



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXX SEMIMONTHLY No. 18

SEPTEMBER 15, 1949

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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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OFFICERS

N. H. KNORR, President

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

"RAISING THE SIGNAL" TESTIMONY PERIOD

The first of the Testimony Periods of the new service year is entitled "Raising the Signal", during October. We rejoice that God has disclosed that the Signal is his now reigning King Jesus Christ and that we can have a part in lifting up this glorious Signal by giving the widest publicity and greatest conspicuousness to him and his kingdom. We have the means to do it, and taking advantage of these means we shall, during October, offer all people on all occasions a year's subscription for the *Awake!* magazine, at the regular rate of \$1.00. This 32-page uncensored magazine will aid many to see the truth. Here lies a blessed opportunity for our *Watchtower* readers. Let all of them join us in raising the Signal during this special Testimony Period. Our aid to do so is assured to all who may need it in the way of instructions, territory, supplies, and associates in the work. Drop us your request by card. At the end of October report what you have done, on our report form, that yours may be combined with the reports of all other Signal raisers for a world-wide total report.

"WATCHTOWER" STUDIES

Week of October 23:

"Kingdom Covenant Provides New World's Ruler,"

¶ 1-18 inclusive, *The Watchtower* September 15, 1949.

Week of October 30:

"Kingdom Covenant Provides New World's Ruler,"

¶ 19-24 inclusive, also

"Raising Up the Fallen Tabernacle of David,"

¶ 1-14 inclusive, *The Watchtower* September 15, 1949.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

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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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ANNUAL MEETING

OF WATCH TOWER BIBLE AND TRACT SOCIETY

The Watch Tower Bible and Tract Society, a nonprofit Pennsylvania corporation, will hold the annual meeting of its members on Saturday, October 1, 1949, at 10:00 o'clock, forenoon, at the registered office of the Society, Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania. Regular business of the corporation will be then transacted.

This announcement merely supplements the regular notices of the meeting, which are being mailed to the members together with proxy forms. Every member, whether attending the meeting in person or not, should mail his proxy to the office of the secretary of the Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 2, New York, by September 15, 1949.

SAVE

your personal or home copy of each issue of *The Watchtower*. Do not throw them away, but preserve them in a binder or drawer or on library shelves. At the end of each year, in its December 15 issue, *The Watchtower* contains an index of subjects and an index of all the scriptures cited, quoted and commented upon in all the leading articles throughout the year. By saving your copies and keeping them in date order you will have an invaluable reference library for consultation in your study of the Bible. Organized companies should preserve copies in the library of their local Theocratic ministry course school.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX

SEPTEMBER 15, 1949

No. 18

KINGDOM COVENANT PROVIDES NEW WORLD'S RULER

"And I covenant unto you—as my Father hath covenanted unto me—a kingdom, that ye may eat and drink at my table in my kingdom, and sit upon thrones judging the twelve tribes of Israel."

—Luke 22: 29, 30, Rotherham.

JEHOVAH God obligated himself to produce a permanent righteous ruler for all mankind. This fact ought to be of great consolation to persons who grieve over political and religious conditions on earth and who yearn for the triumph of right over wrong and of truth over error. What should prove of still greater comfort to such righteously disposed persons is the grand fact that Jehovah the Lord God Almighty has already produced the Righteous Ruler and has now placed him in the throne of power. His enthronement guarantees many glorious things for the immediate future which will delight the heart of all lovers of righteousness and truth and will more than realize their fondest hopes. In this way Jehovah God proves he is rightfully the Supreme Ruler of all the universe, and so he vindicates his universal sovereignty against all rebels and opposers. In this way, too, he faithfully carries out his covenant for the Kingdom by which he long ago put himself under obligation to produce the permanent King of righteousness through a certain human lineage or stock.

² Have you ever wondered why, during its sixteen centuries of existence, none of Christendom's political and religious rulers have brought in just, peaceful and secure conditions upon our earth? Many have been anointed as kings and emperors by popes and have been crowned by other religious primates, but this has never prospered righteousness among all mankind nor led to a sane and warless world. Why? Because none of these rulers of Christendom were in Jehovah's covenant for the Kingdom. They were not even representatives on earth of the true King, whom that covenant has happily produced. The startling fact is that all of Christendom's rulers are now actually conspiring and fighting against Jehovah's covenant and its King. In consequence the people are hindered from entering into great blessings, and the condition of this world worsens. But the purpose of Jehovah's Kingdom covenant will win out over all opposition. His King will shortly bring about a reign without political, religious and commercial opposers,

and the universal sovereignty of Jehovah God will be vindicated. Since the King with whom He has covenanted for rulership over all mankind is the only authorized Ruler over the earth, then he is the Ruler we should want. Since he is certain to put down all opposition and take over fully the reins of government of the whole earth, then he is the Monarch we want to identify and to honor and support with our unbreakable allegiance. To make sure of this permanent Ruler and to acquaint ourselves with him is our purpose here. We have all the needed facts to hand for this.

³ From God's Word, the Holy Bible, we know through whose lineage our desirable Ruler had to come. Jehovah God made his covenant for an everlasting kingdom with a king of righteous heart, David the son of Jesse and king of Jerusalem. At Jerusalem was where Melchizedek ruled centuries earlier when the city was known as "Salem". Melchizedek was a novel ruler in that he combined in himself the offices of both king of Salem and high priest of the most high God, Jehovah. (Gen. 14: 18-20) The name "Melchizedek" means "king of righteousness". He was used as a prophetic picture of the permanent King of righteousness that was to come, but the covenant for the permanent kingdom of righteousness was not made with him. It was made with David, whose name means "beloved".

⁴ Certainly to give His covenant a right start and to make sure of a good ruler for all mankind, Jehovah God would establish his covenant toward a just and God-fearing king. Saul of Gibeah was the first king of the nation of Israel, but he quickly proved to be a disobedient ruler and God let him be killed and did not let him set up a dynasty or succession of rulers on Israel's throne. David, whom Saul had bitterly persecuted, succeeded him. After a number of years on the throne David proved himself a "man after God's own heart". Having located his throne on Mount Zion in Jerusalem, he arranged to bring the sacred ark of the testimony, which represented Jeho-

1. What did God obligate himself to produce? By means of what?
2. As to rulers, what is our purpose here, and why so?

3. At what city and with whom was the Kingdom covenant made?
4. How did the establishment of this covenant come about?

vah's presence, into a tent on Mount Zion near the royal palace. He grew dissatisfied that *he* should reside in a substantial kingly palace, while the sacred ark of Jehovah, who was the real, invisible King over Israel, reposed inside a lowly tent or tabernacle. To the prophet Nathan he expressed the loving desire to build a worthy temple for Jehovah's ark. It was then that Jehovah restrained David from his good intentions. But, in appreciation, He extended to David the covenant for an everlasting kingdom in his line of descent. Here is how the Lord God stated his covenant or unilateral promise through his prophet Nathan:

"Thus saith Jehovah, Shalt thou build me a house for me to dwell in? for I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all places wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to be shepherd of my people Israel, saying, Why have ye not built me a house of cedar? Now therefore thus shalt thou say unto my servant David, Thus saith Jehovah of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldest be prince over my people, over Israel; and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee; and I will make thee a great name, like unto the name of the great ones that are in the earth. . . . I will cause thee to rest from all thine enemies. Moreover Jehovah telleth thee that Jehovah will make thee a house. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my lovingkindness shall not depart from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever."—2 Sam. 7:5-16, *Am. Stan. Ver.*; 1 Chron. 17:4-14.

MERCIES TO DAVID

"Did David bargain with Jehovah God for this Kingdom covenant? No; it was framed and established by God's own initiative. It was therefore a mercy to David or an expression of divine lovingkindness to him. David called attention to this by saying in response to God: "For thy word's sake, and according to thine own heart, hast thou done all

these great things, to make thy servant know them." (2 Sam. 7:21) The terms of the covenant were also merciful to David's royal line, so that the whole arrangement stood for "mercies of David" or "the lovingkindness to David". (Isa. 55:3; *Rotherham*) David's beloved son, wise Solomon, succeeded him as king and "sat on the throne of Jehovah as king instead of David his father, and prospered; and all Israel obeyed him". (1 Chron. 29:23, *Am. Stan. Ver.*) Solomon was privileged to build Jehovah's temple there in Jerusalem. But just for doing so he did not turn out to be the permanent heir to the Kingdom covenant to sit on a throne forever. He fell away to devil-worship and became a bad king. He died unfaithful to the God of his father.

'For Solomon's bad end did God break up the succession of rulers from David? Did he turn to another family for a new set of kings on the "throne of Jehovah"? He had done this with wicked king Saul. But the Kingdom covenant with David kept God from dropping David's offspring; it called for mercy toward them. But as punishment God did arrange to split up Solomon's realm, so producing two kingdoms, the kingdom of Judah and the kingdom of Israel. Yet God retained David's descendants through Solomon on the throne of the kingdom of Judah at Jerusalem, on Mount Zion. This was a great mercy to David. It was exercised, not for David's sake, but for the vindication of Jehovah's word and covenant. He is reliable.

"From Solomon down to Zedekiah, the last king of Judah on the throne at Jerusalem, there was a succession of twenty kings, the most of them rulers unfaithful to Jehovah God. The covenant's terms promised regarding David's royal successors this: "If his children forsake my law, and walk not in my judgments: if they profane my justices: and keep not my commandments: I will visit their iniquities with a rod: and their sins with stripes. But my mercy I will not take away from him: nor will I suffer my truth to fail." (Ps. 88:31-34, *Douay*; 89:30-33, *Auth. Ver.*) So, when Zedekiah showed himself a wicked king, God punished him with the "rod of men" and let the heathen king of Babylon, Nebuchadnezzar, inflict upon Zedekiah the "stripes of the children of men". In 607 B.C. Nebuchadnezzar completed his siege of Jerusalem and destroyed it and its temple. He captured Zedekiah and his sons, killed his sons royal, put out his eyes and carried him off with thousands of other Jews exiles to Babylon. Jehoiachin, whom Nebuchadnezzar had deposed eleven years earlier and replaced with Zedekiah, was then already in Babylon, languishing in prison.

'Although a faithful remnant of Jews did return to their desolated homeland seventy years later and

5. As stated to David, what were the terms of this covenant?
6, 7. What did this covenant express to David and his line? How so?

8. How were its provisions as to sinful kings fulfilled?
9. What was the state of the covenant after the exile in Babylon?

rebuild the temple and Jerusalem, the house of Judah never again had a human king reigning on the "throne of Jehovah" on Mount Zion at Jerusalem. Today the site of ancient Jerusalem is being internationalized. Also the modern republic of Israel has a non-Theocratic president, and not a king of David's line or of the tribe of Judah. What then? Has Jehovah's covenant failed? Has he proved undependable? By no means! But the active operation of the covenant was held in suspension until the fulfillment of the covenant in its Permanent Heir. This is shown in these words to King Zedekiah: "Thus saith the Lord Jehovah: Remove the mitre, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21: 26, 27, *Am. Stan. Ver.*

¹⁰ Who is the one whose right it is to rule as the Son of David and as Permanent Heir of the divine covenant? When did he come? Has Jehovah given him the crown, the scepter, and the throne to rule with them in an active way? In view now of the perilous situation in the world the answers to these questions become urgent. The covenant's terms help us to determine who he is. So they guide us in deciding whom to accept as world ruler at this critical time. First of all, this important One must be the seed or offspring of David according to flesh relationship. He must also be the Son of God, for in the covenant Jehovah said: "I will be his father, and he shall be my son." Besides that, since the covenant said, "He shall build a house for my name," this One must build a temple for the name of Jehovah. This temple-building work is an essential part of the Kingdom covenant. David was not like Melchizedek in being a king-priest. Hence the covenant with David did not include a priesthood. Nevertheless the Kingdom Heir was promised to be interested in Jehovah's worship and to build a glorious temple for His name, promoting the only true worship. So all these features we look for in the great Kingdom Heir to identify him. In this we are not left to our weak faculties, but God makes the identification appear plainly.

¹¹ We remember that, after King Saul had proved unfaithful and God sent his prophet Samuel to anoint one of the eight sons of Jesse of Bethlehem to be king instead of Saul, Jehovah pointed out David and said to Samuel: "Arise, anoint him: for this is he." So Samuel anointed the shepherd boy David with the special anointing oil to be Jehovah's king. (1 Sam. 16: 12, 13) Immediately Jehovah's spirit came upon David, giving him a double identification from his God. The same is true in connection with David's

permanent Heir, the promised Son of God who should be the King and the Builder of a most glorious temple for Jehovah's name. The great invisible God first gave him identification by means of angels. That this Son of David might be the Son of God in the highest sense, Jehovah chose his firstborn Son, "the firstborn of all creation," to lay aside his heavenly spiritual glory and take up life on earth as a perfect man of flesh and blood. His birth on earth must therefore be through a virgin. Not just any virgin in Israel, nor just any virgin of the tribe of Judah. No, but the covenant with David required that this Jewish virgin be of the royal descent from him. That is what the virgin Jewess named Mary was.

¹² Before the Kingdom Heir from heaven was conceived in Mary's womb Jehovah sent his angel Gabriel to obtain her consent and to say to her: "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. . . . The holy spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." When this Jesus was born at David's native town of Bethlehem, Jehovah's angel appeared to the shepherds in the fields outside and identified the Kingdom Heir, saying: "Behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is [or, is to be] Christ the Lord." (Luke 1: 31-33, 35 and 2: 10, 11, *Am. Stan. Ver.*) The Greek word *Christ* translates the Hebrew word *Messiah* and means *anointed one* or *sanctified one*. This newborn babe was to develop into the promised Messiah whom God sanctified for the Kingdom. This was the culmination of the "mercies of David" or "lovingkindness to David", that Messiah should be born of his lineage!

IDENTIFICATION OF THE MESSIAH

¹³ Of course, when Jesus was born he was not then the Messiah, for he was not yet anointed of God, no more so than David was anointed at his birth in Bethlehem. David's permanent heir to the Kingdom covenant must receive this special anointing from God to become the everlasting King. There were doubtless many male descendants of King David through his son Solomon or through his other son Nathan. But the particular descendant to be the Messiah and Heir of the covenant must be anointed by Jehovah, who established this covenant. Now Joseph, the Judean betrothed to Mary, was of the

10. What must the covenant's Permanent Heir be and do?
11, 12. (a) In what sense was the Heir the 'son of God'? (b) As in David's case, with what must the Heir be identified?

13. By earthly parentage what right did Jesus have to heirship?

royal line of David through Solomon, Jehoiachin (Jechoniah) and Zerubbabel. Still Joseph was not called and anointed. Mary, his betrothed, was a descendant of David through his son Nathan and Zerubbabel. So when Joseph took Mary as wife and her son Jesus was born, Joseph could adopt it as his foster son. Thus all the interests in the Kingdom covenant that Joseph might possess he could legally transfer to his foster son Jesus. In this way Jesus would become the LEGAL heir to the covenant by means of his foster father, Joseph. Through Mary he was a direct son or descendant of King David and so he had a fleshly or NATURAL claim on the covenant. Mary, being a woman, could not, of course, herself, inherit the covenant, but she could as a mother transmit the right and heirship to it to the firstborn one of her sons. This she did. In this way the two lines of descent and heirship, from David, the one through Solomon and Zerubbabel and the other through Nathan and Zerubbabel, converged upon Jesus and strengthened his natural right to heirship of the Kingdom covenant.—Matt. 1:6-16; Luke 3:23-31.

¹⁴ According to the angelic announcement at the time of Jesus' human birth Jehovah God his heavenly Father promised to anoint him and by this make him the Messiah or Christ. When Jesus had reached perfect manhood at thirty years of age, God anointed him, but not with material oil nor for an earthly kingdom with a material throne on Mount Zion in Jerusalem. At that time, Jesus indicated he was becoming dead to his former life as a carpenter at Nazareth and was dedicating himself to the direct service of God as marked out for him in the divine prophecies. How? By having John the baptizer immerse him in the river Jordan. Then we read: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:16, 17) Here Jehovah God identified Jesus as the Son of God foretold in the covenant. He also marked him as the Heir of the covenant by anointing him with something more potent than material oil, namely, with His holy spirit. This fulfilled the prophecy of Isaiah 61:1 concerning the Messiah. Moreover, when God called him his Son who was beloved, that word *beloved* in the Hebrew language is similar to and related to the name *David*, which name means "beloved". It was thus quite fitting for him to be called "the Son of David", yes, even to be referred to in prophecy as "David", the antitypical David.—Ezek. 34:23, 24.

¹⁵ Speaking under divine inspiration, King David

prophesied of his royal Son and Permanent Heir as being greater and higher than David, even as being heavenly, and as combining more than the office of kingship in himself, namely, High Priesthood and Kingship. In Psalm 110:1-4 David said: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies. . . . Jehovah hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek." (*Am. Stan. Ver.*) How could this Son of David be David's Lord except he were greater and higher than David? That is how Jesus argued, saying: "David himself said, inspired by the holy spirit, *The Lord said to my Lord, 'Sit at my right hand, till I make your enemies a footstool for your feet.'* David here calls him *Lord*. Then how can he be his son?" (Mark 12:35-37, *Moffatt*) David's "son" could be his "Lord" only by being the Son of God from heaven and also by being exalted higher than to a throne on the literal Mount Zion in earthly Jerusalem to reign over just the twelve tribes of Israel. He becomes David's "Lord" by being exalted to the heavenly throne at God's right hand to reign over all mankind. That includes David when he is resurrected from the grave. The Mount Zion where Jesus' throne is placed is therefore a heavenly Mount Zion, the capital organization over all God's universe.

BY WHAT COURSE A HEAVENLY KING

¹⁶ How was Jesus to become such a heavenly King? How was he to inherit a kingdom far more lofty and powerful than David's, and a realm far more expansive than David's? David's kingdom was merely earthly. Since it was only typical, it was due to pass away in course of time instead of being endless. That the kingdom of the Son of David, Christ Jesus, might be everlasting, it must be heavenly. To inherit the kingdom of David which was over the twelve tribes of Israel in Palestine it was necessary for Jesus to be born in the flesh in David's royal line. It was not necessary at all for Jesus to die in order for him to become heir to the earthly kingdom such as his forefather David had. But in order for Jesus to inherit the kingdom of heaven and be David's heavenly Lord, it was necessary for Jesus to lay down his human life faithful till death so as to vindicate the universal sovereignty of his heavenly Father, Jehovah God. He must give up his all, even life itself, for the sake of obtaining the priceless treasure of the kingdom of heaven. Jesus illustrated this important truth by two parables, saying: "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

¹⁴ When and how was he identified as Christ, Son of God, beloved?
¹⁵ What did David prophesy He should be to him? How is He such?

¹⁶ How only could Jesus inherit the kingdom higher than David's?

Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it."—Matt. 13:44-46.

¹⁷ Christ Jesus was the first to fulfill those parables by parting with all he had, even his then human life, in order to buy or prove worthy of the kingdom of heaven. Prior to him, none of the human sons of David of royal lineage had proved worthy of being David's permanent heir because all of them were sinners, some of them wickedly so. On the other hand, Jesus must keep all of God's commands perfectly. By this he must show he recognized Jehovah and kept allegiance to Him as the Supreme Universal Sovereign, the Source of all kingdom power. He must be willing even to die for faithfulness in this course, so as to vindicate the universal sovereignty of his heavenly Father. It was a costly price to pay, but the anointed Jesus paid it at Calvary. He thus established his right to the kingdom of heaven, which kingdom would include all that David's kingdom had taken in. But Jesus must live, and live forever by the power of an endless life, in order to enjoy and exercise that heavenly kingdom forever. Therefore the Almighty God fulfilled his Kingdom covenant by resurrecting faithful Jesus out of death to life in the spirit. God clothed him with immortality and incorruptibility. (1 Pet. 3:18; 1 Cor. 15:44, 53, 54) This fulfilled the covenant far more grandly than ever King David could have imagined. It climaxed the divine 'mercies to David'.

¹⁸ The anointed Jesus was resurrected to be David's Seed for all time. By this miracle of God he was clearly identified as the Seed and Permanent Heir of all that the covenant meant. Plainly showing what God signified by raising Jesus to heavenly life in the spirit, the apostle Paul writes: "Concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord." (Rom. 1:3, 4, *Am. Stan. Ver.*) While declared to be God's Son at the time he was anointed with the spirit after his baptism in Jordan, Jesus was *fully* begotten, brought forth or acknowledged as the spiritual Son of God at his resurrection from the dead. Again Paul is the one to manifest this truth by saying: "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, *I will give you the sure*

mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption."—Acts 13:32-37.

LIKE MELCHIZEDEK

¹⁹ Christ Jesus is greater than David, though having been his son in the flesh. He is David's Lord and Master upon whom David's very future life depends. This is shown by another fact. When David was king on Mount Zion he had no priestly functions. His official duties were matters of state and he was not permitted to build Jehovah's temple. The material temples that David's earthly descendants, Solomon and Zerubbabel, built, where are they today? Destroyed, with a Mohammedan mosque today occupying their former site! But David prophesied that his royal Heir and Lord would be a "priest for ever after the manner of Melchizedek" and that Jehovah had sworn unchangeably to this. (Ps. 110:4, *Am. Stan. Ver.*, margin) Accordingly the Messiah would be a priest upon his heavenly throne. Jesus, being born of David's own tribe of Judah, was no more of the priestly tribe than David was. So Jesus did not get his High Priesthood by being descended from Aaron, Israel's first high priest. No, but he was made a royal High Priest by the oath of God, the oath which God prophetically gave in the 110th Psalm. This authorized Jesus to offer up the sacrifice of himself, to cleanse away the inherited sin of mankind with his own blood and to provide eternal life for them through the laying down of his own human life. He was made a priest *for ever* like Melchizedek when God Almighty raised him from the dead a glorious spirit, clothed with immortality and incorruptibility and so having the power of an endless life. The apostle Peter referred to this on the day of Pentecost when Christ Jesus as High Priest at his Father's right hand poured out the holy spirit upon his followers. Peter quoted from the 110th Psalm, which contains God's oath, and said:

²⁰ "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the holy spirit, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies the footstool of thy feet."—Acts 2:32-35, *Am. Stan. Ver.*

²¹ By his exaltation to second-highest place in the universe, to God's right hand, Christ Jesus is made

17. How did Jesus prove his right and God fulfill the covenant?
18. How is his resurrection shown to be tied in with the covenant?

19, 20. How did Jesus, though of David's line, become High Priest?
21. So how is he higher than David and the proper temple-builder?

a king far greater than David. It was quite fitting that David, with whom God made the Kingdom covenant, should be the one to prophesy of Jehovah's oath by which the King Jesus Christ should also be made an immortal High Priest. This having an additional office, that of High Priest, also made Christ Jesus a servant of God greater than David. This made him the proper one to build the real temple of God, of which the temple built by David's son Solomon was but a splendid type. Jesus spoke of himself as a "greater than Solomon" and he was also the royal "Branch" of David, the Messianic "offspring of David".—Matt. 12:42; Rev. 22:16.

²² That Jesus as Priest-King would build the temple for Jehovah's name the prophecy of Zechariah 6:12, 13 foretold, saying: "Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah; even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne." (*Am. Stan. Ver.*) Israel's high priest went into the Most Holy of Solomon's temple to present the blood of the atonement sacrifice to God, but Jesus went into heaven itself to appear in God's actual presence to offer the value of his human sacrifice. This proves that the temple he builds must be greater and higher than the temple Solomon built, just as the heaven of God's presence is higher than the Most Holy of Solomon's earthly temple. Correspondingly, just as the temple the excarpenter Christ Jesus builds is on a higher elevation than the mountain in Jerusalem where Solomon's temple stood, so the royal mountain upon which the King Christ Jesus must reign is infinitely higher than the Mount Zion where David's palace stood. Hence when the apostle John had the vision and said, "I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads," it must refer to the heavenly Mount Zion, the heavenly seat of Christ's kingdom, of which the earthly Mount Zion was merely a lowly type.

²³ The temple that he builds is his church or congregation,

and he builds it upon himself, "this Rock." Since he is a living Rock foundation, all the stones of this antitypical temple are "living stones", his 144,000 tried and faithful followers. The apostle Peter uses such figures of comparison, saying to Christ's followers: "Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be put to shame." (1 Pet. 2:4-6, *Am. Stan. Ver.*) The apostle Paul says to the Christians as "living stones": "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? . . . for the temple of God is holy, which temple ye are."—1 Cor. 3:16, 17.

²⁴ In constructing this spiritual temple of living stones Jesus as the Permanent Heir of the Kingdom covenant fulfills an important specification of that covenant. What a High Priest-King! He is Jehovah's firstborn creation. In thus highly exalting him for his superb faithfulness Jehovah fulfilled the mercies of the covenant with David, promised in these words: "But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him." (Ps. 89:24, 26-28) Being higher than any and all of the kings of the earth, none of these can resist him and he will trounce them with sore defeat at the battle of Armageddon. Concerning this the prophecy says: "These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful." (Rev. 17:14, *Am. Stan. Ver.*) God will be faithful to his Kingdom covenant and will give his highly exalted firstborn Son the victory at Armageddon over the league of enemy kings and their united nations.

22. Why must the temple he builds be higher than Solomon's?

23. How do we prove what the temple is that he builds?

24. How is he "firstborn, higher than the kings of the earth"?

RAISING UP THE FALLEN TABERNACLE OF DAVID

NINETEEN centuries ago Jesus was baptized and God anointed him with his spirit and said, "This is my beloved Son, in whom I am well pleased." Jesus was then officially declared the Heir of a covenant for a kingdom greater than David's.

There God covenanted for a kingdom to be bestowed upon his beloved Son far higher and far more extensive than David's. When God resurrected Christ Jesus from the dead for his faithfulness and raised him to his own right hand in heaven, He established Jesus in his right to the kingdom of heaven. Why, then, did not God at once give him the Kingdom to

1, 2. (a) When did God covenant with Jesus for a heavenly kingdom?
(b) In view of what prophecy did he not start reigning after ascending?

begin ruling immediately from heaven over all earth? For one thing, the "seven times" of the Gentiles to dominate the earth by God's permission had not then run out. Before expiration they had down to A.D. 1914 to run. But another vital prophecy had then begun fulfilling and must continue fulfilling while such "times of the Gentiles" were running to their close.

² This was the prophecy at Amos 9: 11, 12: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the nations that are called by my name, saith Jehovah that doeth this." (*Am. Stan. Ver.*) The Hebrew manuscript from which the ancient Greek *Septuagint Version* was translated read a bit different from the above-quoted Hebrew text. It said: "In that day I will raise up the tabernacle of David that is fallen, and will rebuild the ruins of it, and will set up the parts thereof that have been broken down, and will build it up as in the ancient days: that the remnant of men, and all the Gentiles upon whom my name is called, may earnestly seek me, saith the Lord who does all these things." (Bagster's translation) Note that the *Septuagint* says "remnant of men" instead of "remnant of Edom". The difference may be accounted for because in ancient Hebrew the word for "men" looked very similar to the word for "Edom". When James the disciple quoted Amos' prophecy he quoted it according to the *Septuagint Version*, and not the traditional Hebrew text.

³ The "tabernacle of David" that Amos' prophecy speaks of pictured the royal house of David made up of the heirs to the kingdom covenant. That a tabernacle or tent should thus be used to symbolize the royal household or succession of Davidic rulers Isaiah 16: 5 proves, saying: "And a throne shall be established in lovingkindness [the mercy to David]; and one shall sit thereon in truth, in the tent of David, judging, and seeking justice, and swift to do righteousness." (*Am. Stan. Ver.*) When God made choice from among Israel's twelve tribes for the kingdom, Psalm 78: 67-70 tells us, "he refused the tent of Joseph, . . . but chose the tribe of Judah, the mount Zion which he loved. . . . He chose David also his servant, and took him from the sheepfolds." (*Am. Stan. Ver.*) Jehovah God was the real king of ancient Israel and yet for centuries the sacred ark symbolizing his presence dwelt under a tent. When introducing the kingdom covenant God said to David: "I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle." (2 Sam. 7: 6) At what time, then, did the

"tabernacle of David" which included the heirs to the Kingdom covenant fall down, get breached and become a ruin? In 607 B.C.

⁴ The "tabernacle of David" fell when Jerusalem was destroyed and King Zedekiah, the unworthy heir of the covenant, fled from his throne on Zion and was caught and deported to Babylon where he died, with no throne and no successors. There the divine prophecy began fulfilling: "This also shall be no more, until he come whose right it is; and I will give it him." Zedekiah's nephew, Jehoiachin (or Jechoniah), who was then a captive in Babylon, served to carry on the line of succession from David as LEGAL heir forward to Joseph the husband of Mary. But Jehoiachin's cousins Addi, Melchi and Neri also served to carry the line of succession from David by NATURAL right forward to Mary, Joseph's wife, to be transmitted to her son Jesus. (Matt. 1: 11, 12; Luke 3: 27, 28; see page 277 ¶ 13) For 636 years, down to Jesus' baptism A.D. 29, the "tabernacle of David" continued fallen down, breached, in ruins, because no one of David's royal line was anointed at Jehovah's command to the Kingdom. During all those centuries it appeared as though the Kingdom covenant had been defeated by Satan the Devil and that God had been unfaithful to it or had left off his mercy. Psalm 89: 38-46 described the fallen condition of David's "tabernacle" in these pleading words to Jehovah:

⁵ "But thou hast cast off and rejected, thou hast been wroth with thine anointed. Thou hast abhorred the covenant of thy servant: thou hast profaned his crown by casting it to the ground. Thou hast broken down all his hedges; thou hast brought his strongholds to ruin. All that pass by the way rob him: he is become a reproach to his neighbors. . . . Thou hast made his brightness to cease, and cast his throne down to the ground. The days of his youth hast thou shortened: thou hast covered him with shame. How long, O Jehovah? wilt thou hide thyself forever? Selah. How long shall thy wrath burn like fire?" —*Am. Stan. Ver.*

⁶ "Jesus' anointing and right to the Kingdom was denied by the Jewish kingdom-builders and he was foully murdered at the instance of the religious leaders. When God resurrected him and exalted him to his own right hand, thus laying him as the precious Foundation Stone in Zion, Jehovah thereby raised up the fallen "tabernacle of David". What must now follow? His enthroning of Christ Jesus in active Kingdom power? No! but the fulfillment of the rest of Amos' prophecy, namely, that the remnant of men and all the Gentiles upon whom God's name is called must seek Jehovah. This meant that all these followers of Christ Jesus the King must be picked out from Jews as well as Gentiles to become his joint-heirs in

3 What did the "tabernacle of David" picture, and how so?

4, 5. From when till when did that "tabernacle" continue fallen? Why?
6. How was the "tabernacle" raised up? What must at once follow?

the Kingdom covenant. For this reason, after setting up the Memorial supper, Jesus said to his faithful apostles: "You are they who have continued with me in my trials. And I covenant for you, even as my Father has covenanted for me, a Kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22:28-30, *Diaglott; Rotherham*) Those faithful apostles were the main ones of a small remnant of Jews that then believed in Jesus as Christ the Heir to the Kingdom covenant. Now Jesus was taking them into the covenant with him.

⁷ How did Jesus covenant for his 144,000 faithful disciples a kingdom together with him in heaven? He did so by preaching the kingdom of heaven during the three and a half years of his public activity on earth, thus informing them of it and inviting them to it. He then laid down his human life as a sacrifice for sins that they might be cleansed in his blood and be justified from all inherited sin and be righteous and acceptable in God's sight. He acted as High Priest to offer these justified ones in sacrifice with him for the vindication of Jehovah's universal sovereignty and name. He also acted as Jehovah's Prophet and High Priest to pour out the holy spirit upon them from Pentecost forward, in order to anoint them to Kingdom service and to a place in the heavenly Kingdom with him. (Acts 2:32-36) The number of these joint-heirs of the Kingdom covenant was once not known to be 144,000. It was as indefinite as that of the stars of heaven and the sands of the sea. (Gen. 22:17, 18) But by a later comment upon his covenant with David God bound himself to add these joint-heirs to Jesus, saying:

⁸ "For thus saith Jehovah: David shall never want a man to sit upon the throne of the house of Israel; . . . If ye can break my covenant of the day, and my covenant of the night, so that there shall not be day and night in their season; then may also my covenant be broken with David my servant, that he shall not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me." —Jer. 33:17, 20-22, *Am. Stan. Ver.*

⁹ So, from Pentecost of A.D. 33 down to the beginning of the thousand-year reign of Christ, God occupies the time in gathering and preparing for the Kingdom these 144,000 fellow heirs of the great Son of David. Since Moses' day the natural Jews had Jehovah's name called upon them. First from among them God picked out a faithful remnant of some thousands of men and women who accepted Jesus as

Messiah. After giving these Jews who bore Jehovah's name an exclusive opportunity for seven years to be taken into the Kingdom covenant with Jesus, Jehovah began visiting the non-Jews or Gentiles who had not been called by His name. He opened up to them the chance to fill up the rest of the number of fellow heirs of the royal covenant. He used Simeon Peter as the first one to declare the Kingdom opportunity to the Gentiles. Then God opened the eyes of the disciple James to see that this was the fulfillment of Amos' prophecy, whereupon James said: "Brethren, hearken unto me: Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up: that the residue of men [the Jewish remnant] may seek after the Lord [Jehovah] and all the Gentiles, upon whom my name is called, saith the Lord [Jehovah], who maketh these things known from of old."—Acts 15:13-18, *Am. Stan. Ver.*

THE HEIR'S GOVERNMENT TO INCREASE

¹⁰ During these centuries since Pentecost Jehovah God has been taking out from Jews and Gentiles the 144,000 faithful followers who shortly "shall be priests of God and of Christ, and shall reign with him a thousand years". (Rev. 20:4, 6) During all those centuries of selection and preparation those prospective heirs of the heavenly kingdom have given their allegiance to Christ Jesus as Jehovah's anointed King, and with them as his subjects Jesus has reigned over them. They say: "God . . . hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." They obey Peter's admonition: "Love the brotherhood. Fear God. Honour the king." (Col. 1:10-13; 1 Pet. 2:17) They will ever be subject to him, for he is their Head and King of kings. But these are not the only ones over whom Christ Jesus is to reign. The time comes, and that shortly, when all the 144,000 will be with him, glorified in the heavenly kingdom, and they will "reign with him a thousand years". He will reign then, and the 144,000 together with him; but over whom?—2 Tim. 2:12.

¹¹ The Scriptural answer is, He must reign over all mankind and to the uttermost parts of the earth. This is as certain as day follows night, and night day. He has already begun to reign in an active sense. The allotted "times of the Gentiles" ran out A.D. 1914. Then the divine moment came for the great God of the covenant to give the Kingdom to him whose right it is to have it. This God did in fulfillment of his

7. How did Jesus covenant with his disciples for a kingdom?
8. How did God foretell he would add joint-heirs to the covenant?
9. Since when and how has God been adding these?

10. Since Pentecost over whom has Jesus reigned, and how so?
11. Over whom must he and his 144,000 reign? Despite what?

covenant with David. There Christ Jesus came into the Kingdom. He now reigns in the midst of his enemies, whose newest invention of organized resistance to him is the United Nations along with all pacts and treaties within the framework of that international organization. Jesus now endures them until the time comes for the war of Armageddon, when he will dash them to pieces as a potter's vessel when smashed by an iron rod. Their hostile efforts to prevent the expansion of his kingdom out beyond the faithful remnant yet on earth of his 144,000 are not succeeding. They will end soon in disastrous failure. Not in vain did Jehovah God prophesy regarding the Heir of his covenant with David: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this."—Isa. 9: 6, 7, *Am. Stan. Ver.*

¹² Jehovah is thoroughly devoted to his covenant. He will faithfully see to it that it is carried out to the limit. His government in the hands of the Permanent Heir of the covenant was born in 1914. Despite all the persecution and opposition heaped upon the anointed remnant of his fellow heirs, the Theocratic Government of God's dear Son goes on increasing as this anointed remnant preach this gospel of the established Kingdom in all the world for a witness to all the nations.

¹³ The proof of this increase lies in the fact that hundreds of thousands of men and women of good-will who have heard this good news of the Kingdom have accepted it as the truth. In its light their eyes of understanding see Christ Jesus reigning in heavenly glory and power as Jehovah's Vindicator. They see him riding irresistibly to battle and victory

at Armageddon. They recognize him as the great Seed of David who inherited the royal covenant and who died for their sins that they might live forever under his kingdom. Since he has redeemed them they recognize that he owns them and they owe their full and unwavering allegiance to him. Gladly they surrender themselves as his loyal devoted subjects. The United Nations does not deceive them, nor will any other later form of international compacts for global rule. They see clearly that Jehovah's Kingdom covenant has designated his beloved Son as the new world's Ruler, and they will choose and will have no other one than God's Chosen One as their personal King and World Ruler. Their decision is made. They will stand by it and will uphold Jehovah's sovereignty as expressed in his covenant. To the death, if necessary, they uphold his choice of Christ Jesus. They know that the increase of the Government of the great Son of David will be not only over those today living who accept and obey him but also over all the dead in the graves whom he will resurrect during his coming thousand-year reign.

¹⁴ At no far distant date Christ Jesus will resurrect even his illustrious forefather with whom the Kingdom covenant was made three thousand years ago. Then David will know that the Most High God is faithful and that He has not broken his covenant but has gloriously fulfilled it, in that now the rightful Heir of it reigns. Then David with other resurrected faithful men of old will joyfully serve Jehovah's King as one of his visible princes in all the earth. (Ps. 45: 16) At Armageddon the great Son of David will fight for the peace of the new world. Following the destruction of all his foes in that universal war, there will be no end of the increase of the peace of the "Prince of Peace". Hail to Jehovah, whose zeal and faithfulness perform his royal covenant! Hail to Christ Jesus, who reigns in vindication of the covenant. "Glory in the highest unto God! And on earth peace, among men of good-will."—Luke 2: 14, *Rotherham.*

12, 13. How does his government, born A.D. 1914, go on increasing?

14. How will there be peace, and no end of its increase?

RANSOM FROM DEATH AND THE GRAVE

THE revealed purpose of God is first to ransom and deliver the true Christian congregation, that is to say, those consecrated followers of Jesus Christ who make up the members of "his body" and who are selected to reign with him in the heavenly kingdom. Second, after the selection of these elect ones is completed to the number given in the Scriptures, 144,000, then the work follows in which the Good Shepherd Jesus Christ gathers and delivers his "other sheep". The latter work of gathering these consecrated people of good-will is now in progress, and hundreds of thousands show that they have already been gathered to the fold of Jehovah's Theocratic organization.

Our English word *ransom* is drawn from the Latin word "redemptio", through the French "rançon". As a verb *ransom* means "to redeem from captivity, slavery, punishment, or the like, by paying a price; to buy out of bondage; to deliver, as from sin, its penalty, or the like; to be the redeemer of." (*Webster's New International Dictionary*) It is Jehovah God who ransoms, and he does so by his beloved Son Jesus Christ. Note, now, instances of this.

In the prophecies the name "Ephraim" is sometimes used to designate a class who were once enlightened with the truth concerning God's kingdom by Christ but who become unfaithful to God and compromise with this world. The

"evil servant" class that Jesus foretold belongs to that group. At Hosea 13:12-14 the word "ransom" occurs and the prophecy using it shows the contrast between those professing Christians who were once enlightened but who became unfaithful and those Christians who remain faithful and true to God and his Christ and who are therefore "children of Zion". A.D. 1914 Zion, which is God's universal organization, brought forth the promised Kingdom in the person of Jesus Christ, for him to reign as the Vindicator of Jehovah's universal sovereignty. (Rev. 12:1-5) But the facts show that A.D. 1918 Zion brought forth her other royal children who are to reign with him, these being brought forth by their resurrection from the dead to spirit life in company with the glorified Jesus Christ. There is a remnant of her children yet on earth, and during the years of World War I down till 1918 they were greatly oppressed by worldly powers and brought into captivity to the Devil's Babylonish world-organization. At that time the "evil servant" class proved itself unfaithful, but the faithful remnant remained true to their vows to God and consequently Zion brought them forth as her approved children, to serve as Jehovah's witnesses on earth thenceforth.—Rev. 12:17.

Referring to the different destinies of these two classes Hosea 13:12-14 says: "The iniquity of Ephraim is bound up; his sin is laid up in store. The sorrows of a travelling woman shall come upon him: he is an unwise son; for it is time he should not tarry in the place of the breaking forth of children. I will ransom them from the power of Sheol; I will redeem them from death: O death, where are thy plagues? O Sheol, where is thy destruction? repentance shall be hid from mine eyes." (*Am. Stan. Ver.*) The more modern translation of these verses by Moffatt shows that "ransom" means "rescue" and that "Sheol" means "Death-land" or the grave of mankind. It reads: "Ephraim's iniquity is carefully collected, his sin is kept in store for him. The pangs of childbirth are here, but a senseless babe is he, he will not come to the womb's mouth at the right moment [and thus be born as one of Zion's children to a destiny of everlasting life]. Am I to save them from Death-land? am I to rescue them from death? Nay, come, Death, with your plagues! Come, Death-land, with your pestilence! I have no mind to relent." (*Moffatt*) Whom, then, does God deliver from Sheol or Death-land?

Hosea 13:14, above quoted, has long been used to apply to the ransoming of Adam's offspring from sin and death by the precious blood of Jesus. But the apostle Paul corrects such a wrong application and shows it applies to God's "new creation" in unity with Christ. (2 Cor. 5:17, *Moffatt*) In confirmation of this conclusion that the ones here redeemed are the faithful anointed followers of Jesus Christ who become Zion's children, we quote the apostle's words at 1 Corinthians 15:52-55 concerning the resurrection of the 144,000 anointed Christians: "The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?" (*Am. Stan. Ver.*) The apostle is here borrowing his language from Hosea 13:14 and thus

shows the application of it is not to mankind in general.

At the time that they made their consecration of themselves to God, these Christians were redeemed from death because the merit of Christ's ransom sacrifice was applied to them and they were justified from sin, the penalty of which is death. After their justification God begets them by his life-giving spirit to be his spiritual children, members of his organization Zion. Hosea 13:14 could not properly be applied to the ransoming of the entire human race by Christ's shed blood, for the apostle shows the text applies only to those who have been justified and begotten of God by his spirit. (John 3:3, 5) In 1918 the Devil by use of his world-wide organization attempted to destroy these witnesses of Jehovah. The class pictured by "Ephraim" fell away under the pressure and became the "evil servant" described by Jesus at Matthew 24:48-51. Their destiny is eternal death, destruction. But as for his faithful, spirit-begotten servants, these were ransomed or delivered from the power of the adversary, who had hoped to put them in the grave, Sheol or Death-land, and to destroy them in death, and thereby clear all of Jehovah's witnesses off the face of the earth.

A.D. 1914 marked the time when Jesus Christ was enthroned as reigning King and the 'rod of his strength' was sent out of Zion and he was told to rule in the midst of his enemies. (Ps. 110:1, 2) Immediately after this birth of the Kingdom "war in heaven" began, accompanied by war upon our globe. That marked the "beginning of sorrows" upon the earth, and from then until 1919 God's spirit-begotten witnesses were in much distress among all nations. (Rev. 11:18; 12:7-13; Matt. 24:7, 8) But in 1919 God redeemed or delivered the faithful ones from the power of Satan's organization and thus prevented the enemy from overwhelming them and destroying them from the earth. This redemption or deliverance of them from Great Babylon was foretold at Micah 4:10 in these words: "Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city [your home organization], and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord [Jehovah] shall redeem thee from the hand of thine enemies."

At Isaiah 35:8-10 God tells of the "highway" by which his redeemed or delivered ones escape from Babylon and return to his Theocratic organization and its worship and service. He there says: "And there shall be there a raised way—even a high road, and the Highroad of Holiness shall it be called, there shall not pass over it one who is unclean; but He Himself shall be one of them travelling the road, and the perverse shall not stray thereinto. There shall be there no lion nor shall ravenous beast go up thereon, it shall not be found there,—thus shall travel the redeemed; and the ransomed of Yahweh shall return and shall enter Zion with shouting, with gladness age-abiding upon their head, joy and gladness shall overtake them, and sorrow and sighing shall flee away."—Rotherham's translation.

Prior to their redemption or deliverance in 1919 God's consecrated people were compelled to mingle with Satan's organization and they were restrained under the belief that the rulers of this wicked world constituted the "higher powers" to whom every Christian soul should be subject.

(Rom. 13:1) But when, in 1919, God issued his call to his devoted people to resume his work as his witnesses and to do so fearlessly, they responded and broke away from worldly Babylon. Then Jehovah God revealed to them that his capital organization is Zion and that they are its children or prospective members, and joyfully they went over the "Highroad of Holiness" to return to Zion and serve God as her children. With backs to Babylon they went over the symbolic highway or highroad. The remnant of Zion's children took the lead upon this highway that leads away from Babylon, but while en route they obeyed God's command to teach others who are seeking the way to righteousness that they might know the way to come to the living God and to Jesus Christ. The unclean "perverse" persons are not permitted to enter that highway. But who are to go upon it and by it come to Zion, God's organization? Why, those whom Jehovah ransoms or delivers from the power of the Devil's organization. As it is written: "No lion [the Devil is like a roaring lion] shall be there, nor shall any ravenous beast [political governments of the Devil's world are likened to wild beasts] go up thereon; they shall not be found there; but the redeemed shall walk there: and the ransomed of Jehovah shall return, and come with singing unto Zion."—Isa. 35: 9, 10, *Am. Stan. Ver.*

In the foregoing texts that we have quoted we note no direct mention made of a money-price or payment to procure the redemption or ransom. The clear meaning of "ransom" or "redeem" in all such texts is that of liberation, freeing, rescuing, delivering from the hand of the enemy, that is, from the Devil's organization, including his agents that oppose and persecute God's faithful witnesses. None of the enemy organization are ever redeemed or ransomed, but, on the contrary, the redemption is always spoken of as FROM the enemy, not OF the enemy. Again we say, it is Jehovah, acting by and through his Chief Executive Officer, Jesus Christ, that accomplishes such liberation, rescuing or delivering from the enemy.

DELIVERANCE FROM THE AVENGER OF BLOOD

The people of good-will who today consecrate themselves to God through Christ are represented as undergoing a deliverance from the Avenger of blood at the coming battle of Armageddon. He is the Avenger of the blood of those who were slain. In such a case something is required to be paid over equal to what was lost by those slain, that is to say, a life for a life. That rule is stated at Deuteronomy 19: 21, where we read: "And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." Referring to the 'cities of refuge' that Jehovah God caused to be set up in the land of ancient Israel, the man that pursues a shedder of blood fleeing to such a city was called the "revenger of blood", or "blood-redeemer". (*Rotherham*) Here the redeeming of the blood does not refer to the redemption procured by Christ's blood shed at Calvary, but it refers to requiring a payment in kind, a retribution paid out to the one guilty of shedding the blood of another. It is a retribution that will be paid out to the death-dealing enemies of Jehovah God at the battle of Armageddon, and this retribution is paid by the great Revenger or Blood-redeemer, Jesus Christ, as an offset to the blood that was spilled by God's enemies. Other-

wise stated, the Revenger or Redeemer, Jesus Christ, squares the account with the enemies of Jehovah God and oppressors of mankind at the battle of Armageddon.

A person that had unawares, unwittingly and without enmity or malice caused the death of another might escape the blood-avenger or redeemer by fleeing to the city of refuge and staying there until the death of Israel's high priest who offered sacrifice to atone for sin. In the modern application of this prophetic picture such a person must flee to Jehovah's organization under Christ and remain there under the sin-atoning blood of Jesus, trusting in his shed blood as a means of protection and salvation. Persons who in the present time have unwittingly done violence to God's law and deadly violence against Jehovah's witnesses may gain redemption from destruction through the redeeming blood of Jehovah's great High Priest, Jesus Christ. In the ancient picture of the cities of refuge the destruction of Jehovah's enemies at Armageddon is pictured as a redemptive price for those of mankind slain by the wicked enemies. But Jesus Christ, the great High Priest and Executive Officer of Jehovah, provides by the value of his sacrifice a redemption for those who flee to him for refuge. He is Jehovah's Executioner of those who remain in the enemy camp and who willfully stay as sharers in the sins of such enemy camp. Because of such wickedness they suffer destruction in order to offset the wickedness they did against Jehovah God and his consecrated people.

In both cases there is a freeing or delivering by means of a meeting or squaring of the obligation, that is, a meeting of the penalty for sin which is death. Christ's redemptive price provided at Calvary was for those who exercise faith in him as Redeemer and who consecrate to God and vow to do His commands. But the redemption at Armageddon punishes the deserving wicked ones, that is, the ones who have caused damage intentionally or in willful ignorance. Those who have thus damaged or committed violence against God's little ones are indebted or obligated on account of their wickedness. Such ones are bound to pay, and they do pay, at Armageddon with their lives. They cannot pay the debt to the damaged one, because that one is dead. So they must pay to the dead one's nearest of kin in flesh and blood, namely, Christ Jesus, who partook of blood and flesh that he might redeem mankind and become their "Everlasting Father". Just as the man who causes the death of the slain one is a debtor, so death must be meted out to that slayer by the slain one's nearest of kin, "the redeemer." The redeemer removes the debt by exacting the life of the slayer. Christendom and all the nations of earth have violated willfully the everlasting covenant concerning the sanctity of blood as made with Noah after the flood and the symbol of which covenant was the rainbow. In that covenant God said: "And surely your blood, the blood of your lives, will I require; at the hand of every beast will I require it: and at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."—Gen. 9: 5, 6, *Am. Stan. Ver.*

In the case of the unwitting slayer, his life was not exacted of him if he got to the city of refuge in time. In that ancient type he was covered and shielded by Israel's high priest. But in the modern-day antitype the people of

good-will who flee from this blood-stained world, from blood-guilty Babylon, and who take refuge in Jehovah's "city of refuge" under Christ, are shielded by His great High Priest, Jesus Christ, who made sin-atonement for those fleeing to him. In the ancient type the malicious, willful and deliberate manslayer could in no wise have satisfaction met or accepted for his own life by any other means, but his life had to be taken by the avenger or "blood-redeemer". In the modern antitype at the battle of Armageddon this exaction of the life of the unrepentant, willfully guilty is made against the wicked by the great Redeemer of innocent blood, Jesus Christ, Jehovah's Executioner. This fact well foretells that the sacrificed life of Jesus does not stand as an atonement or ransom for the willfully wicked who spurn God and spurn his provision for salvation through Christ. Such persons as die at Armageddon under those conditions of willful wickedness will certainly never have a redemption. The type of the cities of refuge and the "blood-redeemer" is given for us in full at Numbers, chapter 35, verses 9-34.

All the Scriptures verify that the wicked are in no case

redeemed from the consequence of willful wickedness. Only God's poor and needy ones are redeemed. By "poor and needy" are meant those who come to a realization of their own utter inability to save themselves and who desire to be saved in God's way. So they exercise faith in Jehovah God and in his Son Jesus Christ and they apply to Jehovah's High Priest to be saved or redeemed. All those who are wicked and refuse to accept God's provision for salvation abide under the condemnation resulting from Adam's sin: "The wicked [attackers] shall be turned back unto Sheol, even all the nations that forget God." (Ps. 9:17, *Am. Stan. Ver.*) But those persons of good-will who now take advantage of the remaining time before Armageddon and flee to the "city of refuge" under Jehovah's High Priest will be redeemed from execution in that battle and be ransomed from going down into the grave. That means they will be spared to go alive through that universal war of Armageddon and enter into the righteous new world, with opportunities there for life everlasting in perfect health, boundless happiness, and interminable peace.

SHADRACH, MESHACH AND ABEDNEGO MAINTAIN INTEGRITY

THE way of Christian integrity follows not the path of compromise. Christ Jesus did not advocate an inter-faith movement to consolidate Pharisee and Sadducee and Christian. Nor did faithful men before Christ. When the Israelites entered Canaanland they were under no instructions to launch Brotherhood Weeks to promote harmony between themselves and the false worshipers living there. Such weak fraternizing was practiced later, but the price was prohibitive. On the subtle altar of religious peace they sacrificed integrity toward Jehovah. As the centuries rolled by their spineless backsliding gathered momentum, till finally it carried them to national disaster and captivity in Babylon. But throughout that Biblical past there were varying numbers of persons that sidestepped the subtle inter-faith snares and the weak brotherhood compromises. They counted the cost of religious peace and when it added up to their integrity toward God they refused to pay that price.

Three Bible characters that balked at religious peace at any price were Shadrach, Meshach and Abednego. At least, it was under those names that they were rocketed to universal notice. When up in Judah these three Hebrews were known as Hananiah (meaning "Jah has favored"), Mishael ("who is like God") and Azariah ("Jah is keeper"), but when they were carried into Babylon by Nebuchadnezzar at the time of the first captivity of Jerusalem, in 618 B.C., he changed their names respectively to Shadrach ("the moon god"), Meshach ("guest of the king") and Abednego ("servant of Nebo").

The two tests of integrity first recounted in the prophecy of Daniel were only preliminary. There was the time when these three Hebrews along with Daniel were to be taught the wisdom of the Chaldeans at Nebuchadnezzar's command, and their food was to come from the king's provisions. But the meat from the king's larder might be from beasts counted unclean under the Mosaic law, it might be from beasts not properly bled at the time of their slaughter, and, most

objectionable, it might be from animals sacrificed to demon gods. As for the king's wine, it might have been involved in drink-offerings to such heathen gods. Hence the three Hebrews and Daniel determined that they "would not defile" themselves with the king's meat or wine. Their request for other food brought concern from the overseer, who feared that they would not fare so well physically as the other captive youths, but Daniel as spokesman for the four said: "Try your servants for ten days, letting us have vegetables to eat, and water to drink; then compare our appearance with the appearance of the youths who eat of the king's delicacies." The trial was granted, the results gratifying, and the four were allowed to continue on vegetables and water, not for dietetic reasons but to safeguard their integrity. God blessed their course, gave them wisdom, caused them to excel all others when before Nebuchadnezzar, and as a result they were made the king's attendants and rated ten times better than all other wise men throughout the kingdom.—Dan. 1:1-20, *An Amer. Trans.*

The second test came when Nebuchadnezzar dreamed, forgot his dream, demanded that his wise men tell him both the forgotten dream and the interpretation thereof, and in a rage at their failure to do so ordered that all the wise men be destroyed. This hasty decree of destruction included Daniel and the three Hebrews, though they had not been advised of the controversy. Daniel inquired the reason for the harsh decree, and, upon learning it, went to break the news to Shadrach, Meshach and Abednego. The result was united prayer to Jehovah, pleading for his mercy and enlightenment that they might not perish with the other wise men of Babylon. Jehovah acted for the preservation of his servants who had clung to their integrity. He revealed the dream and its interpretation to Daniel, in answer to the united prayer that did not ask amiss. Daniel conveyed the information to Nebuchadnezzar, crediting Jehovah God as the revealer of this secret matter. The outcome was that the king raised Daniel to a position next to himself, and

promoted Shadrach, Meshach and Abednego to have charge of the affairs of the province of Babylon.—Dan. 2:1-23, 46-49.

The climax of testing of the three Hebrews' integrity comes when Nebuchadnezzar reared a slim but high image into the sky. It is spoken of as being of gold, but as it was from ninety to one hundred and five feet high it doubtless had only a thin plating of the precious metal. It is likely that this image was religious as well as national, for Nebuchadnezzar was intensely religious, as shown by the many inscriptions of his that have been found giving thanks and homage to demon gods, particularly his patron-god, Bel-Merodach. When the image was dedicated before an assemblage of all the officials of the provinces the king's herald sent this proclamation rolling out over the plains of Dura: "To you is given a command, O peoples, nations, and tongues, that as soon as you hear the sound of the horn, the pipe, the lyre, the trigon, the harp, the bagpipe, and every other kind of musical instrument, you shall fall down and prostrate yourselves before the image of gold which King Nebuchadnezzar has set up; and whoever does not fall down and prostrate himself shall forthwith be cast into the midst of a furnace of flaming fire."—Dan. 3:4-6, *An Amer. Trans.*

As soon as the people generally heard the national music they flung themselves into the appointed body position; but not Shadrach, Meshach and Abednego. No image-worship for them; no state-worship; no flattering or subjecting postures, regardless of national custom. Integrity to God came before duty to the state. So envious persons trotted to the king and tattled that the three Hebrews did not show respect due the king and the state and the gods. In a blind and unreasoning rage at this apparent sedition and blasphemy, Nebuchadnezzar haled the three nonconformists before him and gave them a special chance to reform and conform to the orthodox mode of worship. Did the integrity of Shadrach and Meshach and Abednego wilt and vanish like smoke when faced with the furnace of flaming fire? Judge for yourself from their prompt and straightforward reply: "O Nebuchadnezzar, we need not waste words in discussing this matter with you. If our God, whom we serve, is able to deliver us, he will deliver us out of the furnace of flaming fire, and out of your hand, O king; but even if not, be it known to you, O king, we will not serve your gods, nor prostrate ourselves before the image of gold which you have set up."—Dan. 3:7-18, *An Amer. Trans.*

Shocked out of his senses by this sharp dismissal of his ultimatum, Nebuchadnezzar's fury turned him mad, and

with face distorted in rage he shouted his orders. Get the strongest soldiers! Have them bind these three rebels! Hurl them into the fiery furnace! But first, superheat it till it is seven times hotter than usual! The king's underlings scurried in their haste to obey. Why, so intense was the heat of the furnace that the men who flung the three Hebrews in were shriveled to a crisp by the blasts of flame! Shadrach, Meshach and Abednego? They walked unsinged in the midst of the fiery furnace, and as Nebuchadnezzar's unbelieving eyes bulged he saw a fourth with them like the Son of God. The hot-headed king cooled off faster than he had flared up, and called for the three Hebrews to come out. The dumfounded observers saw that the emerging Hebrews were unharmed, not a hair singed, not a garment damaged, not a scent of smoke clung to them. Nebuchadnezzar said:

"Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel to deliver his servants who trusted in him, and frustrated the king's order, by surrendering their own persons, rather than serve and worship any god, except their own God! Therefore I make a decree that any people, nation, or tongue, that speaks a word against the God of Shadrach, Meshach, and Abednego, shall be hewn limb from limb, and their houses made a dunghill; for there is no other god who is able to deliver in this manner."—Dan. 3:19-29, *An Amer. Trans.*

With the verse that follows relating further promotions of Shadrach and Meshach and Abednego in the province of Babylon, the Bible closes its account of the three Hebrews. In the Catholic Douay Bible the dramatic experience of the men in the furnace is embellished by sixty-seven spurious verses inserted between verses twenty-three and twenty-four of the third chapter. These verses, like other apocryphal writings, are contradictory within themselves, and are uninspired legend that has grown up in the Jews' tradition. However, the Bible does make a later allusion to the experience of Shadrach, Meshach and Abednego when it speaks of 'quenching the violence of fire' through faith.—Heb. 11:33, 34.

In these days when religions, nations and political ideologies clash in a competitive scramble for the individual's support or allegiance, the Christian must look first to his allegiance and integrity to Jehovah God. Violence or persecution, subtle schemes or deceptive movements, state bluff or bluster, none of these tactics should be allowed to rip or wean or frighten the Christian's integrity from him. To part with it is to embrace death; to hold it fast is to gain life. Maintain it as stoutly as did Shadrach, Meshach and Abednego.

LETTER

IN RE THE "SHEEP" AND THE "GOATS"

Dear Sister:

July 22, 1949

Yours of June 28 to hand regarding the *Watchtower* article "Sheep, Goats, and the King's Brothers", on Matthew 25:31-46.

For your explanation of "the kingdom prepared for you from the foundation of the world" we note your use of Jesus' words to his spiritual brothers: "I go to prepare a place for you. And 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." "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John 14:2, 3 and 17:24) We also note your explanation of the symbolic "goats" to be the spiritual "evil servant" class by the use of Isaiah 58:3-12.

Why do you limit the "place" which Jesus went to prepare for his spiritual brothers to the "kingdom"? Why is it not larger and applying to that position in the universal Theo-

cratic organization to which Jehovah God glorified Jesus and which he will occupy in all time to come, next to the Father himself, and for which God reserved his Son Jesus "before the foundation of the world"? We think the "place" prepared is larger than the kingdom which has particular reference to our earth.

If, in speaking to the "sheep" at his right hand, Jesus had said, 'Inherit the kingdom of God,' or, 'Inherit the kingdom of the heavens,' or, 'Inherit my Father's kingdom,' his language would have been more explicit. But we note that this parable is not even introduced by Jesus' usual introduction, "The kingdom of heaven is like." The Son of man comes in his glory, but he does not invite the "sheep" class to inherit his kingdom with him, but simply to inherit 'the kingdom prepared for them from the world's foundation'. Therefore what the kingdom is has to be determined by other features of the parable which have a bearing upon the matter.

Your insistence that the "goats" are the spirit-begotten "evil servant" class runs into difficulties. You will note that in the preceding parables, from Matthew 24: 45 to 25: 30, the "evil servant" class is unmistakably portrayed. But we observe this fact that at Matthew 24: 45-51 the two classes described are both "servants" of the same Lord and of the same household; also at Matthew 25: 1-13, the wise class and the foolish class are both virgin classes; likewise at Matthew 25: 14-30 the several-talent men and the one-talent man are all servants of the same Lord and of the same household. Why, then, if the "goats" picture the "evil servant" class, are not also those at the King's right hand also "goats"? or, why are not those at the King's left pictured as "sheep" the same as those at his right? Have the one-time sheep of the Lord suddenly turned into "goats" at his left hand? Or, did the goats never belong to him? If he is the Good Shepherd, he is not a goatherd. So manifestly the "goats" picture a class who were never his servants and never of his spiritual household and hence could not picture the "evil servant" class who appear in the preceding three parables.

Your application of Isaiah 58 to the "goats" as though they pictured the "evil servant" class runs into the corresponding difficulty. It must be observed that Isaiah 58 and 59 are not addressed to the Gentile nations, but are addressed to Israel or Jacob. As 58: 1 says: "Shew MY PEOPLE their transgression, and the house of Jacob their sins." And 59: 20 continues the reference to Israel or Jacob, saying: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD." And the

apostle Paul, at Romans 11: 26, 27, applies this to spiritual Israel. If now the "sheep" and the "goats" are all, to begin with, of spiritual Israel and only separated in due time by the King's judgment, why, then, did not Jesus introduce the parable, saying: "Then shall he sit upon the throne of his glory: and before him shall be gathered all Israel," or, 'all the twelve tribes of Israel.' But we ask you, please, not to overlook that Jesus actually said: "Before him shall be gathered all nations." The Gentile or non-Israelite nations were regularly referred to as the nations. So it is not the people of spiritual Israel that the Lord Jesus on his throne gathers before him and separates as sheep and goats, but it is the people of the nations of this world, hence persons not spiritual Israelites and not spiritual brethren of Christ or fellow members of the spiritual Seed of Abraham.

Logically, when addressing the sheep, Jesus, please note, does not address them as "my brethren" and he does not commend the sheep for doing their kindnesses of various kinds to "your brethren", saying, 'Inasmuch as you have done it unto one of the least of these YOUR brethren, ye have done it unto me,' but he commends them for doing good to "my brethren". Likewise, he does not condemn the goats for failure to do good to THEIR brethren, but to "my brethren". Manifestly the Lord Jesus was very careful to choose the right language and make the right references because the "sheep" and "goats" are classes both different from the ones he designates as "my brethren".

To apply both the "sheep" and the "goats" of the parable to the spiritual brethren or one-time spiritual brethren of Christ leaves completely ignored the great fact of today, the gathering of the consecrated people of today who are of good-will and who are doing great good to the remnant of Christ's spiritual brethren. It also ignores the great persecution that the opposing peoples of all nations are heaping upon the remnant of Christ's spiritual brethren. Certainly in a prophecy on the end of the world, as Matthew 24 and 25 are, the Lord Jesus would not ignore such an outstanding fact of the time and the respective judgment it would bring from him. And we do not think he did ignore such a prominent, time-marking fact. A parable or prophecy is to be interpreted according to God's fulfillment of it. We do not, therefore, choose to ignore the facts at this end of the world, but prefer to understand the parable according to the facts which God has caused to appear, and not to make an arbitrary interpretation of our own. So we still adhere to the *Watchtower* article.

Sincerely in His service,

WATCH TOWER BIBLE & TRACT SOCIETY

FIELD EXPERIENCE

LOCAL COMPANY FOLLOWS UP INTEREST

"As a circuit servant in Canada I have enjoyed many thrills and privileges in Jehovah's service. In serving the Mission company for the first time, we were working along a rural road offering the *Watchtower* subscription. Within a quarter of a mile we met three persons of good-will. The first, Mr. A, said his wife was opposed to our work, so he would not like to have the magazine coming through the mail; however, he took the eight-booklet combination as well as the book 'Let God Be True'. Next door a young man, Mr. B, immediately took the subscription offer. The

next call Mrs. C took a sample *Watchtower* to read after a real discussion on the Bible. The names of these three persons were turned in to the local company for calling back. Imagine the thrill I had when returning to the company six months later. Mr. A was attending the company meetings and had even taken part in the door-to-door work. His wife had changed her attitude toward us and was also studying with him. A Bible study had been started at the home of Mrs. C, and her husband was also attending the company meetings. Moreover, Mr. B attends studies at Mrs. C's home and has been out to many company meetings."