican, recently, in a public radio address, said: "If the Catholics in America would rise up and organize, they could destroy Jehovah's witnesses in twenty-four hours." In line with such sentiments, Priest O'Brien, another of the Hierarchy's, declared: 'We will change or blot out the Constitution and put faithful Catholics in office in 1940.' It appears that their expectations are somewhat delayed. Note that the prophecy shows that Sisera's chariot never creaked back from Megiddo to celebrate the victory over Jehovah's typical covenant people. Does not that appear to say that Satan's religious organization will never come back out of the battle of Armageddon? That gang is going down to stay down forever, and even their memory shall perish, as stated in the Lord's Word.—Prov. 10: 7.

²⁶ "Her wise ladies answered her, yea, she returned answer to herself." (Judg. 5: 29) "The wise ladies, her princesses." (*Rotherham*) Those princesses that attended upon Sisera's mother pictured the principal official elements, both political and commercial, who today womanly pamper the Devil's organization in its religious activity. Such have gone out of their way in flagrantly violating their oaths of office to shield and protect the religious organizations and religious leaders from being shown up by the mes-

sage of Jehovah. Such are wise in the wisdom of this world, but the Lord will show up their wisdom as foolishness in his sight. "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" —1 Cor. 1: 20.

"The mother did not wait for her wise counselors to answer, but she answered herself and her attendants could do nothing but repeat her chatter. She had no knowledge of Jehovah's great act that had overthrown Sisera, his chariots and his army, and she did not know that Jael had done her work upon Sisera. She kept on talking to herself to control herself, even like those in the antitypical organization today.

"Have they not sped? have they not divided the prey [Is it not they keep finding—dividing spoil? (*Rotherham*)]; to every man a damsel or two? to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil?" (Judg. 5: 30) This is typically old ladies' talk, filled with greed and avarice. Evidently she reasoned that the booty was so great that her son was continuously finding more and more, and was delayed in dividing up. She tried to console herself with such thoughts. Likewise the religious leaders have had high hopes of carrying off much booty of victory in their operation against Jehovah's witnesses, which would result in gain to them, much to their satisfaction. Like old Haman, they continue to look forward to the hour when the scaffold, which they have builded, will be put to use and the modern-day Mordecai will hang on it. But the Lord says they will get snagged themselves.

"The old lady repeated to herself the kind and the many spoils that would come her way; among these, maids for her household work, and some to gratify the lust of her distinguished and bloodthirsty son. Likewise those whom she pictured expect to destroy the work and the organization of Jehovah's witnesses and put the members thereof to a menial service where they cannot bear testimony that exposes demonism. Mark the open and wicked discrimination against God's faithful ministers at the present time, and, while marking it, let those who are unjustly and wrongfully treated remember how God in the past foretold the manner of showing his favor to those who love him and remain faithful to him. The wicked may prosper for a time, but that time is short.

"The Hierarchy are confident of victory and expect to glorify themselves. Thereby they hope to curry great favor with the general public, extend their operations and their oppressions of the people, and keep their racket going and, together with their allies, political, commercial and others, rule the entire earth. The Hierarchy have a great ambition to

appear before the general public as the sole defenders of Christianity and the preservers of civilization, the maintainers of peace, and the rulers of the earth. They wish to act as shepherds for all the people and be uninterrupted in their gathering in the graft. The Hierarchy, therefore, call their organization "the bulwark against ungodliness and indecency". Thus the Hierarchy deceive multitudes of people and continue to hold them in darkness. Jehovah has clothed his servants now on the earth with the glory of the Kingdom service. He has given them a favor never before enjoyed by human creatures. The religionists, and the clergy particularly, would now strip them, if possible, of that glory and put it on themselves, that they might appear before the people as the legitimate representatives of the Lord. This is indicated by the words of the prophecy which are attributed to Sisera's mother speaking of the division of the spoil: "To Sisera a prey of divers colours, a prey of divers colours of needlework . . . meet for the necks of them that take the spoil." Religionists expect all the glory for themselves and to gratify themselves; but mark well what is shown by the prophetic picture.

"The prophecy shows that self-assurances of Sisera's mother and those of her head advisers soon turned to shrieks and howls when they learned the truth. Barak, with his invincible army, under the command of Jehovah, went on conquering and to conquer, and marched right into the city where Sisera's mother was cooped up and consoling herself about the spoils she was to enjoy. (Judg. 4: 24, *margin*) When Armageddon begins and the Lord Jesus Christ sends his forces against the Devil's organization, the religious leaders will be the first to go down, and then the other elements or sections of Satan's organization will behold the smoke of religion's destruction, and, like Sisera's mother and her princesses, they will wail and howl because of the loss of their religious ally. Then the allies of the great religious organization that now oppresses the earth will realize that it is the hand of Almighty God applying his wrath upon Satan's organization, and these allies will know that they are next in line to receive their just and everlasting punishment. Up to that time the political, commercial, judicial, military rulers, as shown by the prophecy, have consorted with religion and religionists and have, in the meaning of the Scriptures, "committed fornication with her"; and concerning this it is declared by the Lord, and recorded in his Word, that they shall weep and howl, and with great trembling and fear, waiting for their own destruction. (Revelation 18: 9-19) In the text last cited in Revelation the Lord gives a vivid description of the howling and weeping and wailing of those who have thus employed religion to perse-

cute and oppress the faithful servants of Almighty God. Mark the further emphatic statement of the prophetic song: "So let all thine enemies perish, O Lord."—Judg. 5: 31.

²² As in the typical battle of Megiddo, so shall it be in the antitypical "battle of that great day of God Almighty", called "Armageddon". This word "So" in the prophecy shows that the battle of Megiddo is a type or prophecy of what shall come to pass upon the enemies of God at the battle of Armageddon. Deborah's statement here in the song is exactly in line with another prophecy: "Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison; which perished at En-dor: they became as dung for the earth. So persecute them with thy tempest, and make them afraid with thy storm. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth."—Ps. 83: 9, 10, 15, 17, 18.

²³ Modern religious practitioners seem to have forgotten that ancient battle of Megiddo, even if they ever gave any consideration to it whatsoever. To them the Bible account is merely fiction or history in which they have no real interest. They are too wise in their own learning to give any heed to what the Lord has said. Jehovah makes it certain that the battle of Megiddo was a prophetic picture of his "strange act", the "battle of that great day of God Almighty", in which the Lord will annihilate all his enemies. Other prophecies of the Bible fully corroborate this: "For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered."—Ps. 92: 9.

²⁴ Jehovah will not permit his enemies, that have so willfully and ruthlessly and without cause or excuse persecuted his faithful servants, to go down to death in peace or by a peaceful means. Those enemies shall perish at the hand of his Executioner under great violence, and they shall know that the Lord God, by his Executive Officer, Christ Jesus, executes them. Concerning this it is written: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." "Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found. But the transgressors shall be destroyed together; the end of the wicked shall be cut off."—Ps. 37: 20, 25, 36, 38.

THEY "THAT LOVE HIM"

²⁵ "But let them that love him be as the sun when he goeth forth in his might." (Judg. 5: 31) Here the words of the prophetic song bring comfort and hope

to those who give their full devotion to THE THEOCRACY and who continue to maintain their integrity unto Jehovah to the end. Who is included in the word here used, namely, "them"? Barak, and Deborah, and the faithful and valiant ten thousand soldiers, and Jael are specifically mentioned as those picturing the ones who shall be recipients of Jehovah's favor, and who shall shine forth. Barak had the great honor of picturing Christ Jesus and his faithful body members, who shall share with him in his great victory. Barak is specifically mentioned at Hebrews 11: 32 as one who shall shine as an earthly representative of THE THEOCRACY. Deborah pictured Jehovah's organization, which shall forever be in the favor of Jehovah God, and doubtless Deborah will be amongst those who are the "princes" in the earth, because the Scriptures include all of the prophets faithful to God. The faithful men of old who sealed their testimony with their lifeblood shall be of the favored ones of the Most High. The "great multitude" pictured by Jael shall forever shine to the glory of Jehovah. Above all and next to Jehovah, Christ Jesus shall shine forever. When Jesus was transfigured upon the high mountain, "his face did shine as the sun, and his raiment was white as the light."—Matt. 17: 2.

²⁶ This is "the day of Jehovah", and the revelation of his prophecy now shows beyond all doubt that the final reckoning is very near. "In that day" Christ Jesus goes forth as "the sun of righteousness", the mighty warrior of Jehovah, to engage the enemy in battle and to vindicate Jehovah's name. A symbolic picture is given of the glorious Lord leading that fight to Armageddon, to wit: "And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength."—Rev. 1: 16.

²⁷ At Armageddon Christ Jesus goes forth in his strength, leading the heavenly host. Truly then "the heavens declare the glory of God. . . . In them hath he set a tabernacle for the sun; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof." (Ps. 19: 1-6) The fight led by Barak, as also the fight led by Gideon, foretells the glorious fight and victory of the Lord Jesus Christ against the enemies of Jehovah.

²⁸ They "that love him", that is, that love Jehovah, the great THEOCRAT, and his kingdom by Christ Jesus, and who maintain their integrity faithfully unto death, these shall "shine forth as the sun in the kingdom of their Father". The faithful "remnant" and the faithful Jonadabs shall have their share. The final work amongst the Kingdom class is now in progress, and has been, particularly since 1918. The Lord has

been gathering out all those that offend and that act lawlessly. This is exactly as Jesus foretold: "So shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. 13: 40-43.

"None of those who will maintain their integrity will now hesitate or show indifference toward the Kingdom. They will follow the example of the "Sun of righteousness" and will in this hour of gross darkness upon the world let their light shine concerning the Theocratic government and will let that light be so used as to make manifest the hidden things of darkness. (Eph. 5: 13) Nothing now shall stop them. They will come forth as willing volunteers for THE THEOCRACY and will boldly let their light shine as does the sun, giving their all in complete, loving devotion to the Most High and his King: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—Dan. 12: 3.

"All who love him shall sing his praises now, regardless of violent opposition leveled against them. "Praise ye him, sun and moon."—Ps. 148: 3.

"Because the covenant people of Jehovah God praise his name and make known his government of righteousness they are now "hated of all nations", even as Jesus foretold. That extreme hatred is expressed in violence heaped upon those who love Jehovah. The faithful servants of God, in obedience to his commandments, now teach their children the Word of God and "bring them up in the nurture and admonition of the Lord", and for this they are hated and persecuted. The children, because of their devotion to Jehovah, are expelled from schools and denied the right and privilege of a free education provided by the law of the land. The present ruling powers, true to the prophecy, now oppress and violently abuse God's covenant people. Jehovah takes full account of the persecution that is now inflicted upon his people. Soon he will avenge his faithful covenant people and will vindicate his own great name; and this he will accomplish as stated by the prophet: "The Lord preserveth all them that love him; but all the wicked will he destroy."—Ps. 145: 20.

"Armageddon will be the complete end of Satan's organization; 'never shall the wicked arise again.' (Nah. 1: 9) What shall be the lot of Jehovah's covenant people following Armageddon was also foretold in the prophetic song of Barak and Deborah.

"And the land had rest forty years." (Judg. 5: 31) Four times ten are forty, and a symbol of the

entire reign of Christ. That will be a time of peace and joy. The government by Christ will be righteous: "When the righteous are in authority, the people rejoice." (Prov. 29: 2) "Of the increase of his government and peace there shall be no end." (Isa. 9: 7) "His seed shall endure for ever, and his throne as the sun before him."—Ps. 89: 36.

"The faithful remnant are now enduring the great fight of affliction. Together with their companions the Jonadabs they are continually persecuted, but these shall soon be delivered and the faithful remnant shall be in the Kingdom glory for ever with the glorious King. Then the Jonadabs who now suffer for righteousness' sake will suffer no more, but will be for ever in the favor of the Lord and receive his blessings. The King of glory will feed them and lead them by the refreshing waters and give them life everlasting, and they and their children shall dwell forever on the earth in peace. Now they are poor and oppressed, but the Lord shall soon make them rich beyond description of words: "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations."—Ps. 72: 4, 5.

"True, the covenant people of God now suffer many hardships, which the Devil brings upon them. Many are the woes which he inflicts upon them, and in this he uses the religionists to make their burdens greater. Their suffering shall not continue long, and those who suffer because of their faithfulness to Jehovah now with joy hear the words of Jesus, to wit: 'He that endureth to the end shall be saved.' (Matt. 24: 13) The flesh of all of God's servants is weak and inclined to fret because of the great amount of injustice done and heaped upon them by the religionists. They see this injustice daily growing and wickedness on the increase. The Lord knew that such would be the conditions now, and for the comfort of his faithful covenant people he caused his prophet to make this record of his Word, to wit: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."—Ps. 37: 1, 7.

"The judgment from heaven will be executed against the wicked, and then those who defile the earth shall cease for ever: "Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment, to save all the meek of the earth. Selah."—Ps. 76: 8, 9.

"The battle of the great day of God Almighty is near, and all survivors will then, in the language of the prophet, say: "The Lord hath broken the staff

of the wicked, and the sceptre of the rulers. The whole earth is at rest, and is quiet; they break forth into singing."—Isa. 14: 5, 7.

"Jehovah's faithful people now on the earth with joy sing because they know that the day of deliverance is near; and following Armageddon that song will resound throughout the whole universe and everything that breathes will continue to sing the

praises of the Most High. These prophecies were recorded and are now revealed for the comfort and hope of God's people. Everyone who loves Jehovah, therefore, should be strengthened by the revelation of these prophecies and should now by faith rejoice, knowing full well that his joy will be complete in the near future and that the praises of Almighty God and his King shall fill the whole earth.

KINGDOM WORK

WATCHTOWER readers now appreciate the fact that The THEOCRATIC GOVERNMENT is functioning in the earth in so far as those who are consecrated to Jehovah are concerned. Both the anointed remnant and the Jonadabs have the privilege, by the Lord's grace, of participating in bearing the legitimate expenses for carrying forward the Kingdom work. Their contributions made direct to the Watch Tower Bible & Tract Society, at 124 Columbia Heights, Brooklyn, N. Y., is assurance to them that the money will be used to the best advantage in advancing the Kingdom interests.

This notice is not a solicitation of money, but a reminder to all who have a desire to support Jehovah's kingdom that it is well to make advance provision to participate in the work and do so by laying aside a specific sum each week according to the manner in which the Lord prospers them financially. The work of the Watch Tower Bible & Tract Society is to use the money contributed in the most economical way to make known Jehovah's name and his kingdom. If informed in advance as to the probable amount that will be contributed during the year by those who are interested, that makes it possible to outline the work and the expense connected therewith accordingly. It is therefore suggested that upon receipt of this issue of *The Watchtower* you ad-

dress a post card to the Society and keep a copy thereof as a reminder to yourself as to the amount you have promised and post that to the Society immediately. Write nothing upon the card except the following:

By the Lord's grace I hope to be able to contribute to the work of announcing the kingdom of Jehovah during the ensuing year the amount of \$....., which I will remit in such amounts and at such time as I can find it convenient as the Lord prospers me.

Signed

Address your card to

Watch Tower Bible & Tract Society
Treasurer's Office
124 Columbia Heights
Brooklyn, New York.

Those residing outside of the United States and who desire to participate in contributing to the necessary expense will please address your letters or cards to the Society's office in the respective country in which you live.

Have in mind our need for guidance by the Lord and present the matter before the throne of heavenly grace that the money contributed may be used to the best advantage to announce the Kingdom.

ORDER OF RESURRECTION

"BEHOLD, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." In these words, at 1 Corinthians 15: 51, 52, the apostle discusses the first resurrection. In Revelation 20: 6 it is called "the first resurrection" because it is the resurrection of "The Christ", both Jesus Christ the Head and the church, the members of "the body of Christ". No one can have a part in that first resurrection except Christ Jesus and his body members, his anointed followers. None other will ever receive immortality and be immune from the "second death". This resurrection, therefore, is "first" in that it is of primary importance, and "first" in that it is the earliest in time. The inspired apostle limits that resurrection to The Christ, when he says: "This mortal must put on immortality." (1 Cor. 15: 54) This refers to that class of Christians anointed with God's spirit and who "by patient continuance in well doing seek for glory and honour and immortality", and who are faithful even unto death.—See Romans 2: 7; Revelation 2: 10.

Not all the members of the "body of Christ" will be resurrected at the same time. The text first above quoted shows two separate divisions of the same class: one part that participate in the first resurrection and are awakened out of the "sleep" of death, and another part or division that have part in the first resurrection and that do not sleep in death but are at death changed instantly from human to spirit creatures, divine.

The apostle indicates that those who have slept in death shall be raised first, and that thereafter comes the change of those who are on the earth at the time of the second presence of the Lord. In 1 Corinthians chapter 15 the apostle shows that the resurrection of the sleeping saints does not take place until the coming of the Lord as King to destroy the rule of wickedness and to bless the obedient of mankind. The presence of Christ Jesus in spirit has been difficult to explain and to clearly understand. Many have labored under the impression that the Lord Jesus must be bodily in the very vicinity of the earth in order to be present. Such a conclusion is unreasonable. Distance is no hindrance to the Lord. He could be at the "right hand of God"

and at the same time direct the affairs of the earth as well as he could if he were on the immediate surface of the earth.

When he had finished his sacrifice and ascended on high, Jesus Christ sat down on the right hand of Jehovah God, and from that time forward waited until the time when the enemy should be made his footstool, as declared at Psalm 110: 1 and Hebrews 10: 12, 13. From the time of his resurrection from the dead the world belonged to the Lord Jesus Christ, but the time for him to take possession was then a long time in the future. He must wait until God's due time, and that due time would be at the end of the "Times of the Gentiles", or "end of the world", to wit, in A.D. 1914, when Satan's rule without interruption from Jehovah God ended. That was when Christ Jesus began to give his attention to the things of earth. While doing this he is still at the right hand of Jehovah God, and at the same time he is present in the earth, because directing the things of his kingdom on the earth as above stated.

The Scriptures leave no doubt concerning the order of the resurrection. At the beginning of the presence of Christ Jesus in the spirit the saints that died prior thereto are asleep in Christ Jesus, while the last members of the "body of Christ" remain alive on the earth. The sleeping or dead ones must be resurrected first, and then thereafter those who remain on the earth will be changed instantly at death into the likeness of the Lord. The apostle's words at 1 Thessalonians 4: 15-17 make it clear that this is the order of the resurrection, when he wrote: "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Here the word "descend" would not necessarily mean that Christ Jesus must take a flight from heaven to earth. The word is used figuratively here, as meaning that at this particular time mentioned the Lord specially directs his actions to things on the earth, which is below heaven, and at the same time he himself may remain in heaven.

Without a question of doubt there is a lapse of time between the resurrection of the sleeping saints and the change of those who remain alive in the flesh on the earth and who constitute "the remnant". Within that period of time, to wit, after the resurrection of the sleeping saints and until the completion of the first resurrection, all those of this "remnant" who die faithful experience their change from mortality to immortality, "in a moment," and do not sleep in death. This is the mystery or secret about which the apostle speaks when he says: "We shall not all sleep, but we shall all be changed."

What could be the purpose of the Lord in awakening the sleeping saints and then some time thereafter giving the "remnant" their resurrection change? Manifestly the purpose is that during the time that elapses between the awakening of the sleeping saints and the change of the remnant God would have a special witness given to his name amongst the nations of the earth, and the remnant must give that witness to his name and his Theocratic Government by Christ.

The faithful Christians, anointed with the spirit of God as his commissioned witnesses, constitute the spiritual temple of God. To them it is written: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3: 16, 17; also 2 Cor. 6: 16; Eph. 2: 18-22; 1 Pet. 2: 5) Such ones, of course, include both the sleeping saints and the faithful ones alive at Christ's coming and who afterwards have their instantaneous change. When Christ Jesus was about to be taken away he said to his disciples: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 3.

Jesus went to heaven to the right hand of God to prepare a place for his faithful footstep followers, his saints. It would seem reasonable that the Lord would *complete such preparation* before he would come in the spirit for those who would make up the temple class. The sleeping saints are a part of the temple class. Surely the preparation would include the clearing of the Devil out from heaven and the casting of him down to the earth, since Christ Jesus begins his reign by taking possession of heaven and ousting the Devil therefrom. (See Revelation 12: 7-12.) In view of the language of the Master to his disciples, it would hardly seem that he would awaken the sleeping saints *until this preparatory work was completed*.

If that reasoning is correct, then the resurrection of the sleeping saints to life in the spirit, invisible to human eyes, would not take place until after the Devil is expelled from heaven. Through his holy prophet (Malachi 3: 1) God declared that his beloved One as "the Messenger of the covenant" should do a preparatory work, and that then he shall suddenly come to his temple. If this preparatory work spoken of includes the expelling of Satan from heaven, then it would be reasonable to conclude also that the next step would be to awaken the sleeping saints in order that the temple might be established.

From time to time in these columns the Scriptural proof has been submitted showing that the Lord came to his temple in 1918. His coming then was like a thief, and the fact of his coming then was not known to the "remnant" of Jehovah's witnesses on earth until some time thereafter, not till 1922. Seeing now that the temple of the Lord is made up of the saints, including those who slept and those of the remnant who do not sleep in death; seeing also that the Lord came to his temple in 1918, would not the fact of his coming to the temple at that date fix approximately the time of the resurrection of the sleeping saints? The Lord Jesus comes to his temple before the great witness on earth to Jehovah's name is given by the remnant. It follows, then, that the temple of God was brought together in 1918, and that that marks the time of the resurrection of the sleeping saints.

It is written: "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102: 16) Zion is Jehovah's capital organization, of which Christ Jesus is the Head and in which the members of "his body", the temple class, are associated with him. The building up of Zion undoubtedly means the Lord's coming to the temple. That marks the time of his glorious appearing. On this consider the apostle's

words to Titus (2:13): "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Neither Jehovah nor Jesus is on the earth, yet the apostle says that he is looking for their glorious appearing. The word "appearing" (*Greek*: *epiphania*) means the glorious shining forth or manifestation of the Lord's presence. The blessed hope of the apostle was that he might have a part in "the first resurrection", because, at Philippians 3:11, he so says. In his statement in the epistle to Titus he seems to fix the time when that hope would be realized, to wit, at the glorious appearing of the Lord, which takes place at the time the Lord comes to his temple, in 1918.—Ps. 50:2.

The Scriptural authority, such as at Malachi 3:1-3 and Matthew 25:19, 21, is conclusive that the Lord comes to his temple for the purpose of judgment. According to 1 Peter 4:17 such judgment must begin at the house of God, the temple. In A.D. 1914 the Lord took his power to begin his reign, and the nations were angry. According to Revelation 11:17, 18 it is after the time when "the nations were angry", in a great world war, that the time comes for "the dead, that they should be judged". With this thought in mind note the words of the apostle Paul, at 2 Timothy 4:1: "The Lord Jesus Christ . . . shall judge the quick [the living] and the dead at his appearing." The word here rendered "appearing" does not mean his coming; but it means that while the Lord is present in the spirit, and at the time of his *shining forth* or clearer manifestation of his presence, that judgment begins.

The sleeping saints must be first raised. Their raising up constitutes their final judgment, because it is the awarding to them of the prize for which the apostle Paul declared he was running also. It is the time of the realization of the "blessed hope" spoken of by the apostle, because it marks the time when the sleeping saints (including the apostle) come into their everlasting portion. Back in A.D. 33 the Lord Jesus rode triumphantly into Jerusalem offering himself as King and then came to the temple there and cleansed it, and his own resurrection from the dead followed six days later. If the Lord came to the spiritual temple in A.D. 1918, as foretold at Malachi 3:1, and came for the purpose of judgment and began the judgment of the saints first, that would be a strong and persuasive argument that the awakening of the sleeping saints took place in 1918, which is the parallel date of A.D. 33.

Another text bearing upon the time of the resurrection reads: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13) This scripture says: "Blessed are the dead which die." How is it possible for one who is dead to die?

To aid in the answering of the question, we shall, for example, name one Faithful. When Faithful learned of God's provision for salvation through Christ he made a full and complete consecration to do the will of God. Then God justified him. That justification gave Faithful the right to live as a man, which right Adam had forfeited by reason of his disobedience in Eden. God justified Faithful in order to make him acceptable, and then accepted him as a part of the sacrifice of His beloved Son, Christ Jesus. At the

same time Jehovah begot Faithful with His spirit to spiritual life. From the time that Faithful was justified he had the right to live as a man; but when he was accepted as a part of the sacrifice of Jesus and begotten to life in the spirit, his right to live as a man ceased; therefore as a man he was dead. Concerning this it is written to the Christians: "For ye are dead, and your life is hid with Christ in God."—Col. 3:3.

Faithful is now a new creature, but he must actually go into death in order to have part in the first resurrection. Then the instantaneous change will constitute the death of the human and the immediate life of the divine. As a new creature Faithful is "in Christ", being a member of the "body of Christ", and if he continues loyal and obedient unto death he dies in Christ. All faithful Christians who died between the time of the spirit's outpouring at Pentecost of A.D. 33 and the beginning of the resurrection during the presence of the Lord in spirit must sleep in death. But the Scriptures, in Revelation 14:13, state that a time would come when some sanctified ones or saints who die in the Lord would be "blessed". When that time is reached, then would be true the saying: "From henceforth" "blessed are the dead which die in the Lord". The reason why they are called "blessed" is that they do not sleep in death but receive their change instantaneously, "in the twinkling of an eye."—1 Cor. 15:52.

At that time all the faithful ones on earth will be working and will continue to work until the time of their glorious change from human to spirit. That change, being instantaneous at the death of the human creature, will not stop them from working; but their work will no longer be laborious. While in the flesh the true saints who do service in the name of the Lord work and become fatigued and grow weary. But when changed to glorious divine creatures in heaven, nevermore could they again know fatigue or weariness. As they work their work is a constant and everlasting joy.

What marks the beginning of that blessed time? That time could not begin until the sleeping saints are resurrected; and since the evidence shows that the Lord Jesus came to his temple in 1918 and that the resurrection of the sleeping saints took place approximately at that time, it follows that from and after that time those anointed witnesses of Jehovah who die in the Lord will be blessed, because they would have an instantaneous change from mortality to immortality.

As foretold by Christ Jesus in the parable concerning the talents or Kingdom interests committed to his footstep followers (Matthew 25:14-30), when the Lord came to his temple and found some faithful ones he said to them: 'You have been faithful over a few things, I will make you ruler over many. Enter into the joy of your Lord.' (Vs. 21) These faithful ones here received the evidence that they were identified with the saved ones and commissioned to serve officially as witnesses of Jehovah; and this is figuratively pictured in the prophecy at Isaiah 61:10 as their being clothed with the "garments of salvation" and being brought under the "robe of righteousness". This brings to them great rejoicing.

It follows, then, that at the time the Lord came to his temple in 1918 those alive on earth whom he approved at

that time and who thereafter continued faithful unto death received the crown of life. Since this would be by an instantaneous change from mortality to immortality the scripture would apply to such, to wit: "Blessed are the dead which die in the Lord from henceforth." From that time forward the faithful ones dying of the "remnant" of Jehovah's witnesses entered instantly into their glorious heavenly reward.

Thus the sleeping saints were first resurrected, and they, together with those who yet remained on earth being brought under the "robe of righteousness", constituted the spiritual temple class, in which Jehovah God dwells by his spirit. The resurrected saints must have something to do beyond the veil of death. Of more concern to us, however, is what the temple class this side the veil must do. As commanded at Matthew 24:14 and Revelation 14:6, this class must give a special witness; and that witness is to tell every nation, kindred, tongue and people on the earth the good news that Jehovah has set his King Christ Jesus upon his throne and that the time for the Kingdom and the deliverance of believing and obedient persons of good-will is at hand. These anointed witnesses of Jehovah must now call

upon the people to honor Jehovah God and give him glory, because the time for his judgment upon the nations is come. All the temple class will be able to see and appreciate this marvelous time in which we are living, and will lift up their heads and rejoice and sing.

At Armageddon the Lord God will cause all nations and peoples to know that He is Jehovah, and all the ends of the earth shall then see the salvation of God in behalf of His anointed witnesses and the "great multitude" of their faithful companions on earth. Before this takes place, however, the temple class must give the witness, while the resurrected saints on the other side of the veil are performing the duties assigned to them. What a blessed and marvelous combination, and what a sweet relationship! Those on this side the veil having on the "garments of salvation" and being under the "robe of righteousness" are working together with their resurrected brethren in Christ, knowing that shortly their own individual dissolution means an immediate transfer from earth to heaven. It means the glorious change into the likeness of our Lord and to be for ever with him.

RULER OUT OF BETHLEHEM

THE place where the babe Jesus should be born Jehovah caused his prophet to name seven hundred years beforehand, in these words: "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah 5:2) That the birthplace of Jesus at Bethlehem was in accord with the prophecy of Micah even the Jewish counselors of the murderous King Herod saw, according to Matthew 2:4-6. From the birth of Jesus to the end of his ministry he fulfilled on a miniature scale the aforementioned prophecy. There must be a greater and complete fulfillment thereof, and that comes to pass when Christ Jesus comes out of the Greater Bethlehem and becomes the Governor of the world. The fulfillment in completion has its beginning at the time when God places his beloved Son, Christ Jesus, upon his "holy hill of Zion", symbolizing The Theocratic Government, and says to him: "Rule thou in the midst of thine enemies." And further: "I shall give thee the heathen [the nations] for thine inheritance, and the uttermost parts of the earth for thy possession." So it is prophesied at Psalm 2:6, 8 and Psalm 110:2.

The shepherd and king, David, whose name means "Beloved", was a type or prophetic pattern of Jesus, the "Beloved" Son of Jehovah God. David was born at Bethlehem. Jesus was born at the same city. The name "Beth-lehem" means "The house of bread". "Ephratah" means "fruitful region". Concerning himself Jesus said: 'I am the bread of life that came down from heaven.' (John 6:50, 51) Upon that bread all must feed who will get life. David as king brought the people of Israel up to a state of prosperity. Not only had he the desire to feed the people, but he possessed the ability and did so. Jesus Christ is clothed with all power and authority, and wholly devoted to his Father,

and is carrying out his Father's purposes to bring all obedient ones of mankind into a state of prosperity. David was the hope of "Israel after the flesh". Jesus became the hope of Israel according to the spirit, and through His house he is the hope of all the people of the nations of the earth.

Bethlehem-Ephratah was a place of fruitfulness. It was a city in which were centered the promises of God. It was small among other cities of the tribe of Judah, but it was of great importance because out of it must come the Ruler. The identification of the Ruler is made certain by the words of the prophet Micah, to wit, "whose goings forth have been from of old, from everlasting." He who is the active agent of Jehovah in the creation of all other things and whose name was The Word or *Logos* and later Jesus, even he is the one who must come out of the Greater Bethlehem and of whom David was a type. When Jesus was born in Bethlehem the prophecy there had a measure of fulfillment. Other matters mentioned in Micah's prophecy aside from the birth of Jesus did not have a fulfillment then, and surely it could not be said that the prophecy had a complete fulfillment at the time of his birth. At that time there was no invasion of the Assyrians, as foretold by the prophet. Furthermore, in the vision Micah saw the war carried into political Assyria and that land wasted. Nothing of that kind occurred at Jesus' birth. This fact would indicate that in the complete fulfillment the part of the prophecy relating to the totalitarian political element foreshadowed by the Assyrian would be fulfilled. At chapter four, verse eight, the prophecy of Micah says: "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

There is no difficulty in identifying "the tower of the flock", and "the strong hold of the daughter of Zion".

Jesus Christ is the great Stronghold of the flock of God. He is the mighty One of Jehovah's Theocratic Government, Zion, to whom the nations of earth are given as an inheritance. He is the Lion of the tribe of Judah. He is the Tower of the flock. He comes into possession and control of all things when God places him upon his throne, sends him forth out of Zion into action, and says to him: "Rule thou in the midst of thine enemies." Then it is that those who are called to the heavenly kingdom as members of "the body of Christ" and described by Micah as the "daughter of Zion" are brought into the temple condition and begin to share with him his kingdom and therefore begin their inheritance as his joint-heirs, the remnant of such ones yet on earth having entrusted to them the Kingdom interests which they must advance and increase. (Rom. 8:16, 17) Christ Jesus is given the dominion of greatest importance, therefore "even the first dominion". Those who are of the remnant class, and who continue faithful till their resurrection change into the complete likeness of their heavenly Lord, will share with him in that glorious dominion.

When Jesus was on earth he fed his disciples upon the word of life. But even his disciples did not fully appreciate the food received at his gracious hands until after Jesus ascended into heaven and the holy spirit was poured out on them on the day of Pentecost. There is a long interval of time between this miniature fulfillment and the fulfillment in completion of Micah's prophecy concerning the Ruler out of Bethlehem. That time is indicated in the words: "Therefore will he give them up, until the time that she which travaileth hath brought forth." (Mic. 5:3) After the birth of The Theocratic Government under Christ Jesus in A.D. 1914 and the later bringing forth of the "children of Zion" as approved ones in line for that Kingdom, then the Lord began to feed his people and they appreciated it more than at any time prior thereto. Micah 5:4 adds: "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." This does not mean that he stands and feeds himself. Clearly it means that after coming to his temple for examination and judgment of his people he feeds his own people. Undoubtedly the prophecy refers to the same time Jesus mentioned: "Blessed are those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Luke 12:37.

The Ruler, having come out of Bethlehem-Ephratah ("The House of Bread" and "Place of Fruitfulness"), girds himself and causes the faithful ones to sit down, that is to say, to rest in peace, while they receive the gracious provisions made for them. As Ruler of Zion, Christ Jesus as a Shepherd stands up and feeds the members of the household, who compose the "faithful servant" class of the Lord; and he feeds them upon that spiritual "food convenient for me". (Prov. 30:8) This means they are fed upon that which builds them up in faith and devotion. This part of the prophecy has been marvelously fulfilled since the year 1922, as the publication since then of *The Watchtower* and other literature, such as books, booklets, *Kingdom News*, etc., show and as many of the faithful can joyfully testify. It is since that date that the Lord Jesus, the Head of Zion and

the perpetual Ruler of Zion, has fed his household of faith bountifully upon *present* truth.

Concerning the faithful who joyfully receive food at the hands of the great Master, the prophet (Micah 5:4) says: "And they shall abide." That means that they are in security. They have entered into "the secret place of the Most High" in that the Lord has brought them into his temple, his Theocratic Organization, and Jehovah God is their fortress and they look to him for food and strength by and through his beloved Son, the Ruler out of Bethlehem. There in the "secret place" they are safe from all harm; and continuing faithful, they shall abide in that condition and no evil shall befall them, as assured at Psalm 91:1-10. As they continue to feed upon the food furnished them by the great Ruler out of Bethlehem the remnant of anointed witnesses of Jehovah and their faithful earthly companions of good-will do not grow weak and faint, but they grow "strong in the Lord, and in the power of his might". (Eph. 6:10) They do not browse about, like unruly sheep, looking for food in various places. They know that their food comes from the Lord. "The ox knoweth his owner, and the ass his master's crib." (Isa. 1:3) And God's remnant and their devoted companions well know that they get their food from the table of Jehovah by and through his appointed way. It is not man's food of truth, and no man has given any of it. It is Jehovah's truth which he provides and serves to his people through Christ Jesus, who stands forth "in the majesty of the name of the Lord his God" and feeds his people upon the food provided.

Micah 5:4 adds: "For now shall he be great unto the ends of the earth." The Ruler out of Bethlehem is now great in the minds and hearts of God's remnant and their companions. He comes forth in great power and in the majesty of Jehovah. He is proclaimed by those of Zion as the great Ruler and executive Officer whom Jehovah God has placed upon his throne. Soon his greatness will extend throughout the earth. That is the time of the Ruler's triumph to Jehovah's glory.

"And this man shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders." (Mic. 5:5, 6) Undoubtedly "the Assyrian" is one of the names of Satan's organization. While the enemy is making an assault upon the anointed witnesses and their companions, the great Ruler out of Bethlehem is the peace of such ones. He is the great "Prince of Peace", upon whose shoulder the new government rests. (Isa. 9:6, 7) He comes as Jehovah's Executive Officer to establish peace, but first he must make war and overthrow the enemy. The "Assyrian", the Devil and his agencies, attempts to invade the citadel of God's organized people and to destroy and break down the members thereof. In the attempt to destroy Jehovah's servants the enemy meets up with real opposition. The great Ruler out of Bethlehem continues to feed and strengthen his faithful followers, and with full confidence these witnesses of Jehovah go on in God's service.

FIELD EXPERIENCES

THE LONDON BRANCH SERVANT WRITES:

"You will greatly rejoice with us in having the following report. In my letter to you of the 14th instant I reported that we had lost the entire shipment of 13,200 discs which was on barge in the Thames. Last week-end the dock authorities went through the debris and found that our shipment had been unloaded safely from the barge before it was sunk in the air raid; that the goods had been stored in a warehouse which also was hit that same night and put on fire. It was found that most of our cartons were untouched and were dug out of the debris and wreckage. Many of the cartons were water-soaked and charred. Out of the 13,200 recordings sent us, 11,754 are in perfect condition and now here at the Branch ready for reshipment. Of the total of 85,000 magazines our loss is only 2,500 copies. Surely the Lord preserved these supplies, enabling us to carry forward for a still further brief spell. The best combinations of sets that we can make are 500 out of the 720 sets sent us. This is not too bad, considering that all of one disc might have been destroyed and thus spoiled all the sets. It is expected to be able to collect from our compulsory government commodity insurance for the loss incurred."

NOT IMPEDING GOD'S WORK (NEW YORK)

"We started to another street to make another call. A police car followed us two or three blocks, then stopped us. The officer said: 'Let me see your license, please!' Glancing at the license, he said: 'What are you doing? selling something?' No, we are Jehovah's witnesses, engaged in a Christian educational work. He said: 'That's all right; that religion is O.K. You want to be careful to whom you talk, though; you know you have been stopped before. They want to know if you have a permit or license to peddle.' I told him I knew some had been stopped at different times. He started to leave, then said: 'Mind you, I'm not giving you permission to go ahead, but as far as I'm concerned, that is the only religion that is not a racket.' As he started around his car, I asked him where — Road was. He told us to follow him and he would lead us over there. He did, and when we got there, he smiled, waved and drove off."

THE PHONOGRAPH IN THE HEART OF THE EARTH

"Near the town of Cimarron, New Mexico, we called at a small coal mine. The man in charge listened very attentively to the lecture record. He was more than eager to receive the book (*Enemies* in Spanish), stating the record was surely the truth. After placing the book with him he wanted us to call on his partner in the mine shaft. He had us get into a small coal wagon pulled by a burro. We went back into the mountain nearly two-thirds of a mile. In many places the ceiling of the mine was so low we would have to kneel in the wagon to keep our heads from being scraped against the ceiling. Upon arriving where the old man was, we set up the phonograph and proceeded to take the varnish from religion. The old gentleman was very interested, and took the book *Religion*, and we arranged for a back-call upon him. On going into the mine we found it to be very dark and dense, which brought to mind the condition the religionists are in today."

WHY NOT ON "DECORATION DAY"?

"We took the sound-car and about twenty publishers and parked outside the graveyards. At three different ones we ran programs over the loudspeaker: first, the Watchtower quartet, then a five-minute lecture, 'Where Are the Dead?' then another quartet, then the lecture 'Hereafter', then a music record, then the lecture 'Soul'. We stayed for about forty-five minutes at each of the graveyards, and the witnesses were out in the graveyard talking to the people and offering them the booklets. They placed 12 or 15 booklets, and several different groups of people told them that our program was the most appropriate they had ever heard. At the last place we were about half through our program when two deputy sheriffs parked their car just in front of the sound-car. Both got out. When one saw me in the car he stopped the other cop and they talked a little, then went the other way out in the graveyard and talked with two or three different publishers, and asked what they were doing. Why were the deputies there? They said some religionists had made complaint and they had to do something. When they went away they waved their hand and smiled at me. Next day, at another small town, a publisher had just left one house and was at another, when one of those cops came to the house just left. The publisher heard the cop say: 'Oh, that is one of them Jehovah's witnesses. We had to drive them out of the graveyard at Sedro Wooley [Washington] yesterday.'"

DOES HE RESENT THE BILL OF RIGHTS?

"A pioneer placed the booklet *Conspiracy Against Democracy* with the commander of the American Legion post at Mt. View, Missouri. A few minutes later he came to her car, all wrought up over the quotation from past National Commander Owsley: 'Do not forget that the Fascisti are to Italy what the American Legion is to the United States.' He stated he was going to investigate this, and let us know! The pioneers gave him their address upon his request, but failing to hear from him they made a back-call upon him later. He then stated that 'the way the Constitution was now' they could not do anything but let us go ahead with this work. Then he stated that they had a drive on for new members, but 'on account of "this work you people are doing" we can't get any new members.'"

CHILD COULD NOT ANSWER FOR PARENTS

"The house stood back. A young girl came out to the car to keep the dogs away. She did not care to hear the lecture record nor even to look at the literature, and three times said she didn't think her parents cared anything about it. I told her we could not answer for one another, each had to have opportunity to hear and decide for oneself, and if another stood in the way he would have to answer to Almighty God for the other. Then she pulled the dogs to her and said, 'You can go in and see, if you want to.' I had no more than stepped inside the door than her father said: 'I want you to tell me something! Sit right down here. Tell me all about religion, what is right and what is wrong.' When company came into the house he said: 'Come on out here and we can talk.' I did not get away for over two hours, and have a model study for next trip, and left magazines and booklets."