



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. LI

SEMI-MONTHLY

No. 12

JUNE 15, 1930

CONTENTS

ANGELS IN ZION (Part 2)	179
Definition	179
The King and His Angels	181
Harvest and the Angels	182
Questions for Berean Study	183
WHAT IS THE PURPOSE OF BIBLE MIRACLES	183
COMFORT	187
Who Comforts	188
Prisons	189
People	189
The Kingdom	189
Knowledge Consolation	190
RADIO SERVICE	192
SERVICE CONVENTIONS	173

"I will stand upon my watch and will set my foot
upon the Tower, and will watch to see what He will
say unto me, and what answer I shall make to them
that oppose me."—Habakkuk 2:1.

OWTB&TS

Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

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

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Order, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made to branch offices only. Remittances from scattered foreign territory may be made to the Brooklyn office, but by International Postal Money Order only.

(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean students.

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

Entered as Second Class Mail Matter at Brooklyn, N. Y., Postoffice. Act of Marc' 3, 1879.

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y., U. S. A.

OFFICERS

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

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Canadian 40 Irwin Avenue, Toronto, Ontario
Australasian 7 Beresford Road, Strathfield, N. S. W., Australia
South African 6 Lelie Street, Cape Town, South Africa
Please address the Society in every case

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Milwaukee, Wis. June 20-22

H. H. Fink, 4905 Meinecke Ave.
Greek: Gust Poulos, 530-53rd St.
Polish: J. Ciesielski, 999-27th Ave.

Elwood, Ind. June 20-22

Neville Foland, 2501 North C St.
Providence, R. I. June 20-22

Jas. L. Gardner, 112 Alvin St.
Italian: Cormine Marandola, 16 Europe St.
Armenian: H. M. Mardirosian, 19 Rounds Ave.
Polish: John Turonis, 65 Florence St.

Dubuque, Iowa June 27-29

L. O. Hillyard, 1504 Henion St.
Chicago, Ill. July 4-6

J. P. Holmes, c/o I.W.A.C., 111 East Pearson St.
Colored: Fred D. Rowens, 1444 W. 110th Pl.
German: Carl Foss, 2727 N. Troy St.
Greek: John D. Tsapelis, 1118 Ashland Blvd.
Italian: Carmelo Falzone, 4111 W. 57th Pl.
Lithuanian: G. A. Nevulis, 4539 So. Spaulding Ave.
Polish: R. Arnold, 1130 N. Richmond St.
Ukrainian: J. Zenizyk, 2025 W. Haddon Ave.

Pittsburgh, Pa. July 4-6

T. A. McKnight, 1731 Parkfield St., Carrick, Pittsburgh
Colored: H. L. Brissett, 6206 Hoeveler St., E.E.
German: Geo. Wazenegger, 7 St. Thomas St., Carson Sta.
Greek: G. Anagnostou, 1205 Monterey St., N. S.
Italian: Alex Mischetti, 2 Morrow St.
Lithuanian: F. Burch, 1928 Larkins Way
Polish: Jos. Gregorowicz, 2223 Sarah St., S.S. Pittsburgh
Slovak: Joseph Blaner, Renton Ave., West View, Pittsburgh
Russian: Joseph Caspick, 1622 Cedar Ave., Turtle Creek, E. Pittsburgh, Pa.
Hungarian: Stephen Hegedus, P.O. Box 17, Lincoln Place, Pa.

Grand Rapids, Mich. July 4-6

Cornelius Proos, 2054 Neley Ave., N. E.
Polish: J. Pieterka, 604 Harland Ave., N. E.

Paterson, N. J. July 4-6

Chas. R. Hessler, 33 W. Broadway
Italian: Liberato Romeo, 175 Belmont Ave.

Passaic, N. J. July 4-6

Russian: Mike Dumnicz, 393 Lanza Ave., Garfield, N. J.
Roanoke, Va. July 4-6

O. W. Phillips, 877 Ferdinand Ave., SW.
Colored: Robert H. Boland, 506-4th, N. E.

Boston, Mass. July 4-6

J. B. Richardson, 15 Pemberton Sq., Room 115, Barristers Hall
Albanian: Nicholas Christo, 17 Ashland St.
Colored: Gustavos Angling, 78 Williams St., Roxbury, Boston

Greek: James Gregory, 36 Freeman Ave., W. Roxbury, Mass.

Armenian: J. Giragosian, 1157 Tremont St., Roxbury 20, Boston

Polish: A. Richter, 119 Cottage St., Chelsea, Mass.

Ukrainian: S. Dragan, 38 Rochester St.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LI

JUNE 15, 1930

No. 12

ANGELS IN ZION

"But you have approached to Zion, a mountain and city of the living God—the heavenly Jerusalem; and to myriads of angels, a full assembly; and to a congregation of firstborns, having been enrolled in the heavens; and to a Judge who is God of all; and to spirits of the righteous made perfect."—Heb. 12:22, 23, Diaglott.

PART 2

JEHOVAH magnified the importance of Zion when he directed his prophet to write: "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) Manifestly that is the time the greatness of Jehovah God begins to appear to his anointed creatures on the earth. (Ps. 99:2) Zion is dear to Jehovah, and he makes it his dwelling place, and out of it he shines.—Ps. 78:68; 132:13; 50:2.

² Having used his holy angels in his dealing with his typical organization, it is also his announced purpose to use them in connection with his real organization. Prominent mention is made of them in connection with the general assembly of all Jehovah's approved ones. Consideration is now given to the office performed by the holy angels in Zion, which is his organization.

DEFINITION

¹ The English word "angel" when used in the Old Testament is derived from the Hebrew word *mal-ak*, meaning a messenger, deputy, ambassador, or one who speaks for another. Appearing in the New Testament the word is derived from the Greek *angelos*, and is defined as meaning "messenger". The word "angel" as it appears in the Old Testament is often applied to men as well as to spirit or invisible creatures. There are occasions when the Lord Jesus Christ is spoken of as a mighty angel, because he is the mighty deputy or chief officer of Jehovah. The text and context must determine who is meant by the word used.

² The prophet sent messengers to perform certain functions, and the word used in the text to describe such messengers is the same word as that translated "angel". (2 Sam. 11:25; 2 Ki. 5:10; Judg. 7:24) Sometimes when God delegated certain work to be done by a man that man was called a messenger, and the same word was applied to spirit creatures also. For instance, the prophet wrote: "Behold, I will send my messenger, and he shall prepare the way before me." (Mal. 3:1) John the Baptist fulfilled this

prophecy in miniature and he was a messenger. It was fulfilled later on a far greater scale and then the heavenly creature was the messenger.

³ But it will not do to limit the office of an angel or messenger to the word used describing that angel or messenger. Nor will it do to apply the word to creatures on earth when clearly the texts show that the application is to a spirit or invisible creature. Jesus sent men to perform certain duties for him and they were called "messengers", or angels. (Luke 9:52) In like manner Paul spoke of his brethren as "messengers of the church". (2 Cor. 8:23) Jesus spoke of those who have to do with the harvest, and these he called "angels", using the same word that is translated "messengers".—Matt. 13:39.

⁴ Based upon these texts, probably, and similar texts, it has been generally said that members of the church on earth, and who are engaged in the service of the Lord, are angels. In the light of all the scriptures bearing upon the matter, whatever place of service the angels of the Lord have and do exercise there is no good reason to conclude that the angels and the members of the church are one and the same or that they are to be considered as one and the same in applying the scriptures. On the contrary, the angels of the Lord are made the ministers to the church. They ministered to Jesus, the Head of the church, when he was in the flesh, which proof is set forth in the preceding issue of *The Watch Tower*.

⁵ Paul, comparing the exalted position of Christ Jesus as the Head of the church with that of the angels, then adds concerning the angels these words: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14) That and like scriptures definitely settle the matter that the angels of the Lord, and who of course are spirit creatures, are sent forth to perform certain functions for and in behalf of the members of the body of Christ while such members are in course of preparation for the kingdom.

⁸ Concerning the relationship between the church in course of development and the angels Jesus said: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." (Matt. 18:10) It could not properly be held that these angels here described act only as message bearers to present the prayers of the begotten ones of the church. As God committed service of much importance to them in relation to the Israelites, his typical people, there is every reason to believe that he has done somewhat similarly in respect to his people whom he has selected for his name. Having in mind that the word "angel" also means deputy or representative, it must be true that the angels assigned by the Lord to look after the church are clothed with specific authority as God's deputies or officers. When the scriptures are thus used it precludes the application of such scriptures to any human creature.

⁹ The prophet of God wrote concerning those who are brought into the secret place of the Most High and who abide there. "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." (Ps. 91:11, 12) It is also written: "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7) Beyond any question of doubt Psalm 91 above quoted applies to the invisible spirit creatures of Jehovah assigned to perform specific duties for the benefit of the church. The text next above quoted uses the word "angel" in the singular and therefore must apply to the deputy of the Lord who is in charge of the company of angels assigned to care for the interests of God's anointed ones on the earth. As the captain of the angelic host is the only one mentioned as appearing to Joshua, so in this last text "the angel of the Lord" refers to one occupying a position of similar importance.

¹⁰ We know at this time Satan is making his desperate attempt to destroy those who keep the commandment of God and who have the testimony of Jesus Christ. (Rev. 12:17) It is certain that he would quickly succeed in his wicked work of destruction were it not for the protection which God has so graciously provided. These scriptures advise how he has made such provision, to wit, by assigning his angels to the performance of that duty.

¹¹ How then can we harmonize such application of these scriptures with the facts when we find fully devoted children of God meeting with injury or death by accident? It is true that instances are reported where a consecrated child of God was marvelously shielded from physical injury while other persons not consecrated to the Lord did not escape. Some have very unwisely concluded that because God has provided protection for them they need not give any

consideration to their own care. One is not relieved of responsibility to do his best to care for himself even though he knows that the angel of the Lord is standing near. To be reckless or indifferent to danger under such circumstances would be worse than foolishness. The anointed one is presumed to use his faculties with which he is endowed; and when he has reached his extremity for his protection, then is the opportunity for other aid.

¹² The fact that Joshua saw the angel of the Lord and knew he was in command of a host of angels to lead the attack against Jericho did not at all relieve Joshua from the responsibility of doing and carrying out in every detail orders that he had received from the Lord. On the same principle the anointed child of God is called upon to do all he can for his own protection in the way of using care and the spirit of a sound mind. It would be presumption on the part of the anointed child of God to put himself in a position of danger and make no effort to protect himself and assume that the angel of the Lord would furnish all the protection. If, however, the performance of his duty throws him into a position of danger without his choosing, then he may be certain that the Lord will provide the needed protection. Every anointed one is a steward of everything committed to him, including his bodily care, his health and his strength. It becomes his duty to conserve his strength and use it to the best advantage.

¹³ Some have held the foolish thought that because one has made a consecration he should hurry up and die as quickly as possible, even denying himself the necessary food and raiment. Such is the spirit of a very unsound mind. For this reason it is foolish to waste one's energy in doing something that will not further the interests of the Lord's kingdom. Why use up one's energy in shaking hands with many persons at the same time, when that same energy could be applied to something that might result to furthering the interests of God's kingdom?

¹⁴ The conclusion was once reached and held by God's people that Jehovah will provide protection to afford opportunity for one to develop a perfect character. We have learned of our error. It does seem reasonable, however, that the Lord would provide complete protection to afford one of his anointed opportunity to prove his fidelity and demonstrate his integrity. This is supported by the record concerning Job.

¹⁵ Where God has committed to his anointed ones certain work to do it is reasonable to conclude that he would afford all needed protection until such work is done. This is fully supported by the record concerning Jesus. Satan made repeated attempts to kill him and could not do it until the proper time arrived, and then it was that Jesus said: "I have finished the work which thou gavest me to do." (John 17:4) And when he died he said: "It is finished." (John 19:30)

Based upon these scriptures, then, the reasonable conclusion is that if one is faithfully performing his covenant unto the Lord and meets with sudden death he has finished the work that God committed unto him. If he receives some injury, then it would be but reasonable to conclude that such one was careless in placing himself in danger without taking the necessary precaution or that he received such injury while pursuing some other course than the performance of his duties as a servant of the Lord.

¹⁰ It might be well for those who busy themselves in speaking of and opposing others who are in the service of the Lord to learn a lesson from these scriptures. Why try to destroy one or his work or his influence when it is manifest that such a one is engaged in the work the Lord would have done at this time? It must be considered true that where one has been assigned to do certain work and he is faithful in the performance thereof he will be shielded from the enemy until his work is done. The anointed therefore need fear neither man nor devil as long as they are faithful to God and serving him. They should fear God, and him alone.—Isa. 8:13.

THE KING AND HIS ANGELS

¹⁷ There are those who are ashamed to take their stand wholly and unreservedly on the side of Jehovah and his King of glory although such claim to be followers of Christ. Of and concerning such Jesus said: "Of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." (Mark 8:38; Luke 9:26) Jesus could not here have reference to those people of the world who have never known the Lord, but must refer to those who have once been favored with knowing something of the Lord and who then become ashamed of him and who refuse or decline to serve him. His reference could not be to his millennial reign; because at that time he will not be dealing with those who had an opportunity to faithfully serve God during the development of the church. His language in these texts must therefore refer to the time of coming to his temple.

¹⁸ This conclusion is further supported by the statement of Jesus: "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God." (Luke 12:8, 9) Both this text and context show that Jesus referred therein to those who are enlightened during the period of the selection of the church. The time of such recognition by the Lord Jesus must be at the time of his coming to his temple for judgment, because that is the time when he comes in his glory and in the glory of his Father. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." (Matt. 16:27) The time of

coming means his time of judgment, and judgment must begin at the house of God. (1 Pet. 4:17; Mal. 3:2, 3) It is at this time that the Lord Jesus is accompanied by his angels.

¹⁹ Jude announced that Enoch prophesied of that day saying: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment." (Jude 14, 15) This text and the context plainly show that such adverse judgment begins upon those who were once enlightened and who turn away from God and against his anointed ones. It has been said that this prophecy refers to the members of the church coming with Jesus to do the judging because the word "saints" is used therein. The word "saints" there used means "pure or blameless ones" and would therefore not necessarily refer to God's anointed in Christ.

²⁰ Another translator renders this text: "Behold, the Lord cometh with his holy myriads." (*Diaglott*) There is not one good reason to apply this text to the members of the body of Christ, whether in glory or on the earth, and to say that they are the angels, saints or pure ones mentioned by the prophet. Every reasonable conclusion is that the reference is to the holy angels or spirit creatures who have ever remained faithful to God.

²¹ In the light of the foregoing scriptures let consideration now be given to the words of Jesus: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Matt. 25:31) This text has repeatedly been interpreted to mean that the angels here mentioned are the members of the body of Christ and that all the body members of Christ must be in glory and come with the Lord Jesus and sit with him on his throne before this scripture could begin to have its fulfilment. Such conclusion is wholly unwarranted. The Lord does not say that the angels would come in their glory and sit upon their throne or that they would sit with the Lord upon his throne. The text plainly says that the Lord comes in *his* glory and sits upon *the* throne of *his* glory and that his angels are with him.

²² It is clear that since Jesus Christ ascended on high all the angels have been at his command, because Christ Jesus is Jehovah's chief officer. All power in heaven and in earth is committed to him. The great event made most prominent by the New Testament is the second coming of the Lord and his kingdom. Christ Jesus is the great Judge, and to him all judgment is committed. (John 5:22) He could begin his judgment without the necessity of having any one to assist him. It would not be at all necessary for all the members of his body to be glorified and sit with him in judgment.

²³ The Scriptures show that the Lord Jesus comes as Jehovah's executive officer to build up Zion and take an account with those who are in the covenant.

He begins his judgment with God's covenant people; and it is to be expected that the myriads of angels would accompany him, not as judges, but as his retinue of servants or deputies to perform the duties assigned to them. This conclusion is abundantly supported by the work the angels did with reference to Israel, and particularly with Jesus when he was on earth. Upon the coming of the Lord for judgment his first work is to judge those who are of the new creation. (Mal. 3:2, 3) There seems to be no reason why any member of the body of Christ should have a part in this judgment. This judgment of his covenant people must take place before they could be admitted to Zion or brought into the temple. The faithful ones who have been resurrected as members of the body of Christ are doubtless performing some mission at this time, but there is no time that they are participating in judging their own brethren.

²⁴ Jesus on an occasion said to his disciples: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22:29, 30) Mark that he did not say that these should judge one another. The reasonable construction to be placed upon these words of the Master, and which is supported by other texts, is that the Lord Jesus comes for judgment; that he comes to his temple; that he is attended by his great myriads of angels who act as his deputies or representatives to carry out his orders; that he begins judgment at the house of God, and as these are approved they are brought into the temple and made members of Zion; that after his kingdom is in full sway, then the tribes of Israel will be judged and the members of his body will participate with him in such judgment. There is therefore no reason to conclude that the members of the church must all be in glory before judgment begins. If so, then we should be confronted with the indisputable condition that the church must judge itself. Such a conclusion is unreasonable, unscriptural and inconsistent.

²⁵ Paul, addressing the church, speaks of those who persecuted the faithful ones, and then adds: "And to you who are troubled, rest with us: when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:7, 8) Surely this could not refer to those who never heard his gospel, but does refer to those who have heard and in spite thereof and contrary thereto have persecuted those who are faithfully endeavoring to serve God. While this judgment is in progress the Lord is accompanied by his mighty angels who act as his deputies to carry out his orders. The word "angels" in these texts could therefore not possibly be applied to creatures on earth with a human organism.

HARVEST AND THE ANGELS

²⁶ To his disciples Jesus spoke a parable in which he stated that "the wheat and the tares" would grow together until the time of the harvest, and then he adds: "And in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." (Matt. 13:30) This scripture has been understood as meaning that the members of the new creation, that is to say, the church, those men and women who are begotten of the holy spirit, are the reapers who do the gathering. (F608) Do the Scriptures warrant that conclusion?

²⁷ From about 1878 forward the Lord began to make known much of the truth that had long been hid from those who sought to know it. When one would get a knowledge of the truth it was his privilege to carry it to others, and those who rejoiced in it did so. Those who are thus devoted to the Lord and to his truth formed and constitute the Watch Tower Bible & Tract Society, and those continuing faithful have continued to be the witnesses to the name and purposes of Jehovah. If it could properly be said that these followers of Christ are the reapers, then we must conclude that the church has reaped itself. A reaper is one who gathers the harvest; but it must be remembered that the wheat, that is to say, those harvested, are the children of the kingdom. This is one parable that Jesus explained and the terms of which he defined, and he did so in these words:

²⁸ "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." This scripture plainly says that the field where the work is done is the world; the good seed are the children of the kingdom who are in the world but are no part of it; the tares are the hypocrites and children of the Devil, who sowed the bad seed; the harvest takes place at the end of the world, and those who do the reaping are the angels. Surely these angels could not be creatures in human form.

²⁹ It is God's organization Zion that gives birth to the kingdom; first, to the kingdom as referring to Jesus the Head, and then to the children of the kingdom, who are members of his body. (Isa. 66:7, 8) The angels are not of the kingdom, but are ministers to those who compose the kingdom. (Heb. 1:14) The enemy Satan has a powerful organization that is bent on destroying the children of the kingdom. The truth alone would not be sufficient to protect these from his assaults. It is only reasonable to understand that Zion is more powerful than Satan's organization, and that Jehovah has delegated certain servants in Zion, to wit, his angels, to safeguard the interests of his people and that these are the ones who do the reaping, as Jesus stated. These act as the Lord's deputies to

gather the tares in bundles for destruction, and the facts show that that work is accomplished. They also act as the Lord's deputies to gather the faithful into the secret place of the Most High. When Christ Jesus, the Head of Zion, comes to set up his kingdom he is attended by his great retinue of angels; and it is reasonable that he would commit certain specific duties to them to perform, and one of these works or duties is to gather those who are approved of God and also to separate them from the wicked ones and shield and protect them from the assault of the enemy and his organization.

³⁰ In support of this conclusion, Jesus further stated: "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." (Matt. 13:41, 42) Clearly these words refer to the judgment upon those who were once in line for a place in the kingdom, and because they have become lawless and offended at the Lord's manner of doing his work they are gathered out and their opportunity for the kingdom ends. This gathering out is done by the angels, as the Lord plainly states. This is in exact harmony with Paul's statement in Hebrews 12 in dealing with the text first above cited herein.

³¹ Paul says: "He [Jehovah] hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of the things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." It surely could not be contended that the anointed on earth are shaking out others who are in line for the kingdom.

³² It is more reasonable to conclude that Jehovah does not busy himself with those who are obstreperous, become offended and lawless and go out of the way. If one does not appreciate Jehovah and delight to serve him it is his misfortune. Nor would it be the work of the great and mighty King, Christ Jesus, to do the direct work of shaking out. Those who are a hindrance to the Lord's work and his purpose are taken away, as the Scriptures show, and that work Jesus declares is committed to the angels who exercise their authority and power received from the Lord in so doing. No man can take another man away from the Lord and his work, but the angels clearly do have such mission of authority from Jehovah God by and through Christ Jesus.

³³ The same deputies or officials of the Lord have work to do with the elect. Answering the question concerning the end of the world and his work in connection therewith, Jesus said, among other things: "And he shall send his angels with a great sound of

a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31) It would hardly do to say that these angels here mentioned, who are gathering together the elect of God, are in human form, begotten of the holy spirit and new creatures in Christ Jesus. (D601)

³⁴ In the light of other scriptures hereinbefore examined it is more reasonable to understand that the angels mentioned are spirit creatures invisible to man and yet are doing a mighty work under the command of the King whom they attend when he comes to set up his kingdom.

³⁵ The marginal reading of this text is "with a trumpet and a great voice". The trumpet is sounded for the encouragement of others and denotes confidence for victory. It is a public proclamation that events of great importance are being enacted and that righteousness must prevail. When the time came for Jericho to fall the trumpets were blown and the invisible angels did the work of throwing down the city. The angels now appear to do the gathering work. And what do the faithful followers of Christ on earth do? They sound the truth to each other as clearly as the trumpet call, announcing that the kingdom of God has begun. (Isa. 52:7) A voice symbolically represents a harmonious message. Since the coming of the Lord to his temple, and the assembling of the temple class, and bringing them into their position in Zion, there has gone forth and continues to go forth a great harmonious witness of the truth by those whom the Lord God has gathered and approved. The fact that the angels invisible to man are having a part in the gathering would not in the least relieve the anointed ones of God's children now on earth from their responsibility.

³⁶ Joshua was fully aware of the presence of the invisible hosts, yet he went straight forward with his orders. He caused the sounding of the trumpet and the shouting. Even so now the faithful men know that the Lord and his myriads of angels are present and that the latter are acting as their body guard and doing a work under the direction of the King. Yet the members of Zion on the earth must do their part. They do this by encouraging one another, and together they lift up the voice and sing the praises of Jehovah God as his witnesses.—Isa. 51:16; 52:7, 8.

³⁷ Manifestly the "elect" mentioned by the Lord are those whom the Lord approves when he comes to his temple and judges them, and these are then not only willing but eager to obey the Lord in doing his work. (Ps. 110:3) The angels are clothed with power and authority to mark those who are really on the Lord's side and separate them from those who pretend to be on the Lord's side but who are not. The approved ones they gather together, in this, that they are taken out from amongst those in the covenant who have become unfaithful to the Lord and who do

not carry out their part of the covenant. This gathering of the elect does not mean that such elect are physically gathered together, but that they are united fully, completely and harmoniously in their actions and service to the glory of God.

³⁸ Paul, addressing his brethren as they approach the general assembly of Zion, says: "And let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. 10:24-27.

³⁹ Manifestly he did not mean physical assembling in some room or meeting place to hear a discourse by one. Such action could not meet the requirements. That would be like some deluded ones refraining from working on Saturday, believing that by so doing they are performing what God requires of them. Many might go to a meeting place and apparently listen, and even listen to every word that is there spoken, and even participate in it, and yet not be devoted to the Lord. Clearly what the apostle means is this: that we now see that the day draws near for the complete establishment of the kingdom; we have come to Zion, hence there must be complete unity amongst those who are the Lord's; they must take their stand unwaveringly on the side of the Lord and stand firm for him in this evil day; they must be his faithful and true witnesses, and, seeing eye to eye the great truths concerning the kingdom, will joyfully join together in witnessing thereto. Doubtless the holy angels are having something to do with this drawing of the elect into close relationship to each other as well as with separating the opposers.

⁴⁰ If we interpret these texts to mean that the members of the church, whether in heaven or on earth, are the angels mentioned, then we are confronted with the inference that the church must harvest itself: must gather together the elect ones, and must gather out the offenders and lawless ones and cast them into outer darkness. But we are confronted with the indisputable fact that the angels of Zion are a great and unnumbered company, whereas the members of the body of Christ are made up of a definite and stated number.

⁴¹ The Scriptures more clearly support the following conclusion, to wit: That God has placed his beloved Son upon his throne in Zion; that Jesus is then and there accompanied and served by myriads of angels who are spirit creatures; that he then engaged in war against Satan and threw him out of heaven and in such fight the myriads of angels fought with the Lord Jesus and against Satan and his angels (Rev. 12:7, 8); that then the Lord assembles his church

by resurrecting the faithful ones and bringing the approved ones on earth into Zion and in so doing his angels or deputies perform certain duties in connection therewith, which he has assigned to them, and that these angels are present at the general assembly of God's great organization.

⁴² The marginal rendering of 2 Thessalonians 1:7 is that the Lord comes "with the angels of his power". Manifestly this must mean that the angels are the servants or deputies of the Lord to carry out his instructions. In the time of his weakness and humility the angels of God served him, and now in the time of his power and glory his angels serve him and carry out his orders.

⁴³ Coming to his temple and sitting upon his throne of judgment he is accompanied and served by a multitude of spiritual angelic creatures. (Isa. 6:1) He sits in judgment and rejects some and approves others. (Mal. 3:1-3) It therefore seems clear that it is before these holy angels who are his deputies that the Lord confesses or acknowledges the names of the approved ones because they have been faithful in representing the Lord and these are invited to enter into his joy. (Luke 12:8, 9; Matt. 25:21) Those thus approved the Lord sends forth to preach 'this gospel of the kingdom unto all the nations as a witness' before the final end. (Matt. 24:14) The physical facts are in full accord with this conclusion. In doing this work Jesus appears in his own glory and in the glory of his Father, and he is accompanied by a glorious company of angelic creatures.—Luke 9:26.

⁴⁴ The time approaches for the general assembly of Zion, and the apostle is given a vision of all who shall be in that great assembly. From the creation of man to the present time God has used his faithful angels to execute his commands. It is but reasonable that God would have them present at the general assembly. The last members of the church on earth see that the kingdom has come and that they are approaching the hour for the kingdom to be in full operation. They learn that the faithful and true angels are performing some functions in connection with that great assembly and that they will be there; that the members of the glorified Christ will be there under the leadership of their great Head, Christ Jesus; and, above all, Jehovah God will be present.

⁴⁵ Thus Jehovah God gradually opens his Word to his people and causes his lightnings to flash forth that a clear understanding thereof may be had. What is the purpose? The apostle answers, that all these things were written aforetime for the encouragement and comfort and hope of the anointed ones. Therefore these revelations of truth are given, and it encourages the Lord's anointed, and they assemble themselves and unitedly engage in singing unto the Lord the new song. The time has come to exalt the name of Jehovah, and the faithful on earth delight to have a part in so doing.

QUESTIONS FOR BEREAN STUDY

- ¶ 1, 2. What is Jehovah's regard for Zion? Quote scriptures to show his purpose in Zion. How are the angels related to Zion?
- ¶ 3-5. As indicated by the derivation of the word "angel", how is the term applied? Show, with scriptures, how it may be determined who is meant by the word "angel" or "messenger".
- ¶ 6, 7. Prove whether the members of the church and the angels of the Lord are identical.
- ¶ 8, 9. Apply Matthew 18:10, to show the relationship between the church and the angels. Point out other scriptures which show the identity and office of "angels" or "the angel".
- ¶ 10-12. What is clearly the service of angels in the situation described in Revelation 12:17?
- ¶ 13. By what standard can the consecrated determine whether a course of action under consideration is right?
- ¶ 14-16. The Scriptures support what conclusion as to how far the Lord will provide protection for any member of the anointed? Point out the lesson to be drawn therefrom by one faithfully serving the Lord. Also the lesson which those who oppose should find therein.
- ¶ 17, 18. Apply Mark 8:38. Show clearly the time of its application.
- ¶ 19, 20. In the light of the context and of other translation, who are the "saints" referred to in Jude 14, 15? Who are to be judged?
- ¶ 21. Show whether Matthew 25:31 even suggests 'the church enthroned'.
- ¶ 22, 23. For what purpose does the Son of man 'come in his glory and sit upon the throne of his glory'? How does this fact serve also to identify the "holy angels with him"?
- ¶ 24. What reasonable construction is there for Jesus' words recorded in Luke 22:29, 30?
- ¶ 25. Apply 2 Thessalonians 1:7, 8, and identify the "mighty angels" there mentioned.
- ¶ 26-28. Show whether it is reasonable to conclude that the "reapers" mentioned in Matthew 13:30 are the church. How does Jesus' explanation of his parable of the "sower" identify the "reapers" of the harvest?
- ¶ 29, 30. Referring to Paul's words in Hebrews 1:14 and to those of Jesus recorded in Matthew 13:41, 42, what is the nature of the work of the angels in connection with the harvest?
- ¶ 31, 32. What may we reasonably conclude from Hebrews 12:26, 27, as to the service of the angels in the work of judgment?
- ¶ 33-35. The angels are given what work to do in regard to the "elect"? What is meant by their being sent "with a trumpet and a great voice"? Point out the cooperation of the angels and the faithful anointed children of God in the 'gathering' work now in progress.
- ¶ 36. To illustrate the responsibility of the anointed, compare the present situation with that of Israel under Joshua at Jericho.
- ¶ 37. How do the angels "gather the elect"?
- ¶ 38, 39. Point out clearly the meaning of Paul's instruction recorded in Hebrews 10:25.
- ¶ 40. To what unreasonable conclusions should we necessarily be led by construing the term "angels", used in these scriptures, as meaning the members of the church?
- ¶ 41-43. The Scriptures, then, support what conclusion as to the identity, office, and work of the "angels" here mentioned?
- ¶ 44. In our text and related scriptures here considered we have found what encouraging lesson for the anointed yet on earth?
- ¶ 45. What is the purpose of Jehovah's now giving his people a clear understanding of his Word? What is their response as evidence that they appreciate Jehovah's favoring them with a knowledge of him, his organization, and his purposes?

WHAT IS THE PURPOSE OF BIBLE MIRACLES?

[Fifteen-minute radio lecture]

A MIRACLE is an unusual and wonderful act brought about by a power greater than man possesses. All real miracles are produced by the power of Jehovah God. However, Satan and the fallen angels produce some *seeming* miracles. Possessing knowledge and power superior to man, and using the occult sciences, such as magic, black art, astrology, necromancy, mesmerism and spiritism and by manipulating God's laws and resorting to fraud and trickery, Satan and his allies are able to deceive the minds of those who are ignorant of his devices; that is, those who are not aware of what the Bible says about the Devil and his angels.

Jehovah is the only true God, the only one worthy of worship and praise, the one who created and gave life to every living creature. He is the only benefactor and blesser of every creature. He is almighty, all-wise, all-loving and all-powerful, and also claims the right to the devotion and service of all his creatures, and promises that all who will whole-heartedly serve him will be rewarded with the blessings of everlasting life, peace, health and happiness.

The one great, ever-present, all-absorbing purpose of Satan has been, and is, to prove that Jehovah is

not the one great supreme God; to deny that he is worthy of reverence and worship; to deny his claim to the attributes of wisdom, justice, power and love, and thus to make him appear as a liar, and his word as false and unreasonable, so that people will turn away from him in disgust.

To accomplish his wicked ends, he puts forth false and blasphemous doctrines, such as eternal torment; that the dead are not dead, but are more alive than ever; the trinity; that man has an immortal soul and that God is trying to communicate with man. Satan performs his *seeming* miracles to support these false doctrines. He produces tongues of fire, pillars of fire, table rappings and table tippings; he enables persons to utter incoherent and foolish language, produces apparent materializations and performs apparent healings. There have never been any real healings or materializations, and never any talking with the dead. Over and over the Bible tells us that the dead are as dead as are the beasts that die, and will remain so until God raises them from the sleep of death. The occult demonstrations of Satan and the fallen angels are accepted as proof only by those who do not know what the Bible teaches or else those who do not be-

lieve its teaching. To all who believe the Bible, these occult demonstrations prove but one thing; namely, that there are wicked, intelligent spirit beings, who are lying about God and are injuring man. On several occasions Jesus and the apostles mentioned these invisible beings, and called them "wicked spirits", "lying spirits," and "the devil and his angels".

In Exodus, chapters 6 and 7, it is recorded that these lying spirits, operating through Pharaoh's magicians, were able to turn wooden rods into serpents, to turn drinking water into blood, and to bring up hordes of frogs on the land, thus duplicating similar miracles performed by God through Moses and Aaron. They were unable, however, to duplicate the other seven miracles which God performed in the presence of Pharaoh. This fact proves that they do not possess all power. The further fact, repeatedly stated in the Bible, is that they have always operated through magicians, star-gazers, astrologers, necromancers, witches, and those who had familiar spirits, in *opposition* to God and the people of God. When Jesus was on earth he came in contact with these same evil, lying spirits, who had obsessed human beings to their injury; and Jesus rebuked them, and cast out the devils.

God placed Adam and Eve on the earth with the benevolent intention of giving them and their posterity everlasting life on the earth, which was eventually to become a paradise, like the garden of Eden. But Adam's life was given him on condition of obedience. He was plainly told that if he disobeyed he would die, and understood that if he obeyed he would live. God did not deceive Adam; and Adam understood the situation perfectly, as is stated in 1 Timothy 2:14, which reads: "Adam was not deceived."

The record is that Adam sinned wilfully, and that God drove him out of his beautiful garden home, and denied him access to the life-sustaining fruits, nuts, and vegetables which grew therein. Thus Adam became God's enemy; and, as such, God cast him off from divine favor. God had a right to slay him; for that was the penalty for sin, and Adam understood it thus. However, Jehovah did not execute the penalty instantaneously, but let Adam try to keep *himself* alive as long as he could. Not having God's favor and blessing, nor a supply of proper foods, the man died, at the age of 930 years. When his children were born they inherited Adam's condemnation and, like Adam, were enemies of God and not entitled to his favor, and, like Adam, must die. This terrible calamity came upon the race as a result of a deliberate, malicious lie which Satan told Eve. God's statement was, "Thou shalt surely die." But Satan said, 'God doth know that ye shall not surely die, but ye shall become like gods.' Every one of Satan's miracles is designed to confirm this lie.

When Adam and his children came under the condemnation, Jehovah promised a deliverance from the

same, in the distant future. He had a perfect right to destroy the race and not deliver them from the condemnation. God had a right to destroy them instantly, or at any time he chose, because they had all come under the condemnation to death. This fact should be borne in mind; namely, that no human being was entitled to life after Adam had sinned. God's purpose to deliver the race from the Adamic condemnation was an act of mercy and love.

Satan has always denied, and is still denying, that God will deliver the race from death, by denying that there is any death. He claims that good people go to heaven at the moment of death, and that they are fully alive and conscious. He also claims that wicked people go to torment at death, and that they, too, are alive and conscious.

The great issue is, Who is God? Who is entitled to be believed and worshiped? Is God the loving, merciful being that he claims to be? Is he telling the truth about himself, or is Satan telling the truth?

That Jehovah is loving, merciful and benevolent is stated many times in the Bible. That he will resurrect and deliver the race from condemnation is likewise stated many times. It is also stated many times that only those who come into harmony with God, those who obey his law and love righteousness, will ever get life; and that all others will be destroyed in second death.

God's favor and blessing is offered only to those of the race who desire to come into harmony with him; and to them he has given many evidences or proofs of his power and love. In 2 Chronicles 16:9 we read: "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." For the benefit of those whose hearts are perfect toward him God has performed many miracles, and caused them to be written in the Bible. His purpose was to *confirm* the promises he has made in the Bible; to prove that he has the wisdom, justice, power and love that Satan denies he possesses; to show his favor is for the righteous, and that the wicked, and his enemies, he will destroy.

Noah's *heart* was perfect toward God, while the rest of the race (except Noah's family) were extremely sinful and wicked. So God performed a miracle and sent a flood to destroy the wicked, but saved Noah and his family alive. God had a right to destroy the wicked, because they were under condemnation to death. In Genesis 6:9 we read: "Noah was a just man" and "Noah walked with God"; and verse 12 says that "all flesh had corrupted his way upon the earth". This miracle proves that God is "able to save and able to destroy". It proves also that his favor is with the righteous, and that "all the wicked will he destroy".

God delivered righteous Lot from Sodom, and destroyed the wicked Sodomites, thus proving again

that his power is superior to all others, and that those whose hearts are perfect toward him are given his favor and love, while all his enemies he will destroy. God had a right to destroy the Sodomites, because they were in no sense entitled to live.

In the presence of Pharaoh, God used Moses to perform most wonderful miracles; and because of the obstinacy of Pharaoh's heart, he brought ten plagues upon Egypt, all of which were most wonderful miracles. The object of these miracles is distinctly stated in the Bible. Romans 9:17 reads: "The scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." This act, demonstrating God's power, is known to everybody who has ever read the Bible.

After the Israelites had been delivered from the power of Pharaoh, God performed wonderful miracles in their behalf, while they wandered in the wilderness. He miraculously gave them "manna" and "quails" for food, and their clothes and shoes did not wear out for a period of forty years. Thus God demonstrates his power and love for those who are his people, and who are *trying* to do his will.

The miraculous deliverance of Daniel from the lions and of the three Hebrews from the fiery furnace, is another proof that God is able and willing to care for and protect his own people. It is another demonstration of the fact that the righteous are objects of God's favor and love. Those who caused Daniel to be put into the lions' den, and the Hebrew children into the furnace, were themselves destroyed by the lions and the fire; thus proving again that God's enemies are to be destroyed. Other miracles, like the slaying of 185,000 Assyrians in one night, the raising of the son of the Shunamite, and the increase

of the widow's barrel of meal and cruse of oil, teach the same lessons of Jehovah's wisdom, justice, love and power.

According to the New Testament, Jesus performed many miracles, and always claimed that the power he exercised came from Jehovah. He tells us the purpose of his miracles. He healed the sick, cast out devils, fed a multitude of five thousand with five loaves and two fishes, stilled the storm, and raised the dead. In the record of his first miracle in Cana of Galilee, where he turned water into wine, it is distinctly stated that it was done to manifest forth his glory, which remark means that he had given an illustration of what he would do for everybody when the kingdom begins to operate.

When the kingdom assumes power it will raise all the dead, heal all the sick, cast out all literal devils from those poor creatures who are obsessed by the same, and cast out all devilish doctrines from the minds of the entire race. It will feed the entire human family with the bread of life, and still all the storms of rebellion, anarchy and human passion that now rage throughout the earth, and establish peace on earth and good will toward men.

Thus seen, the miracles of both the Old and New Testaments were intended to vindicate the name of Jehovah God, to confirm his promises, to prove the falsity of the claims of Satan and his minions, and to foreshadow the future deliverance of the race from the power and deception of Satan and of Satan's organization, which was pictured by the wicked hosts who were drowned in the flood, by Pharaoh and his army, who were destroyed in the Red Sea, and by the enemies of God's people during all ages. This deliverance will be accomplished in the battle of that great day of God Almighty, which lies just ahead.

COMFORT

[Thirty-minute radio lecture]

JEHOVAH'S Word, which is our Bible, was written and given to those of humankind that love righteousness. No man is righteous within himself, but there are millions who desire to know and do that which is right. The Bible instructs one in the right way, and for that reason an effort is made to teach the Bible to the people by means of radio and by the publication of books.

Reading the newspapers and magazines, talking with the people and observing conditions as they exist, one is quickly convinced that the people today are in need of comfort. There is much distress, and the burdens of many are very great. These burdens are both physical and mental, and all classes of people have some burdens to be borne. There are those who are Christians and who become discouraged and for a time are bowed down in sorrow. There are a

great number of professed Christians in the church organizations who are suffering mental and spiritual depression. Many persons are in great need. Many are suffering because of the loss of property by fires or floods or from other calamities. Many are suffering because they have no health or bodily strength. Many others have lost loved ones by death, and great sorrow has come upon them because thereof. All of these need comfort, and few of them know where to look for it. When one is bowed down in sorrow he craves comfort. He longs for it as a parched throat in the desert desires refreshing water.

To be comforted means to be made glad. Comfort means consolation or good cheer, and light and peace to the mind and heart. When a person is sad, in woe, or in great distress his countenance is dark and his features often distorted. When he receives comfort

his countenance changes and radiates brightness. Comfort is therefore an embellishment of the mind with knowledge that brings good cheer. He who administers to another that which makes glad the heart is a comforter. He who is a comforter is therefore a real benefactor.

WHO COMFORTS

From whom may the millions of sorrowful ones obtain comfort in these days of distress? Can comfort be found in the newspapers or magazines? No; because their columns are filled with statements concerning crimes and wickedness in high places and other like matters that tend to bring sadness rather than comfort. If we admit that the papers do the best that they know, that does not alter or at all improve the situation. Recently one of the great metropolitan newspapers, with the expressed desire to comfort the sad, emphasized these four things that in the opinion of that publisher would bring comfort, to wit:

- (1) That banks have reduced their interest rate;
- (2) that large corporations were increasing their dividends;
- (3) that the sales of the chain stores are increasing, and
- (4) that a one-hundred-and-five-story building would soon be erected in New York city.

But I submit that these things can bring no consolation to the millions that are suffering and to whom the bankers would not loan money at any rate of interest. Millions have no stock from which they could receive dividends, and have no interest in the chain stores, and therefore could receive no personal benefit from these nor from the erection of any building. This merely illustrates the futility of man's attempt to comfort the sorrowing millions.

Do the people receive comfort from the law-making bodies of the land? They do not, because such can give no real consolation. The political wise men talk much, make laws, hold conferences, enter into peace treaties, and pose before the cameras and microphones and talk about peace and prosperity and health and happiness, but no real good results therefrom and no one receives any consolation. This is not said in the spirit of harsh criticism, but is said merely as a plain statement of fact well known to all.

Does suffering humankind receive consolation from the clergy? No, they do not; because these men tell their congregations only of and concerning the wisdom and attainments of imperfect men, and such things do not feed and comfort the minds of suffering men and women.

The great men of commerce, the astute statesmen, and the numerous clergymen form the visible part of the ruling powers of this world. Not only have these failed to bring comfort to the people, but they are unable to comfort even themselves. The ultrarich are fearful of the collapse of their wealth and the failure

of their power. The statesmen are fearful that they may not be able to hold their positions of influence, and the clergymen are fearful that both Big Business and the politicians may cast them aside and then they will be without means of support and without influence. But all of these suffer mental depression, mental and physical sickness, and death robs them of their loved ones and great grief falls upon them. Attention is called to these things here in order to emphasize the futility of man and the fruitless results from the efforts put forth by him to bring consolation to suffering kind.

To whom, then, shall we look for comfort and consolation? We know that it is not within the power of man or any number of men to bring the comfort and consolation that is desired. Shall the people then give up in utter despair? No. The extremity of the creature is the opportunity to receive that which is provided by the gracious Creator. The great Jehovah God who created the heavens and the earth and whose treasures and riches know no bounds is also the Giver to man of every good and perfect gift. One of his inspired witnesses who had been the recipient of the comfort and blessings of Jehovah wrote of and concerning him, in 2 Corinthians 1:3, 4, these words: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Physical weakness, sickness and discomfort result from want of material food for the body. When proper food is had the body is refreshed and comforted. The weakness of the new creature in Christ Jesus results from want of food for the mind, because it is by the upbuilding of the mind that we ascertain the will of God and then receive his blessings. When that proper food is taken and assimilated the Christian is refreshed and comforted. The food for the Christian is the Word of God rightly understood and properly applied. The faithful prophet of the Lord wrote: "This is my comfort in my affliction: for thy word hath quickened me." (Ps. 119:50) No Christian can maintain his spiritual life without the proper food and proper exercise. His meat and drink is the understanding of the Word of God, and his exercise is the use of that Word in obedience to the commandments of Jehovah.

As stated in the text just quoted, Jehovah is "the Father of mercies, and the God of all comfort"; which means that he is the source of all real consolation. He comforts those who seek knowledge and wisdom at his hand. Why does God comfort the true followers of Jesus Christ? Do they receive such consolation merely for their own selfish benefit? The Scriptures answer in these words: "Who comforteth us in all our tribulation, that we may be able to comfort

them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 Cor. 1:4.

That means, then, that the proper exercise of the Christian is to carry the message of truth and consolation to others, that they may receive consolation. Such was the mission of Jesus on earth, and the commission to his true followers is to the same effect, as it is written in Isaiah 61:1, 2: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

PRISONS

In the Catholic and Protestant congregations of the divers and numerous churches throughout the land there are numbers of good people who have a sincere desire to serve God. To their great sorrow they see that the pastors of their respective congregations have gotten away from the Bible and teach the wisdom of men. They observe that their pastors collect and distribute large sums of money to influence political elections for the selection of men to public office. They see that their pastors are given wholly to worldly things and not to the teaching of the Word of God, and by reason thereof these good people are in distress and sorrow. God foretold their condition when he caused his prophet to write: "O remember not against us former iniquities: let thy tender mercies speedily prevent us; for we are brought very low. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake. . . . Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die."—Ps. 79:8, 9, 11.

The ministers in these churches tell members of the congregation that they must remain in the church in order to uphold society and that they must not hear anything from any other source. Having no knowledge of what to do, and being fearful to withdraw, these good people are thus held as prisoners and are in much distress. Their discomfort is chiefly because of lack of spiritual food or instruction for the mind. They lack a knowledge of God's gracious provision, and of and concerning them it is written in his Word: "Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High; therefore he brought down their heart with labour; they fell down, and there was none [no man] to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder."—Ps. 107:10-14.

Not only has God's due time now come to hear the prayer of these prisoners who desire righteousness, but he has commanded and commissioned his faithful servants to carry his message of truth to these hungry souls that they may receive comfort. To his servant class he says: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the nations; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. 42:6, 7.

In obedience to this commandment there is a little company of men and women going up and down the land and calling at the homes of the people in order to bring to them an understanding of the Word of God, which is spiritual food. They are not trying to get your money nor are they attempting to induce men to join anything. But their desire is to do good unto all as they have opportunity, and especially to those who love righteousness, that these might have the consolation that comes from a knowledge of the Word of God. It becomes the privilege of every one who receives consolation from the Lord to carry that message of comfort to others who are also desirous of consolation.

PEOPLE

There are millions of people who make no pretence of being even members of a church organization but who are order-loving and desire righteousness. They see a great amount of wickedness and wrong doing in the earth and they have a longing to see a better condition. They suffer much sorrow and grief and greatly desire comfort. They have no knowledge of how it is possible to better the conditions of humanity. They can see very clearly that the peace treaties can never bring lasting peace amongst the nations; that the selection of men to office can never cause the making and execution of righteous laws; that the building of churches and paying men to talk of man-made wisdom can never lead the people into the light; and that the oppressive hand of Big Business must necessarily continue to make conditions harder for the poor. These good people are in despair. They need and have desire for comfort. It is the privilege and duty of those who have that consolation to pass it on to others.

THE KINGDOM

How can the people receive the relief desired? I answer that question from the Scriptures, to wit, By and through the kingdom of God and his Christ. For many long centuries Satan the Devil has been the invisible ruler of this world and he has been the great oppressor of mankind. He has caused all the suffering and sorrow to come upon the people and then he falsely causes this to be charged up against Jehovah God. His purpose is to turn the people away from the true God and keep them in blindness. You ask, Why would a just God permit Satan thus to oppress the

people? The Scriptures answer that question, to wit, That God set righteousness before man in the beginning and told him that if he followed any other course it would lead to sickness, suffering and death. Satan induced man to believe that God is a liar and that man could maintain himself in peace, prosperity, life and happiness. Satan thus put in issue before man the supremacy of Jehovah.

God has permitted man to exercise his own free will and has let Satan go his full limit until God's due time to vindicate his own Word and name and to prove to all creation that he is the righteous One and that he is supreme in power. Every person who hears me well knows that the nations of earth have taken counsel together and in effect have said: 'We can establish peace and make the world a fit place to live in'. In doing this they have absolutely ignored God and his kingdom. Both the Scriptures and the facts show that these nations have made Satan their god. I do not mean by that that the politicians know that they are serving the Devil or that the Big Business men have knowledge that they are serving Satan. I do mean that they are ignorant of God's provisions. The clergy should have known better, because they have had access to God's Word. But instead of following that they have joined hands with the selfish interests and have made themselves a part of the rulers of this world, and it is these who now push God's kingdom aside and set up their own make-shifts instead; therefore God through his prophet says: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44.

The time has come to establish God's government of righteousness. For this reason Satan is putting forth his last desperate effort to blind the people and keep them in ignorance. But God's kingdom will be established notwithstanding, and will bring complete relief to the people.

In that kingdom of righteousness Satan will have no part. No selfish and cruel financiers will have any part therein. No politicians will have anything to do therewith, and no clergymen anything to say about that government. Christ Jesus is the great invisible Ruler thereof. Associated with him will be those who are wholly devoted to Jehovah God. On earth as his visible representatives will be faithful men who under the direction of the Lord will rule in righteousness. It is this kingdom that will bring full and complete relief and blessings to mankind.

KNOWLEDGE CONSOLATION

A man reaches the point of despair only when he is convinced that there is no means of relief available. If he has knowledge that relief is certain within a

short time, that knowledge gives him courage and comfort of mind. For several months past there have been long bread lines in the cities. Men who are willing to work have waited in line to be fed by the hand of charity because they found no work. Some of these have children crying for bread. Having no knowledge of any possibility of relief some have reached the point of despair and committed suicide. Had these known that just around the corner was a good and true Friend that would shortly supply all their needs, that knowledge would have brought comfort and courage and prevented self-destruction.

This is the time in which Satan the invisible god of this world is causing great woe on the earth. Multitudes of people suffer from the hand of oppression, cruel acts of injustice, the results of a wicked war, and from affliction and sickness and the loss of loved ones in death. Ignorant of any possibility of relief many reach the border of despair and plunge themselves into death. If these had knowledge that they have a real and true Friend at hand who will shortly relieve them of all their sorrows and distresses, that knowledge would bring great comfort and give them courage and fortitude to wait for deliverance. Knowledge of the truth, therefore, is of greatest importance to the people. This is emphasized by the words of the Lord recorded in Proverbs 8:7-11: "For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."

What suffering humanity needs is the truth. The expressed will of God is that all shall have an opportunity to know the truth. In God's providences that time has now come for knowledge to begin. To this end God has brought into operation the radio, which, notwithstanding opposition, he permits to be used to inform the people concerning his truth. At a real sacrifice to some the WATCHTOWER radio chain program is sent forth every Sunday morning at an annual cost of approximately \$200,000, and the purpose of it is to help the people to get a knowledge of the truth, that they may receive comfort and encouragement. Those who have to do with the sending forth of this program have much joy in the knowledge of the fact that they are helping suffering humanity by bringing to them a knowledge of Jehovah. Those who fail or refuse to hear, of course, do not receive comfort. Those who make an effort to hear and to profit by what they hear receive much comfort. The people must cooperate in order to receive the help desired. They must listen, read, and improve the mind.

A man is starving for want of food. His friend brings him the needed food and puts it within his reach. He cannot make the starving man eat, however. In order for the starving man to receive benefit he must put forth an effort to eat the food. The peoples of the land are now starving for want of the knowledge of the Word of God. A few men and women who are really devoted to God bring within their reach the needed food. But in order for the hungry ones to profit they must hear and learn the Word of God. One hungry man cannot eat food for the benefit of another hungry person. The one desiring a knowledge that will bring comfort can acquire it only by applying himself to an understanding.

The most important use to which the radio is put is that of bringing to the people some knowledge of God's provision for their sure relief and blessing. Hence the broadcasting of the message of God's Word of truth is to the people of greatest importance, convenience, and necessity. Then this is followed up quickly by a company of men and women who love God and their fellow man. These visit the homes and bring to the attention of the people books that have been specially prepared and which enable the people to find in their own Bibles the great truths they have so long desired to know and which will bring to them such great consolation. Desiring comfort the people must now cooperate. They must read the books, together with their Bibles, and thereby acquire the needed knowledge. A small sum of money is taken to help defray the expense of the publication of the books. Times are now hard and some say: 'I cannot use money for books when I need it for bread.' Material food for the body brings temporary relief. Knowledge of the means of complete deliverance brings a real and lasting comfort to the mind and heart. It is well to deny oneself a small amount of temporary ease in order to have a permanent mental consolation.

Briefly summed up, the facts are these: For many years Satan the Devil has been the invisible ruler of this world and the oppressor of the people. The time has come when he shall be for ever ousted and his organization destroyed. Christ becomes the invisible Ruler of the world, and his government will be that of peace and righteousness, bringing lasting blessings of prosperity, health and comfort to mankind. Because we are in the transition period now Satan is making his last desperate effort to increase the burdens of mankind and to turn them away from Jehovah. Now let the people get a knowledge of the relief that must shortly come, and receiving this knowledge, take courage and comfort and rejoice.

What the people desire above all things is life in endless happiness. It is written in John 17:3: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Coming to know God one learns that God is perfect

in wisdom, exact in justice, unlimited in power, and the very expression of love. Through his beloved Son he has provided redemption and deliverance for the people. He has now placed his Son Christ Jesus upon his throne and his kingdom is at hand. Under the righteous reign of Christ all who obey God and do right shall live, not only for a brief season, but shall be fully restored to perfection of body and mind and live on earth forever. God made the earth for man; and the time comes when he will make the earth a fit place on which man shall live, and to those who do obey him he will give life everlasting.

Your beloved dead are not in purgatory or in a hell of torment as you have been told by the faithless clergy. God's Word clearly proves that the dead are unconscious, out of existence, in the grave, the state of death, there awaiting the time of resurrection when they shall be awakened and come forth. It is written, in John 5:29, that all in their graves shall come forth and be given an opportunity for life, and then they that obey shall live and shall never die.

In his kingdom the people will no longer be deceived by false teachers or otherwise. There will be no more long lines of men and women waiting to be fed by the hand of charity. Then sickness and death shall pass away. Concerning these things it is written: "And in this kingdom shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this government the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:6-9.

I submit that a knowledge of these truths is of greatest importance to the people. Let every one who loves God now tell his fellow man to hear the truth and come and partake thereof. Let all those who hear say to their neighbors: 'Come and feed upon these great truths.' A knowledge thereof will lift the burdens from suffering humanity, because they will learn that complete relief shall shortly come and this knowledge will bring them present comfort and consolation. Let every one who receives comfort from the Word of God carry that message of good news to others that they too may come to know that Jehovah is the Father of mercies and God of all comfort. Knowledge, wisdom, comfort and life proceed from Jehovah God. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."—Prov. 3:13, 14.

International Bible Students Association

RADIO SERVICE

The message of the kingdom of Jehovah is broadcast by these and other stations in Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio and Lecture Department, 117 Adams St., Brooklyn, N. Y.

AUSTRALIA
Adelaide 5KA
Sun pm 8.45-9
Newcastle 2HD
Sun am 10-12; pm 7-8.30
Perth 6ML

CANADA
Brandon, Man. CKX
Sun am 10-11 (second, monthly)
Winnipeg, Man. CKY
Sun am 10-11 (first, monthly)
Sydney, N. S. CJC
Sun pm 9-10
London, Ont. CJC
Sun pm 1-2 (every other week)
Fleming, Sask. CJRW
(Short-wave station CJRX generally included)
Sun am 10-11 (fourth, monthly)
Yorkton, Sask. CJGX
Sun am 10-11 (third, monthly)

NEWFOUNDLAND
St. John's VOSA
Mon pm 8-9

ALABAMA
Birmingham WBRC
Sun pm 5-5.45
Mobile WODX

CALIFORNIA
Fresno KMJ
Sun pm 3.30-4.30
Hollywood KNX
Sun pm 1-2
Los Angeles KTM
Sun am 9-10
Oakland KROW
Sun am 10-11; pm 1-2.30, 6-7, 9-10
Tue pm 8-8.30; Thu pm 8-8.15
Wed Fri pm 2.30-2.45
San Diego KGB
Sun am 10-11

COLORADO
Colorado Springs KFUM
Wed pm 8.30-9
Denver KLZ
Sun am 10-10.30
Pueblo KGHF
Mon pm 8-8.30

DELAWARE
Wilmington WDEL
Sun pm 7-7.30 (first and third, monthly)

FLORIDA
Jacksonville WJAX
Sun (June 29) am 11-12
Tampa WDAF
Mon pm 7.10-7.30

GEORGIA
Atlanta WGST
Sun pm 9-9.15
Columbus WRBL
Thu pm 8.30-9

IDAHO
Boise KIDO
Sun pm 4.30-5

IOWA
Cedar Rapids KWCR
Sun am 10-11; pm 4-5
Wed pm 9-10
Davenport WOC
Sun am 10-10.30 or pm 5.30-6 (alternately)
Muscatine KTNT
Sun pm 1-1.30

KANSAS
Milford KFKB
Fri pm 4-4.30
Topeka WIBW
Sun pm 1-1.30
Wichita KFII
Sun am 9.15-10

the VOICE from The WATCH TOWER

broadcast every Sunday morning
A NATIONAL CHAIN PROGRAM

Time	AM
Atlantic (Intercolonial) Standard	10-11
Eastern Daylight Saving	10-11
Eastern Standard	9-10
Central Daylight Saving	9-10
Central Standard	8-9
Mountain Standard	7-8

Bangor, Me. WLEZ
Boston WLOE
Charlotte WBT
Chicago WCFL
Chicago WORD
Cleveland WHK
Columbus WCAH
Evansville WGBF
Fort Wayne WOWO
Hamilton, Ont. CKOC
Harrisburg WHIP
Hopkinsville WFIW
Indianapolis WKBF
Lincoln KPAB
Muscatine KTNT
New York WBBR
New York WACA

Norfolk WTAR
Paterson WODA
Petersburg WLBG
Philadelphia WIP
Pittsburgh KQV
Poughkeepsie WOKO
Providence WLSI
Raleigh WPTF
St. Joseph KFEL
St. Louis KMOX
Scranton WGBI
Sioux Falls KSOO
Syracuse WFBL
Washington WMAZ
Wheeling WVVA
Youngstown WKBN

LOUISIANA
New Orleans WJBO
Thu pm 8-8.30
Shreveport KTSI
Thu pm 8.30-9.30

MARYLAND
Baltimore WCBM
Sun pm 6-7
Cumberland WTBO
Sun pm 2.30-3

MASSACHUSETTS
Boston WLOE
Sun am 11-12.30; pm 8-9
Sun pm 12.30-1 (foreign)
Thu pm 8-9
Lexington WLEX
Sun pm 2-3
New Bedford WNBH
Tue pm 8-9

MICHIGAN
Detroit WGHP
Sun pm 1.30 (Hungarian, third, monthly)
Flint WFDF
Fri pm 9.30-10
Grand Rapids WOOD
Sun pm 9-10
Jackson WIBM
Sun pm 2-2.45

MINNESOTA
Duluth WEBC
Sun am 9-9.45
Minneapolis WRIM
Sun am 9.30-10.30

MISSISSIPPI
Hattiesburg WRBJ
Mon pm 8.30-9
Meridian WCOC
Sun am 10-11

MONTANA
Butte KGIR
Sun pm 2-2.30
Great Falls KFBB
Sun am 9.30-10.30

NEBRASKA
York KGBZ
Sun am 10-11

NEW YORK
Binghamton VNBF
Sun am 10-12; pm 7-9
Buffalo WEEB
Sun pm 3-3.30 (Polish, second and fourth, monthly)
Jamestown WOCL
Fri pm 7-7.15
New York WBBR
Sun am 8.30-11; pm 5-9
Mon am 6.30-7, 10-12; pm 2-4
Tue am 6.30-7; pm 12-2, 6-8
Wed am 6.30-7, 10-12; pm 9-12
Thu am 6.30-7; pm 1-3, 8-10
Fri am 6.30-7; pm 2-4, 6-8
Saranac Lake WNBZ
Sun am 10-10.30
Tupper Lake WHDL
Sun pm 3.30-4

NORTH CAROLINA
Greensboro WNRC
Fri pm 6.15-6.45

OHIO
Cincinnati WFBE
Sun pm 5-5.30
Cleveland WHK
Sun am 8.50-11; pm 2-3, 7-8
Mon Tue Wed Thu Fri Sat am 7.30-8; Thu pm 7-8
Columbus WCAH
Sun pm 12-1, 9-10
Mon Tue Wed Thu Fri Sat am 9-9.30; Thu pm 7.30-9
Mansfield WJW
Sun pm 9-10

OKLAHOMA
Chickasha KOCW
Sun pm 6.30-7
Oklahoma City KFJF
Sun pm 3-3.30
Thu pm 8-8.30

OREGON
Portland KGW
Sun am 10-11
Portland KTBR
Sun pm 1-1.30 (German, every other week)

PENNSYLVANIA
Altoona WFBG
Sun pm 7-7.30
Erie WEDH
Sun pm 12.30-1 (Polish first and third, monthly) (Slovak, second and fourth, monthly) (Ukrainian, fifth monthly)
Sun pm 9-9.30 (English)
Oil City WLBW
Sun pm 5-5.30
Philadelphia WIP
Sun pm 2.30-3.30 (German, Greek, Italian or Polish)
Wed pm 3.45-4 (English)
Pittsburgh KQV
Sun pm 1-2, 7-8; Fri pm 8-9
Reading WRAW
Sun pm 6.30-7.15 (first, monthly)

SOUTH DAKOTA
Sioux Falls KSOO
Sun am 10-11; pm 2-3

TENNESSEE
Memphis WREC
Sun pm 1.30-2

TEXAS
Corpus Christi KGFI
Sun pm 3-3.30
Dallas WRR
Sun am 9-10
Galveston KFLX
Sun am 8.45-9.30
Houston KPRC
Sun am 9.30-10
San Antonio KTSI
Sun pm 1-2
Waco WACO
Sun pm 6.45-7.30 (every other week)

UTAH
Salt Lake City KDYL
Sun pm 3.15-3.30

VIRGINIA
Petersburg WLBG
Sun pm 7-8
Roanoke WDEJ
Sat (July 5) pm 7.30-8
Sun (July 6) pm 12.30-1

WASHINGTON
Bellingham KVOS
Sun am 10-11*
Seattle KOMO
Sun am 10-11*
Spokane KHQ
Sun am 10-11*
Daily (except Sun) am 6.45-7

WEST VIRGINIA
Charleston WOBW
Sun pm 7-7.30
Huntington WSAZ
Thu pm 4-4.30

WISCONSIN
Milwaukee WISN
Sun am 10-11
Sun am 9-11 (Polish, every other week)
Sun am 11-11.30 (last, monthly, German)

* Northwest network program.