



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LVIII SEMIMONTHLY No. 16

AUGUST 15, 1937

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

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The WATCHTOWER

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117 Adams Street - Brooklyn, N.Y., U.S.A.

OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

"KING OF KINGS"

The next testimony period, October 2-10 inclusive, will be world-wide, coextensive with the earthly realm of the King of kings, after whose title the period is named. The publication now of the book *Riches* in many languages makes it appropriate for this book to be concentrated on then, the same to be offered together with a self-covered booklet. Other details of the service are due to be published in the *Informant*, which please consult. Let your preparations and arrangements begin at once, as unto the King of kings. Your prompt report, from whatever part of the earth you inhabit, will be awaited at this office.

VACATION

The office and factory at 117 Adams Street will suspend operations from September 11 to 26 inclusive. This will permit the members of the Bethel family to attend and serve at the Columbus convention and also to enjoy a few extra days in field service or otherwise before resuming regular work at Brooklyn.

All kingdom publishers will therefore anticipate their needs of literature to last until the end of September and should promptly send in their orders to this office so as to insure filling and shipping before the close on September 10. No mail will receive attention or be dispatched from here during the above period.

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 parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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

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

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

Entered as second-class matter at the post office at Brooklyn, N. Y., under the Act of March 3, 1879.

SUMMER CAMPAIGN

The Lord's storehouse is large and bursting with abundance. Appropriately a large and most attractive offer now features the summer activities and efforts of Jehovah's publishers. Such consists of any six bound books, on a contribution of \$1.00, or, better still, six bound books together with seven booklets, on a \$1.25 contribution. The *Informant* goes into more detail regarding this campaign and the Society's provision therefor. Let the publishers order now the extra literature needed in addition to what stocks they now have on hand for this campaign, which began July 1 and continues to September 12 inclusive.

CONVENTIONS

The Watchtower further announces the following conventions for Jehovah's witnesses and companions: Paris, France, August 21-23 inclusive, which will serve for Great Britain and Continental Europe; Columbus, Ohio, September 15-20 inclusive, which will serve the United States, Canada, and others who may be able to attend.

The president of the Society expects to be present at both conventions. Make your arrangements for vacations during those periods. Let all of his people ask Jehovah to make these conventions a great witness to the honor of His name.

See information in July 15 issue of *The Watchtower*.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LVIII

AUGUST 15, 1937

No. 16

COMPANIONS

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10:16.

JEHOVAH GOD made the earth and created man on it. He made the earth for man, and he made man for the earth. (Isa. 45:12, 18) "The earth abideth for ever." (Ecc. 1:4) These scriptures should be sufficient to prove that from the beginning of the creation of the earth God purposed to have human creatures for ever on the earth. When man sinned and was condemned to death, no doubt Satan concluded that he had prevented God from carrying out his purpose. But not so. All power is in Jehovah God, and he says: "I have purposed it, I will also do it"; "My counsel shall stand, and I will do all my pleasure." (Isa. 46:10, 11) God's law which had condemned man to death must stand. He never reverses his judgment. How, then, would God provide for man to be on the earth for ever, in order to accomplish his purpose? It was after the sentence of Adam to death that God expressed his purpose to redeem the human race and then to take out from amongst mankind a "people for his name"; and those who maintained their integrity and proved faithful unto death God expressly declared shall have a resurrection change and be made spirit creatures. From the record it therefore appears that God's purpose first expressed was and is to populate the earth with a perfect race, and his last or second expressed purpose is to create a spirit class from amongst men. His purpose, then, is to have two companies, taken from amongst men, that shall live for ever in vindication of his Word and his name. One of those companies is spiritual, and the other human, and they must of necessity be companions. There could be no discord between the two companies in the final analysis. Not only will Jehovah God vindicate his Word and name by placing on the earth perfect men who shall live for ever, but he will take out from amongst men another class, which shall be exalted to a higher and greater place than Lucifer ever occupied. These two classes are designated in the Scriptures as "companions". The word companion means "knit together, associated together, neighbor or brother".

* The condition or provision precedent, and which is given to both the spiritual and the human companies,

is this: Complete devotion to God by laying aside every selfish thing and joyfully doing the will of God. That means a full consecration to God and then faithfully carrying out the covenant made. Salvation to those of either company depends on full faith in God and in Christ Jesus and in complete obedience to the will of God at all times. Jesus was explaining to a young man what he must do that he might have life, and the disciples of Jesus stood by and heard the Master's words, and they said amongst themselves: "Who then can be saved?" One of the disciples, then addressing Jesus, said: "Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first." (Matt. 19:16-30) Thus it appears that those who are of either company must forsake all selfish things and devote themselves entirely to Jehovah. One company proving faithful shall sit with Christ Jesus in his throne of glory and necessarily must be spiritual. The other company being faithful shall inherit everlasting life and be for ever on the earth. The Scriptures disclose that Jehovah's purpose first expressed was to have on earth a perfect human company and that his last expressed purpose is to take from amongst men those who shall be made spiritual; and therefore, in harmony with the words used by Jesus, 'the first shall be last, and the last first.' Other scriptures show that in carrying out his purpose the spiritual class is first selected and the human company is the last selected. The man without faith does not see these things, and cannot see them, and hence he says it is impossible; but Jesus said to his disciples on the occasion above mentioned: "With men this is impossible; but with God all things are possible." (Matt. 19:26) Whatsoever is the will of

God shall be done, and we are certain it will come to pass as he has purposed it.

² The Lord Jesus speaks of both of the companies here mentioned as "sheep", manifestly using that symbolie term to indicate obedience, since the sheep is docile and obedient. (John 10:7-16) Jesus laid down his life for the sheep, and not for the goats: "I lay down my life for the sheep." (John 10:15) "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28) Jesus laid down his life for as many as believe on him and serve him in obedience to God's commandment. The lifeblood of Christ Jesus purchased as many of the human race as believe and obey, and no other. The ransom sacrifice does not result beneficially for the willful and deliberate sinner. Adam was a deliberate sinner because he was fully aware of God's law and the effect of his disobedience. Therefore it is written: "And Adam was not deceived; but the woman being deceived was in the transgression." (1 Tim. 2:14) There is no reason to believe that the ransom sacrifice was for the benefit of Adam, but it was and is for the benefit of those of Adam's offspring who believe on the Lord Jesus Christ and obey. Speaking of the Lord Jesus, the prophet John the Baptist said, as is written: "He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:33-36.

⁴ The theory of men concerning "universal salvation", that ultimately God will save all, is entirely unscriptural and wholly unreasonable. All the Scriptures concur that those who receive salvation must believe on God and Christ Jesus and obey. Salvation is of God by and through Christ Jesus and is ministered unto those only who believe and obey God and Christ: "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." (Rom. 6:23) "And being made perfect, he [Jesus Christ] became the author of eternal salvation unto all them that obey him." (Heb. 5:9) "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4:17, 18) Concerning those who obey not the Lord God it is written that Jesus, as the Executive Officer, will destroy them: "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. 1:8, 9.

⁵ Who, then, are the two companies, both likened unto sheep, who are recipients of Jehovah's blessing? They are designated in the Scriptures as the "little flock", meaning those who will be associated with Christ Jesus in his kingdom (Luke 12:32), and the "great multitude", who will for ever serve Jehovah God on the earth. The little flock is chosen first, and the "other sheep" or great multitude are chosen last, and therefore Jesus said concerning the two classes or companies: "I am the good shepherd, and know my sheep, and am known of mine. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10:14, 15.

⁶ It seems very essential at the present time that those who have undertaken to serve God and Christ Jesus should have knowledge and understanding of the two companies of the Lord's sheep and the duty and obligation of each and the obligation of one to the other. Some who are of the "little flock", as it appears, are yet on the earth, and associated with them are some who doubtless form the great multitude. There appears to be confusion in the mind of some of each class as to what is the proper relationship of one to the other. It is reported that there are even contentions and disputes amongst those who claim to be of one or the other of the two companies. Surely there can be no real cause for such contention, and therefore where contention exists it must be due to a misunderstanding or due to the wrong disposition made manifest on the part of some. When the proper relationship of the two companies one to the other is seen in the light of the Scriptures, there should be no difficulty for those of the earthly company, and certainly none for the other, in seeing their respective positions and faithfully and joyfully filling the place to which each is assigned.

⁷ Prior to the coming of the Lord Jesus faithful men served God, but there was no provision for them to gain everlasting life. With the death and resurrection of the Lord Jesus God opened the way for the selection first of the spiritual class; and when this spiritual company is selected, then the way is made clear for the earthly class to come forward and be gathered into the fold of the Lord. The purpose here is not to go into a detailed discussion of the ransom sacrifice, but rather to point out the true and Scriptural relationship between the spiritual and earthly companies, having in mind that the ransom sacrifice inures to the benefit of both companies, because there is no other way to gain life.—Acts 4:12.

JEHU AND JEHONADAB

⁸ The things which came to pass upon Israel and those associated with Israel, and which were recorded in the Scriptures, "happened unto them for ensamples [types (margin)]" for the enlightenment of those who are upon the earth at the end of the world, which

means the present time. (1 Cor. 10: 11) Following this announced rule of the Lord the consecrated today can from a study of those types gain a correct view of the proper relationship of the "little flock" to the "great multitude". The admonition of the scripture is addressed to both classes: "With all thy getting get understanding." (Prov. 4: 7) That means that it is of greatest importance that we have the proper appreciation of our relationship to Jehovah and Christ Jesus and to each other. The moving cause for the action of both companies must be the same in order to be pleasing to God. The motive must be unselfish, and therefore the creature is prompted by love or unselfishness to serve God and Christ. After Jehovah had revealed to his people the meaning of his words concerning Jehu, then he made known to his people on earth the meaning of the term "the great multitude". It was then that God's people began to get understanding concerning the two companies whom Jehovah favors with the benefit of the ransom and to whom he gives salvation and everlasting life.

* Since the examples, or types, were made for our benefit, all such should be considered as a guide for the acquiring of proper information. Jehu was an officer in Israel engaged in the work of executing the judgment of Jehovah against the Devil religionists. He was anointed or commissioned to do that specific work, and he proceeded to do it under God's commandment. Jehu was primarily a type of Christ Jesus, the great Executive Officer of Jehovah, who executes the vengeance of Jehovah against the Devil and his organization. Religion is the chief part of the Devil's organization. Jehu also pictured the faithful body members of Christ, the aforementioned spiritual class, who are included in the type by reason of being members of the body of Christ. Jehu had just executed forty-two of the Devil's religionists, who supported the unfaithful king of Israel, and was proceeding about his further work of execution when he came upon Jehonadab. "And when he was departed thence, he lighted on Jehonadab the son of Rechab, coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot. And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot."—2 Ki. 10: 15, 16.

¹⁰ Who was Jehonadab? He was a son of Rechab. The descendants of Jehonadab were afterwards known as those of "the house of the Rechabites". They were not Jews, and therefore were not in the law covenant with Jehovah. They fled for safety to Jerusalem, and there they proved their integrity, and manifestly they were not amongst those who insisted upon slaying God's prophet Jeremiah, but who stood for right. (Jer. 26: 8) Jehonadab, who in the Scriptures is also called Jonadab, was an honest man. He was against Devil

religion. He was not a religionist. He had learned of Jehovah God and sought to serve him. His descendants, the house of the Rechabites, were honest and sincere men, who were diligent in performing their vows and agreements even though made to men. This shows that the first essential for one to appreciate God's goodness is honesty. It further supports the conclusion that dependability is required of those who are pleasing to God. Jehonadab therefore clearly pictured that class of persons on the earth who at the time of the coming of Christ Jesus, the great Executive Officer, manifest a good will toward God and his organization and are against the Devil religionist, including those who practice the so-called "Christian religion". They are men of sincerity who believe in right and try to do right, and when they learn of God and his kingdom they seek him. Such are the ones that form the great multitude. By observing the relationship between Jehu and Jehonadab one can see what is the proper relationship of the great multitude to the little flock.

¹¹ Jehu saw Jehonadab coming to meet him. This shows that the people of good will seek the Lord and ask the way to Zion, that is, God's capital organization. Jehu graciously received Jehonadab and said to him: "Is thine heart right, as my heart?" The heart is the seat of motive, disclosing what is the purpose of one in attempting a certain course of action. The motive of Jehu was to do the will of God and to do so with real joy. He was commissioned to do a work and he delighted in doing it. He was fighting against the Devil religion, which defamed God's name. He therefore showed a pure heart devoted to God and his law. To the question of Jehu Jehonadab said: 'I am with you; my heart is with your heart.' Otherwise stated, Jehonadab was in full sympathy and accord with what Jehu was doing, and desired to join him in his work. Jehu then offered his hand unto Jehonadab and took Jehonadab up into his chariot. Clearly that pictures Christ Jesus inviting the men of good will, who have set their heart on doing the will of God, into God's organization. Then Jehu said to Jehonadab: "Come . . . and see my zeal for Jehovah" (A.R.V.); meaning, 'Come, and I will show you by my works that I have faith in God and that I have a burning desire to do his will.' Jehonadab rode with Jehu and went to the place where the Devil religionists were worshiping, and he acted under the direction of Jehu. Jehonadab appeared publicly and identified himself before the people as a helper and supporter of Jehu. He became a companion in service with Jehu, God's anointed servant. The prophetic picture is now in course of fulfillment. Christ Jesus, the Greater Jehu, is at the temple of Jehovah, clothed with full power and authority, and is executing the judgments of Jehovah God. Those of the temple or anointed company are associated with Christ Jesus as members of the "faithful and wise servant", acting at the command

of the Lord Jesus Christ. By virtue, then, of their relationship to Christ Jesus they are also pictured in Jehu. The antitypical Jehonadab, that is, the people of good will, are against the Devil religion and are now seen seeking Christ Jesus, that they may learn the way to God's organization. They must now see the zeal of the antitypical Jehu, that is, Christ Jesus. It is prophetically written concerning the Lord Jesus Christ: "I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee [Jehovah] are fallen upon me." (Ps. 69:8, 9) The purpose of Jehu's inviting Jehonadab to come and see his zeal manifestly was that Jehonadab might learn what is required of those who serve God, and this shows that those of the great multitude must also possess the zeal peculiar to the Lord's house. All must be unselfishly devoted to God and his kingdom. The same faith and devotion required of the little flock is required of the great multitude. Necessarily, then, this causes questions to arise in the minds of those who are walking in the narrow way.

QUESTIONS

¹² The following questions are from time to time being propounded by some of both of the above-mentioned classes and some are doubtful as to what they should do. These questions are, to wit: In the organization and service of the Lord on the earth, who may vote for the selection of company servants? Who may serve in carrying out the work of the organization? Who may be placed upon a committee of service? Who may properly lead a company study? Is it proper for the Jonadabs to serve together with the remnant? The correct answers to these questions can be appreciated only after first ascertaining what is the true relationship of the members of the temple to those who are Jonadabs or who will form the great multitude. The correct answer to each of these questions must be in full harmony with the Scriptures.

¹³ It is reported that some members of the organization, and who claim to be of the anointed temple company, say to the Jonadabs something like this: "I am of the anointed; you are not. Jehu drove the chariot, and you must understand I am driving here in this organization." That statement is entirely wrong because out of harmony with the Scriptures. Jehu driving the chariot pictured specifically Christ Jesus the King, who is in full command of the entire organization of the Lord and all persons therein. No individual on the earth is driving the chariot, which pictures God's organization. All are servants. Members of the temple company yet in the flesh are serving under the command of Christ Jesus, the Greater-than-Jehu, and the driving of the organization is not their commission. They are not bosses, but servants of the Lord, and they have specific duties to perform, which duties are set forth in the Scriptures. Jehu was not

unkind to Jehonadab, and since Jehu also pictured the anointed members of the temple, under their Head, Christ Jesus, this proves that the temple company must not be unkind to the "other sheep", or the Jonadabs, but, on the contrary, must be kind, considerate, and always trying to help them.

¹⁴ Who, then, can properly vote in the selection of servants of the company of the anointed ones? Only those who are of the anointed, because such are members of the organization of the Lord and are commissioned by the Lord to act under his direction. They should always vote after first asking the Lord to direct. Jehonadab was not commissioned or anointed, and the company or class which Jehonadab pictures are not commissioned or anointed. Voting in a company is not a privilege or franchise such as is enjoyed by citizens of the nations of the world. Voting for servants in the church is an obligation or duty laid upon and exercised by those who are members of the anointed or temple company. (Acts 14:23) One who does not even claim to be of the anointed temple company should not have a desire to exercise the power of voting, but should be glad to be in harmony with the will of the Lord expressed through his anointed company and willing to serve under whosoever is selected for that purpose. The Lord Jesus is directing his organization through those of the temple company. Jehovah, acting through Christ Jesus, places the members in the body as it pleases him. (1 Cor. 12:18) Christ Jesus acts as the Officer of Jehovah in carrying out God's purpose. The body members move as directed by the Lord Jesus Christ. The Jehonadabs, or "other sheep", do not bear that relationship to the Lord.

¹⁵ Jehonadab did not select his own seat in the chariot, nor did he attempt to drive the chariot. He was there to do what he was asked to do, and he did so. Following out the picture, Christ Jesus invites his "other sheep", the Jonadabs, to find refuge within his organization and to go along with him; but there is no Scriptural authority for their attempting to say who among the anointed shall or shall not serve in a position amongst the anointed. The Jonadab should always keep in mind that he finds protection, by the grace of the Lord, in His organization, and, his heart being in harmony with the Lord, he will delight to do whatsoever is the will of God. Casting a vote for a servant in the church does not increase his privilege or increase his safety, and failing to cast a vote does not take away anything from him. Selection of servants in the church should be made only after asking the Lord to direct, and then action should be taken by the temple company or members of the church. Selfishness must be entirely put out of the way, and no one should vote for the selfish reason of putting any one person into a position, but rather he should cast his vote that the will of God might be done in selecting the right persons.

¹⁶ When Moses, also a type of Christ Jesus, assembled the covenant people of God in Moab, he gave them instruction in harmony with the will of Jehovah God. He instructed them especially in connection with those who should take the lead in the service. He said: "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you." (Deut. 1:13) Those who are selected as servants in the church should be the ones who give evidence of having a deeper appreciation of their own relationship to the Lord and to their brethren. The Jonadabs are with the anointed remnant for the purpose of learning and acting with the remnant in harmony with the Lord's will.

WHO MAY SERVE

¹⁷ As to who may serve in the organization of the Lord, it is entirely a different matter. All who undertake to do the will of God are his servants. The Scriptural answer to the question, therefore, is that the anointed and the "other sheep" are servants and it is the privilege of all such to perform service as opportunity is offered and to do so, being prompted also by genuine zeal or burning love for the Lord. All the servants of the Lord as such are companions, and all should see to it that they serve exactly in harmony with the Lord's organization and in the spirit of the Lord. The chief purpose of service is to proclaim the name and kingdom of Jehovah and to do so in an orderly manner as directed by the Lord. Whatever is done should be done to the glory of God, that his name be honored, and this without regard to honoring men. When the anointed remnant and the Jonadabs are associated together in service, those amongst the remnant who give evidence of understanding and zeal for the Lord should take the lead in the service, and the others should follow or work together in full harmony.

¹⁸ Is it proper to select a Jonadab to serve as a member of the service committee? Yes; under certain conditions. It is the duty of the company to see that the service work is properly organized to carry on to the glory of God and his kingdom and therefore done in an orderly manner. If there are in the company those who are of the anointed and who show the spirit of the Lord Jesus Christ, these should be given preference when selecting the members of the service committee. If there are those who claim to be anointed and yet show no real zeal for the Lord, such persons should not be placed on the service committee. If there are those amongst the company who claim to be Jonadabs and who do show forth the zeal of the Lord, thus demonstrating that the heart of such is devoted to God and his kingdom under Christ, those persons may properly be placed upon the service committee and should serve earnestly and faithfully. All the members of the company, both anointed and Jonadabs, should work exactly in harmony as com-

panions. The Jonadabs here become the helpers to carry on the service work.

¹⁹ Who may properly act as chairman or conductor of a company study of the Word of the Lord? If there are present in the company those who are mature men in Christ Jesus and who therefore are of the anointed and show forth the zeal peculiar to the house of the Lord, and who possess the qualification to conduct a study in an orderly and profitable manner, such persons should be chosen as conductors or chairmen of the study company. If all who are present in the study class or company are Jonadabs, then certainly it is proper for those present to select one amongst their number who is a Jonadab to serve in the capacity of chairman to conduct the study. The purpose of all such studies is that those engaged therein may grow in knowledge and in the spirit of the Lord, and it is never the purpose to give honor to some person by placing that person in the chair to conduct the study. The teachers are Jehovah God and Christ Jesus. (Isa. 30:20) Those who have a zeal for the Lord and are apt to instruct should be selected to conduct a study. Unless the person seeks to conduct a study in a manner that will be beneficial to those engaged therein he should not be placed in the position of chairman or leader.

²⁰ Would it be proper for a Jonadab to lead the company workers in the field service at such times as the duly appointed company servant is absent? When a number of persons come together to engage in the service in the field, and the company servant is not present, and Jonadabs are present who are devoted to the Lord and show the zeal for his house, it is proper for one of such persons to be selected to take the lead in the field service. Sometimes one of the "elective elder" spirit severely criticizes Jonadabs for taking this course, and such criticism is entirely wrong. The following scriptures are cited in support of the conclusions above stated, and show that the Jonadabs are the helpers and companions of the anointed, that the obligation of selecting by vote the servants of the company rests upon the anointed, and that all who have devoted themselves to God and his King should engage together in the service to the glory of the King and Jehovah.

NOAH

²¹ Jehovah has made various pictures or types foretelling the Jonadabs or "great multitude" company, and amongst these are the following: Noah and the seven members of his family pictured the two classes, that is, the "little flock" and the "great multitude". "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the

face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him.” —Gen. 7:1-5.

²² Noah was duly commissioned “a preacher of righteousness”, acting under the command of Jehovah. (2 Pet. 2:5) There is no record that Noah employed any help outside of his family to build the ark. His family pictured a human class doing what humans can do, therefore picturing the same as the Jonadabs, the great multitude. Noah brought the specific animals into the ark; and his family, or Jonadab prototypes, undoubtedly helped do the work as they were assigned and directed by Noah, and this they did for the merciful preservation of life, and in behalf of which living creatures Jehovah thereafter set forth the terms of the everlasting covenant. Within the ark, both before and during the flood, there were daily duties to be performed of feeding and caring for those living creatures, and the family of Noah rendered assistance in this behalf, thereby foretelling what is to be done by the Jonadabs as helpers or companions of the remnant. Noah’s household had recognition of Jehovah God through Noah. Certainly Noah would direct the members of his family as to what they should do. Noah’s family were carried over from the old world, being protected and saved from the deluge. Likewise those whom they represent, the great multitude, have the promise of being carried through Armageddon.

REFUGE

²³ One who had committed a crime unwillingly and was a fugitive might flee to the city of refuge and find protection there. “These six cities shall be a refuge, both for the children of Israel [meaning those held in religious organizations and who flee therefrom], and for the stranger [non-religious ones, who are not associated with any church organization and who flee from the Devil’s organization to the Lord], and for the sojourner among them; that every one that killeth any person unawares may flee thither.” —Num. 35:15.

²⁴ The manslayer had to stand trial, and the burden was on him to prove that the bloodshed by him was without malice and therefore accidental or done unawares. (Num. 35:24, 25) Likewise those persons of good will, that is, the Jonadabs, must stand trial and prove that their past course in the Devil’s world was ignorantly taken or was accidental by reason of birth, teaching, or the like, and this they must prove by turning about and following the course that is approved by the Lord, and which is therefore innocent. There were others besides priests and Levites residing in the city of refuge. (Num. 35:6; Judg. 9:1-6; 2 Sam. 2:1-4, 11) The manslayer who fled to the city of refuge must first be given aid freely, but his conditioned pro-

tection depended upon closely abiding in the city and being obedient to the rules of the city and being engaged in some activity there so that he would not be a burden upon the other inhabitants of the city. The apostle announced the same rule. (2 Thess. 3:8-12) All must work, otherwise they should not eat. The manslayer contributed to the good of the Levite city, and he must stick close within the city bounds, that is, God’s organization, until the death of the high priest, meaning the completion of the priestly work of the church before their resurrection change. The one thus fleeing to the city of refuge was not an official member of the city, but he received protection and aid and comfort from the city while complying with the rules thereof.

GIBEONITES

²⁵ The Gibeonites were non-Israelites, and they sought Joshua and put themselves under his command and were by Joshua made “hewers of wood and drawers of water”. Joshua pictured Christ Jesus, who now says to the non-anointed who seek him: “Ye are cursed [that is, devoted to Jehovah God, his servants; and hence no human has the right to kill you (Lev. 27:28), but you must be obedient to the Lord]; and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house [place, Zion, that is, God’s organization] of my God.” —Josh. 9:23.

²⁶ Mark this, that the Gibeonites had nothing whatsoever to do with the selection or appointment of the Levites for service, but they did help the Levites who were appointed according to the Lord’s choice or selection. The Gibeonites, being made ‘wood cutters and water carriers’, surely represent those servants who perform service to which they are assigned by the priests of the Lord, that is, the anointed ones of the Lord’s house. The Gibeonites relied upon Joshua to aid them in battle, and, when hard pressed, they asked Joshua to make a hurried march for their help and said: “Slack not thy hand from thy servants.” (Josh. 10:6) This shows that the “other sheep” or great multitude rely upon the Lord Jesus and his anointed body members to lead them in the fight and to do so for their protection and help. They call upon the anointed to be diligent about it, and all those who have the spirit of the Lord hurry on to the service in aid of the “other sheep”. The Gibeonites must serve with the Israelites, thus showing that the “other sheep” join in the service and do as they are directed through the Lord’s organization. Some of the Gibeonites afterwards helped David and were put in positions of importance to serve. “Now these are they that came to David to Ziklag, while he yet kept himself close, because of Saul [picturing the ‘evil servant’ class] the son of Kish: and they were among the mighty men, helpers of the war. . . . and Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and

Johanan, and Josabad the Gederathite." (1 Chron. 12:1-4) Thus it is seen that Shemah "the Gibeonite" was placed over others of the company, being assigned to duty to serve. This pictures that the class represented by him, namely, those who form the great multitude, are appointed to places of service in the Lord's organization although they are not members of the organization.

NETHINIM

²¹ The term *Nethinim* means "given ones" or "dedicated ones", and was applied to the men who rendered service in connection with the tabernacle and temple. They were not Israelites: "Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; . . . The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaioth, . . . So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities."—Ezra 2:1, 43, 70.

²² Later the priest Ezra went up to the restored city of Jerusalem, and on that occasion he sent for certain non-Jews or Nethinim, to render service: "And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people and the priests, and found there none of the sons of Levi. Then sent I for Eliezer, [and others named therein:] for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding. And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God. And, by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; and Hashabiah, and with him Jeshaiiah, of the sons of Merari, his brethren and their sons, twenty; also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name." (Ezra 8:15-20) Thus it is seen that there were thirty-eight in all of the Levites and 220 Nethinims, all of them expressly named; and the men of understanding, that is, who showed their qualifications, were placed in key positions of service. "Iddo the chief" appears to have been one of the Nethinim and was assigned to a place of service over the others who ministered at the house of God. Thus it is shown in the type that the Levites, the anointed class, and the great multitude, the class not anointed, work

together. The Nethinim assisted Ezra's delegation in preparation of and in doing the work that was assigned to them, thus proving that the two companies on earth as companions serve together.

²³ When Nehemiah went to Jerusalem to rebuild the defenses of the city, the Nethinim or non-Jews were assigned to important posts of service and rendered service accordingly. Here it is clearly shown that the Nethinim separated themselves from the heathen and associated with God's remnant people returned to Jerusalem. (Neh. 3:1-31; 10:28-32) "Now these are the chief of the province that dwelt in Jerusalem; but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants. But the Nethinims dwelt in Ophel [the tower]: and Ziha and Gispa [also Nethinim] were over [that is, they occupied positions of more importance, to which they had been assigned] the Nethinims." (Neh. 11:3, 21) This definitely shows that non-Israelites had joint charge over other Nethinim, and this certainly supports the conclusion that it is Scripturally proper to assign the non-anointed, that is, the Jonadabs or "other sheep", to places of importance in the service and to assign them over others or companies or divisions, and also to put them in positions as leaders of study classes composed of Jonadabs, as hereinbefore stated.

JOSEPH'S HALF BROTHERS

²⁴ Another picture showing the relationship of the "little flock" to the great multitude is that of Joseph and his half brethren. Joseph was, in the prophetic drama, a type or representative of Christ Jesus, and also foreshadowed the anointed ones, that is, those who are members of the body of Christ, including the remnant now on earth. The ten half brothers of Joseph represented those persons who have had a change of heart, and who have become persons of good will toward God and his faithful remnant and therefore have become of the "other sheep" of Christ Jesus, picturing the "great multitude" company. (See *The Watchtower* February 1 to March 15, 1937.) Joseph presented his half brothers to the king of Egypt. Then Pharaoh said to Joseph: "If thou knowest any men of activity among them [Joseph's half brethren], then make them rulers over my cattle." (Gen. 47:1-6) This shows the propriety of the remnant's appointing as servants of the Lord the Jonadabs and assigning such as are qualified to places of responsibility in the service. It supports the conclusion that it is proper for Jonadabs or the "other sheep" to be associated with the remnant in the service, to be assigned to such places by the service committee, that is, such places as captains of a division or like places in service. Where such Jonadabs exhibit the necessary qualifications, and particularly the zeal for the Lord and full humility in walking with the

Lord in obedience to his commandments, they are Scripturally assigned to places of service over others.

³¹ In this connection another thing of very great importance appears, and that is that it is absolutely necessary for all those who undertake to serve God to get on together peaceably and to avoid all strife or contention. Joseph gave instruction and admonition to his half brethren when sending them back to Canaan, to wit: "So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way." (Gen. 45: 24) The rendering of this text according to the Swedish Bible is as follows: "Do not quarrel in the way."

³² To those who are of the "other sheep", pictured by the half brethren of Joseph, those words of admonition are very important at the present time. It being important that the Jonadabs get on peaceably together, it is certainly of equal importance that the anointed proceed peaceably; and this is supported by other scriptures. To all of these the Lord now says: "See that ye fall not out by the way"; meaning that you must see to it that you dwell together in peace and that you go forward unitedly in the service of the Lord. This is a time for peace and harmony among the people of God's organization and a time for war between God's organization and the Devil's crowd. Loyalty and faithfulness, peace and harmony are therefore essential that all may manifest the spirit peculiar to the Lord's house and in order that they may present a solid front against the enemy. Not only is it a shame for any of God's people to be at war among themselves, but those who indulge in such controversies to maintain their selfish desire or positions are certain to be cast out by the Lord.

³³ In harmony with this the Lord through the psalmist gives a direct and perfect lead to those who are of God's organization. These are represented as saying: "I was glad when they said unto me, Let us go unto the house of Jehovah"; that means, into the temple, showing that now is the fulfillment of these prophetic utterances. This is the time of judgment when the Greater-than-Joseph is on his throne. Now the admonition is given to all of God's servants, those who are a part of God's organization and those who are under the organization, to wit: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee." (Ps. 122: 6-8, A.R.V.) In this latter verse of the scripture both the little flock and the great company, the remnant and Jonadabs, are designated as "companions"; and these must be knit together, working together to the glory of God.—Psalm 122.

SLAVE

³⁴ Jeremiah the prophet was sent by Jehovah to proclaim to Jerusalem her impending doom and to give warning to those who believed on God and served

him to flee to the place of safety. At the instance of the Jew religionists Jeremiah was thrown into the dungeon of the prison. At that time there was an Ethiopian named Ebed-melech serving in the house of Israel's king. The slave saw the cruel and wicked injustice heaped upon Jeremiah by the religionists, and he approached his lord and king and interceded for Jeremiah that he might be saved from the dungeon. He ministered unto God's prophet. In this Ebed-melech pictured those persons of good will who are subjected by the religious organizations of "Christendom" and restrained of their liberty by reason of being under those organizations, and who see the great injustice that is heaped upon Jehovah's anointed remnant, whom Jeremiah pictured. Jeremiah here represents the little flock; the Ethiopian slave represents the great multitude. The action of the slave pictures the great multitude coming out and publicly declaring before the ruling class, the king, that they are on the side of God and his people, and thus by their course of action they become witnesses for Jehovah and his kingdom. (Jer. 38: 7-13; 39: 15-18) The great multitude therefore are witnesses for Jehovah, but they do not bear the official name, for the reason that they are not of the anointed house of Jehovah. They perform the service along with the remnant. They must possess the same faith, devotion and zeal.

VIRGINS

³⁵ In beautiful poetic phrase Jehovah's prophet describes the spiritual class, which constitutes the bride of Christ Jesus, and who is designated in the prophecy as "the daughter" of the "King of Eternity". Then he tells of a class of purified ones, because they are called "virgins". This shows that these associates must be washed in the blood of Christ Jesus by exercising faith in his blood, and be devoted to him, and devoting themselves to God's service. In the Scriptures these "virgins" are specifically called the "companions" of "the King's daughter". "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace."—Ps. 45: 13-15.

³⁶ Even the faithful "witnesses" of old, named by the apostle Paul specifically, and who will receive life on earth, are the companions of the spiritual class. Another proof that such earthly class was announced as the first purpose of Jehovah and is perfected last, is written at Hebrews: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11: 39, 40) Here is the positive proof that the spiritual class must be selected first and then the earthly company perfected, and in due time they shall

all be of one fold, giving praise and service to Jehovah God. Certainly the "virgins" mentioned in this prophecy did not merely adorn the bride of Christ by their presence, but rendered assistance to her. The faithful men of old who served as "witnesses" for Jehovah, even to the pouring out of their lifeblood, are set forth as examples of faithfulness which the spiritual class are admonished to follow. Those faithful men are called *martyrs* or "witnesses" (Heb. 12:1), and they were witnesses to Jehovah then as some are witnesses to him today. All of these firmly stand together, each class joyfully taking the position assigned, and render service as assigned, to the glory of God. Thus they are shown as companions knit together in God's service, fighting in the common cause of righteousness.

"TEN MEN"

³¹ The symbolic term "ten" represents completeness of things pertaining to the earth. The word "Jew" is from the word "Judah" and means 'one who praises Jehovah', and particularly refers to Christ Jesus, who is "the Lion of the tribe of Juda" and the King of all who serve Jehovah God. (Rev. 5:5) His faithful followers yet on the earth are called the "feet of him". (Isa. 52:7,8) Here again, in the prophecy of Zechariah, the two companies are shown to be closely knit together as companions in the service, as it is written: "Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."—Zech. 8:20-23.

³² Verses twenty to twenty-two inclusive, as above set out, disclose people of good will coming from many parts of the earth and saying to each other: 'Let us pray before Jehovah, seeking the Lord of hosts'; and they seek the Lord in his organization. Thus they do in the day of Jehovah, that is, after the coming of the Lord Jesus to the temple. Then the prophet says that "ten men", meaning all the men on earth of good will who will compose the great multitude, "shall take hold of the skirt of him that is a Jew," which means Christ Jesus; and since the skirt hangs down in proximity of the feet, "the Jew" here also represents the remnant, the faithful members of the body of Christ, and these people of good will say to them: "We will go with you; for we have heard that God is with you." They openly declare themselves on the side of God and his King and kingdom. They bend their backs and their knees to the Lord Jesus Christ and praise

his name. They lay hold upon the Lord and declare their heart devotion is to God and to Christ Jesus. They are not ashamed to publicly declare themselves on the side of Christ, the King, and Jehovah, the great King of Eternity. They do not hesitate, but they delight to be associated with the remnant in bearing testimony to the name of Jehovah and his kingdom and in bearing the reproaches that fall upon all who show their zeal and devotion to God and Christ. In this prophetic picture the remnant take the lead, and the Jonadabs or great multitude, pictured by the ten, joyfully join them and follow in the right way. They bring their offerings with them for the service, that is, they give all their praise and devotion, and they give their time and energy and money to further the cause of the kingdom to the praise of Jehovah and his King.

"MANY NATIONS"

³³ Jehovah's prophet describes the people of "many nations" going up to God's organization to receive information at the mouth of those who form the household of the Lord, and to seek instruction concerning Jehovah and his kingdom. Here again the remnant is shown rendering aid to the great multitude. Says the prophet: "And many people shall go [up] and say [to each other and to their acquaintances], Come ye, and let us go up to the mountain [the kingdom] of the Lord, to the house of the God of Jacob [meaning the spiritual sheep of the Lord, members of the royal house]; and he will teach us of his ways, and we will walk in his paths: for out of Zion [the temple, God's dwelling place] shall go forth the law [the authoritative rule of action], and the word of the Lord [the correct and authoritative message concerning the Kingdom] from Jerusalem [that is, the organization of the Lord, wherein are God's witnesses]."—Isa. 2:3.

³⁴ The people of earth of good will see the "abomination that maketh desolate", namely, the religious organizations claiming that they are going to rule the earth, and these persons of good will flee from Satan's religious organization and hasten to the kingdom of Christ. (Matt. 24:15) There they find instruction and engage in the service of the Lord with the remnant, and thus the two classes, the spiritual and the earthly, become companions and serve together.

SHEEP MADE MANIFEST

³⁵ For some time past the "other sheep" of the Lord have been made manifest, and their acts fully support all the scriptures above cited on this point. Christ Jesus, the great Judge, is at the temple, and before him are gathered the nations for judgment, and such judgment is based upon the evidence that the nations themselves are now giving against themselves. (Matt. 25:31,32) This evidence they furnish by their manner of treatment of Jehovah's witnesses, thus showing their heart condition towards the Lord and his kingdom. Jehovah's witnesses, the remnant,

in obedience to God's commandment and under the leadership of Christ Jesus, go forth preaching this gospel of the kingdom. The persons of ill will, particularly the religionists, being of a cruel and extremely selfish heart, persecute the witnesses of Jehovah, and the Lord likens them unto the "goats", and thus the cruel ones ill-treating Jehovah's witnesses bear testimony against themselves and convict themselves. On the other side are made manifest the people of good will who, seeing the cruel treatment unjustly heaped upon Jehovah's witnesses by the "goat" class of religionists, and seeing how these faithful ones are used to bear the reproaches that come upon the name of God and Christ Jesus, clearly discern that Jehovah's witnesses are the Lord's servants and that the religionists are the Devil's servants. The people of good will know that the religionists have not the favor of God, because they are persecuting God's children and servants. They conclude that the remnant not only are right but are suffering for righteousness' sake in the Lord's service, and for his name. Being of good will, therefore, these visit the remnant, render aid and comfort to them, and declare their support of those witnesses who are serving God. They publicly manifest their support of the remnant, and thus they take their stand on the side of God and his kingdom, joining the remnant and becoming their companions in service. They hear the approval of the Lord Jesus to them in these words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus again the Lord shows that the class or company first appearing in his purpose is brought forth last in the execution of his purposes; supporting the words of Jesus that 'the first shall be last and the last first'. The Lord here definitely identifies these people of good will as his "other sheep", who become the companions of the sheep first selected, and thus all act together as companions in the service of Jehovah, his King and his kingdom.

FEAST OF INGATHERING

⁴² The feast of tabernacles, also called "the feast of ingathering", which God commanded should be observed by his covenant people once each year, was participated in by the Israelites, women, children, and 'the strangers within thy gates'. At the end of every seven years, at this feast the law of God must be read in the presence and hearing of all those who are gathered. This clearly illustrates the selection of the spiritual class, which has been made; and now the "strangers", the "great multitude" company, are being gathered in. It shows that the spiritual remnant and the earthly great multitude become companions in the feast of rejoicing unto the Lord. "And Moses commanded them saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, . . . Gather the people together, men, and women, and children, and thy stranger that

is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law."—Deut. 31:10-12.

⁴³ This shows the gathering together of the remnant and all the people of good will, picturing the great multitude, and which the Lord shows must be done, that is, the ingathering must take place, before Armageddon. It shows the relationship of the spiritual class to those of the "other sheep".

⁴⁴ This is a time of rejoicing by all those who are devoted to Jehovah because these by faith see that the day of deliverance is at hand, and also the time for the vindication of Jehovah's name. Together the remnant and the great multitude join in songs of praise, joy and thanksgiving unto Jehovah and his King. (Rev. 7:9-15) Standing upon the shores of Patmos, John had a vision of this day, and at the direction of the Lord he wrote: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely."—Rev. 22:17.

⁴⁵ Here Christ Jesus, the Spirit, and his bride, the spiritual class, are observed proclaiming this gospel of the kingdom, telling that the day of deliverance is come and that all of good will may seek safety in the Lord's organization. His "other sheep", or great multitude, hear the testimony of Jehovah's witnesses, and they join in the service and say: "Come, all you of good will who love God and his King; come and receive the blessings of life everlasting upon the earth." This shows their companionship in service to the praise of the King and the kingdom.

⁴⁶ In the face of all the foregoing harmonious scriptures, showing that the remnant and the great multitude are companions in service unto the Lord, there are those who make the claim of being God's children and who say: "Where is the great multitude? We do not see them. They must come after Armageddon." This is conclusive proof that those who thus say are not of the temple, and hence are outside of God's organization. Have in mind that it was John who said: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."—Rev. 7:9.

⁴⁷ It is only the class pictured by John, namely, the spiritual remnant company in the temple, that see the great multitude, and those who do not see are certainly not of the temple. If they ever were in line they have been gathered out of the kingdom and cast into outer darkness.—Matt. 13:41, 42.

⁴⁸ The foregoing scriptures prove beyond all doubt that now we are in the time when the remnant and the Jonadabs must be firmly knit together as companions in loving devotion and service of Jehovah and his kingdom. In peace they must work together harmo-

niously and always rejoice in the Lord because the day of deliverance is at hand and the time has come when the Lord has found and is bringing forth his "other sheep". The Lord Jesus at the temple having gathered his spiritual sheep to the temple and being now engaged in gathering unto himself his "other sheep", he invites all who love and serve Jehovah to rejoice with him. (Luke 15:6,7) The remnant and the Jonadabs must now get and hold understanding. They must have a proper appreciation of their relationship to the Lord and to each other, and as companions they must move forward fully united in the service of the King, at all times joyfully and zealously lifting high the standard of Jehovah, that others may learn of God and his King and kingdom and may find the way to life on earth and may participate in the vindication of Jehovah's name.

QUESTIONS FOR STUDY

- ¶ 1. What do the Scriptures show to be Jehovah's purpose concerning the earth? Why has that purpose not yet been accomplished? What further purpose does his Word disclose?
- ¶ 2. What are the requirements of each of the companies taken from among men, as a condition precedent to their entering into the inheritance provided for them? Apply Jesus' words, 'The first shall be last, and the last first.'
- ¶ 3. Explain Jesus' words, "I lay down my life for the sheep."
- ¶ 4. With scriptures, show whether the theory of "universal salvation" is reasonable.
- ¶ 5. Who are the two companies of "sheep", who receive Jehovah's blessing?
- ¶ 6,7. Why is it now so important that the two companies of the Lord's sheep clearly understand their relationship to each other?
- ¶ 8. What is the importance of the statement at 1 Corinthians 10:11? To whom is Proverbs 4:7 addressed? Get understanding of what, especially?
- ¶ 9. Whom did Jehu picture, and how?
- ¶ 10. Who was Jehonadab, and how did he thus picture a class now manifest?
- ¶ 11. Relate what took place when Jehonadab met Jehu. Apply the prophetic picture.
- ¶ 12-16. From the prophetic picture, and with related scriptures, explain as to who can properly vote in the selection of company servants.

- ¶ 17,18. Explain as to who may serve in carrying out the work of the organization.
- ¶ 19. Who may properly act as chairman or conductor of a company study of the Word of the Lord?
- ¶ 20. Would it be proper for a Jonadab to lead the company workers in the field service?
- ¶ 21,22. How does the record of Noah and the members of his family present a picture of the "little flock" and the "great multitude"?
- ¶ 23,24. Apply the prophetic provision of the "cities of refuge".
- ¶ 25,26. How did the assistance and privilege of service provided for the Gibeonites picture the position and privileges of the "great multitude" class?
- ¶ 27-29. What arrangement was made for service by and among the Nethinim? Why was that provision made for them? What instruction is seen therein concerning the service privileges of the great multitude?
- ¶ 30. How does the prophetic picture of Joseph and his half brethren show the relationship of the "little flock" and the "great multitude"?
- ¶ 31. Point out the important instruction provided at Genesis 45:24.
- ¶ 32,33. How does Psalm 122 serve as a lead to those who are of God's organization?
- ¶ 34. Show that the relationship and ministry of Ebed-melech to Jeremiah were prophetic.
- ¶ 35. Who are "the King's daughter" and "the virgins her companions", mentioned at Psalm 45:13-15, and how is that prophetic scripture having fulfillment?
- ¶ 36. Point out the relation hereto of Hebrews 11:39,40.
- ¶ 37,38. Identify the "ten men" and the "Jew", of Zechariah 8:23. How does the procedure there recorded have fulfillment?
- ¶ 39,40. Compare Zechariah 8:20,21 and Isaiah 2:3, as foretelling the "great multitude" class and indicating their motive or purpose in their coming forth.
- ¶ 41. Point out the manifestation now of the "other sheep" class as shown also in the fulfillment of the parable of the sheep and the goats.
- ¶ 42,43. What was the "feast of tabernacles"? When and how was it observed, and who participated therein? Point out its prophetic significance.
- ¶ 44,45. What is now seen to have been foreshown in the vision by John as recorded at Revelation 7:9,15 and 22:17?
- ¶ 46,47. Who see, and who do not see, the fulfillment now of Revelation 7:9? Why?
- ¶ 48. What, then, is evident from the foregoing scriptures as to the existence and relationship, and privilege and responsibility, of two companies of the Lord's "sheep" at this time?

NEW NAME AND MORNING STAR PROMISED

ADDRESSING the congregation at Pergamos the Lord makes known two classes, one the unfaithful and compromising class, and the other the faithful and true class; and he separates the one from the other. The true class take a firm stand against every part of Satan's organization and declare themselves emphatically on the side of the Lord. Then the Lord, addressing his words to the faithful class, says: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Rev. 2:17.

The only other place in the Bible in which the Greek word here translated "white stone" appears is in Acts 26:10, where Paul in effect says: "I gave my

voice [vote] against them"; and he gave his vote by means of a stone or pebble, which was a symbol of authority or privilege to vote. Upon the coming of the Lord Jesus to the temple of God and finding a class faithful he speaks of such collectively as the "faithful and wise servant". These are not addressed individually, but as a class. The "white stone" is not given individually, but to the faithful servant class. It is the token of God's approval or official designation of such as his servant or representative; and Jehovah gives his vote for such by and through Christ Jesus and confers upon the faithful class this favor by giving to that class the white stone. Such official and authoritative designation is not known or understood by any one except those who have received the stone,

that is to say, the vote of Jehovah's approving them. The language of the text is, the "name . . . which no man knoweth saving he that receiveth it", meaning the class receiving the stone. The new name is written in the stone, meaning that such is the class receiving God's vote or approval, and upon whom he confers the great privilege of bearing this name and having a clear understanding of Jehovah and his purposes. There is thereby established a confidential relationship between the faithful class and Jehovah, and these are given the privilege of understanding the purpose of Jehovah and communicating the same to the people. Therefore there is a close correspondency or relation between the "white stone" and the Urim used by the high priest. (Num. 27:21; Neh. 7:65) It is only the priestly class, taken out and approved, that now enjoy the blessed privilege of having an appreciation of the meaning of Jehovah's name, and of bearing the "new name", to wit, "Jehovah's witnesses."—Isa. 43:10-12; 62:2; 65:15.

Manna was a divine provision for the sustenance of life. When Jesus was on earth he was the Manna or Bread that came down from heaven. (John 6:51) Now he is the divine Bread of Life, and, being divine, is therefore hidden from human eyes. Hence the description, "the hidden manna." He is the divinely provided One upon which the remnant now feed while in the wilderness condition, and this One is hidden from those who do not love God. This fact he now reveals to his remnant by his spirit and by his Father's lightnings. "Manna" literally means "What is it?" Many who claim to be followers of Christ do not understand the meat and drink now being enjoyed by the remnant, and they ask: "What is it that is now published by the Society?" It is only the remnant who see present truth and rejoice in it. They are feeding upon this feast prepared for them in the presence of the enemy. This explains why many who claim to be followers of the Lord do not see present truth.

The approved class receives a new name, thus indicating a confidential relationship with the Lord which no man can infringe upon or even know. "The Lord knows those who are his"; and here his promise is to establish a close and confidential relationship between the approved ones and himself, and all the opposition that might be brought against them could not in any way infringe upon their good name with the Lord. A good name with him is to be desired above all riches. (Prov. 22:1) These are really in the joy of the Lord. These faithful ones, brought over into the Elisha period of the church, rejoice to proclaim the King and his kingdom.

The Son of God warns of swift and certain judgment coming upon those in the church "in Thyatira", that is to say, upon those in the condition represented by Thyatira, and which is displeasing to the Lord. (Rev. 2:18-29) The weight of authority is, "Thya-

tira" means "daughter"; and this is supported by the words of verse twenty. The work of spreading the truth continued to increase during the period pictured by the prophet Elijah, and this increase was foretold in the words (vs. 19), "the last [is] more than the first." In that period of time, however, there developed a condition that was displeasing to the Lord; a female influence was there operating particularly toward the elective elders or leaders of the church and tending to draw husbands and brothers away from the true service of God, tending also to cause them to take a compromising position with Satan's organization. Hence the Lord says: "But I have this against thee, Because thou lettest alone the woman Jezebel, who calls herself a prophetess; and she teaches and seduces my servants, to fornicate, and to eat idol-sacrifices."—Vs. 20, *Emphatic Diaglott*.

Jezebel, the wife of King Ahab, improperly influenced her husband. She is made prominent in the Scriptures in connection with Elijah. (1 Ki. 16:31; 19:1-3) Such strongly suggests that Thyatira pictures a condition existing in the church during the Elijah period thereof. It was in that period of time particularly that women attempted to make themselves prominent and influential in the church and were encouraged so to do by some of the leaders. One of the original incorporators of the Watch Tower Bible and Tract Society was a woman, the wife of the then president thereof, and she insisted on editing *The Watchtower* and, being resisted, led other women to take a wrongful course against the Lord's work. The Scriptural statement, "that woman Jezebel, which calleth herself a prophetess," surely refers to certain female influence in the church exercised over leaders or men prominent therein.

Jesus is authority for the statement of truth that a man must love the Lord more than he loves his wife or any other creature, otherwise he is not worthy of the Lord's favor. (Luke 14:26; Matt. 19:27-29) When female influence, whether it be that of wife, sweetheart, mother, or sister, causes a man to deviate from faithfulness and wholehearted service to the Lord, that influence not only is wrong, but will lead to destruction. The Lord likens such unto the wrongful influence exercised by Jezebel over the king which led to her destruction and to his. This scripture (vs. 20) could not refer to Babylon, because surely God never gave the Devil's organization any 'time to repent' (vs. 21); but it does refer to an improper condition existing in the true church, and exercised by women, and that wrongfully, which is illustrated by Jezebel.

There are and always have been good women in the church, performing duties which the Lord assigned to them. There have been and are others who attempt to do that which they are not authorized to do. The good women serve as witnesses to the Lord. The others attempt to dictate to the men what they should do.

It is a fact well known by many that prior to the

Lord's coming to his temple certain women in the true church exercised great influence over men who were leaders or elders, causing them to compromise with Satan's organization and to decline or refuse to take a bold and unequivocal stand for the Lord and his kingdom interests on the earth. Women also, by wrongfully exercising their influence, induced leaders or elective elders to refuse to 'hold the Head' and to become heady and to go contrary to God's arrangement. They were swayed by passion or influence extraneous to the Word of God. Even to this day the same influence attempts to interfere with the Lord's work. The condition was especially marked, however, during the Elijah period of the church. In that time classes were organized by women, and women in the church prepared lessons, sermons or discourses for the elective elders and directed them what to say. Ambitious women in the church influenced their husbands or some of the weaker brethren to carry out their own wishes with reference to the organization or conduct of the ecclesia. Women in the church resorted to flattery of leaders and elders in order that they might influence them. Whether this was done unknowingly or deliberately would make no difference, but it does show Satan's attempt to disrupt the Lord's organization, which the Lord foreknew and foretold. The Lord had pointed out that the woman has her place in the church, but her place is not to teach man nor attempt to influence man in his rightful performance of duty as a servant of the Lord. Women in the church have induced their husbands or others to compromise concerning God's work in order that they might gratify some selfish desire or ambition. The true rule is that where the Lord places a man in a position to serve Him he cannot please the Lord and deviate therefrom one jot or tittle by being influenced therein by another, and particularly by a female. Paul commended the faithful service of the women in the church, but warned against their improper course.

The Lord announced that 'this work of iniquity' should not prosper, but that, coming to judgment, he would pronounce such as "dead works". (Heb. 9:14) "Lo! I cast her into a bed." (Vs. 22, *Roth*.) The flesh of Jezebel was consumed by dogs. Those of whom she was a prototype are cast into a bed which they desire, and all those that yield to their influence and who do not repent, into tribulation. (Vs. 22) This tribulation seems to have befallen those who have been wrongfully influenced by women, and they are not singing aloud the praises of Jehovah, but are crying in sorrow. "Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit."—Isa. 65:14.

The anointed ones today see that there are those who have been drawn away from the Lord and his service by female influence exercised in various ways, and those who have followed this wrongful course

have reached the end of their service and their works are dead. (Vs. 23) In this connection the Lord said: "And all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works." (Vs. 23) We all know that the Lord Jesus is the Head of the church, and the course of action that he marked out must be followed, and he knows the motive that influences the action of each one. These words further prove that "all the churches" (including Pergamos and Thyatira) must be in existence at the same time when the message applies, and therefore the message to the church could not and does not cover a long period of time (from the apostles unto the present), but applies only at the second coming of the Lord. Its understanding can be had only after the Lord comes to his temple for judgment.

Now it can be seen that men who are leaders have been the ones especially who have compromised with the Devil's organization and who are therefore the ones that have committed "fornication" as mentioned. The question may be asked, How are the women, particularly in the church, tempted by the Devil? The answer is that they have been used in a special way to seduce the servants of the church by the wrongful exercise of their influence, thus causing the servants or leaders to be guilty of illicit relationship with the Devil's organization and to compromise therewith for their own sustenance. A woman who would influence her husband to serve some part of the Devil's organization in order that she might enjoy ease and comfort in the way of home or like things would be wrongfully inducing her husband. Where the Lord furnishes an opportunity for the husband to serve him, the wife should see to it, if she is devoted to the Lord, that she in no manner stands in the way of service, but, on the contrary, should co-operate in every way possible, because the greatest privilege that can be given to a man is to serve God and his Christ. Then the Lord speaks of those who have not yielded to the improper influence but who have steadfastly maintained their integrity with the Lord, and says: "I will put upon you none other burden. But that which ye have already, hold fast till I come." (Vss. 24, 25) The promise of the Lord is that the "Jezebel" workers would be separated from his approved ones when he would appear at his temple for judgment. Until then they were told to hold fast the faith, love, and ministry committed to them, always contending for the faith first delivered to the saints. Then he adds words of encouragement to the faithful: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—Vss. 26, 27.

Keeping his works "unto the end" must mean to the "end" which comes after 'this gospel of the king-

dom has been preached to all the world as a witness'. Seeing that the church is now in the time in which the members thereof have a glimpse of the immediate future, may not these words of Jesus indicate that the overcoming remnant will be permitted to see Satan's organization dashed to pieces and thereafter have some work on the earth to the glory of the name of Jehovah? Jehovah seems to be addressing the same overcoming class who are members of Zion when he says through his prophet: "Arise, and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people; and I will consecrate their gain

unto the Lord, and their substance unto the Lord of the whole earth."—Mic. 4:13.

The overcomers are then told that they shall have a position of honor with the "morning star", evidently meaning Christ in glory: "And I will give him the morning star." (Vs. 28; also 22:16) "Star" means *prince*, which is one of the titles given to the beloved Son of God. He is the "Prince of Peace", upon whose shoulder rests the government of the world. And now for the encouragement of all the faithful remnant of the church on earth the Lord reveals these truths to them. Such today joyfully lift up the voice and sing unto Jehovah the new song.

VERY INTERESTING SOUND EQUIPMENT EXPERIENCES

DEAR BROTHER RUTHERFORD:

You will be interested to hear how the sound car and the phonograph are tearing down the enemy's strongholds. After contacting one of the Lord's isolated servants, he told me the opposition was too strong to witness the town from door to door, and that the chief of police was very bitter. (They had never heard the sound car or the phonograph.) Well, on the Saturday, when almost everyone comes to town, we put the sound car on for two hours. About 1500 heard the good news of the kingdom. Eight came up to the sound car and expressed themselves. Two were Spanish, who asked us to put on a Spanish program in a large Spanish settlement. Thus we did the next day.

We then put the phonographs on in most of the homes and stores in the business section, finishing the town on Monday evening. We even went as far as playing the phonographs on the streets in town with as many as fifteen listeners around a phonograph at one time, and once right in front of the police station, placing two bound books, six booklets and one Bible.

On the Monday while we were playing the phonograph a man came up and told how they had a big fuss in one of the large churches the day before about our message. The preacher got up in the pulpit and told his flock that a bunch of people were going about the country, calling at the houses of the people with books full of lies. (He mentioned the author's name, J. F. R.) The preacher was misrepresenting the publications by quoting statements made by you from other publications. One man got up and stated that he has twelve of those books, and that none of them read like those quotations. Then a woman got up and said, "I have several of those books, and each one checks up with my Bible." Satan overstepped himself, and the Truth goes forward.

Another experience from the county seat: During the first

of a series of Saturday afternoon programs a Baptist preacher came up to the sound car and asked me to read over the me the parable of "the rich man and Lazarus", in which to prove his point on the hell-fire doctrine. I told him that it was a parable and that he did not understand it. Just then a man walked up, and the preacher beat it quickly. The man said, "I was just going to expose him if he tried to start something, because I was shooting dice with him two weeks ago. I questioned him about shooting dice, and he said that a preacher has to have some recreation."

The baker in this town had read *Riches*. I came in for my bread, and one of the preachers was also there for his bread. The baker shoved my money back to me and told me to keep it; but he rang up the preacher's money. The preacher then asked me if that was my sound car out there. I replied that it belonged to Jehovah. He then asked how much the sound car cost. I told him they were not for sale. He then said, "If we Baptists had something like that, we could get somewhere." I then told him to read this book *Riches*, and that he would get so new here quicker. He took *Riches*, and promised to read it. Later I heard that he had lost his church assignment.

We were asked to bring our sound car to a colored church on Pastoral Sunday. There were 250 present. When we arrived the church was still in session. I then walked to the back of the church and heard the preacher say, "I see the Kingdom Car has arrived. Would you all like to have a thirty-minute recess, or to hear Deacon So-and-So preach for another half hour?" All voted for the recess.

All join me in sending you our warm Christian love; and may Jehovah continue to richly bless you and to keep you faithful to the end.

Your fellow servants in the greatest work of all ages,
The HOWARTH-SILLS-BOURGEOIS Group, *Pioneers*.

SERVICE APPOINTMENTS

T. E. BANKS

Helena, Ark.	Aug.	31	Nashville, Tenn.	Sept.	5, 6
Memphis, Tenn.	Sept.	1, 2	Louisville, Ky.	"	8, 9
Tyronza, Ark.	"	3	Cincinnati, Ohio	"	10, 11
Joiner, Ark.	"	4	Columbus, Ohio	"	13-20

J. C. BOOTH

Oklahoma City, Okla.	Sept.	2, 3	St. Louis, Mo.	Sept.	9, 10
Tulsa, Okla.	"	4, 5	Indianapolis, Ind.	"	11, 12
Coffeyville, Kans.	"	7, 8	Columbus, Ohio	"	14-20

M. L. HERR

Mooreville, W. Va.	Sept.	2, 3	Salem, W. Va.	Sept.	10
Mannington, W. Va.	"	4, 5	Ellenboro, W. Va.	"	11
Fairmont, W. Va.	"	7	Parkersburg, W. Va.	"	12, 13
Clarksburg, W. Va.	"	8, 9	Columbus, Ohio	"	14-20

A. S. WRIGHT

Marianna, Ark.	Sept.	1	Mounds, Ill.	Sept.	7
Memphis, Tenn.	"	2-5	Round Knob, Ill.	"	8

A. H. MACMILLAN

Portsmouth, Ohio	Sept.	2, 3	Cincinnati, Ohio	Sept.	8, 9
Greentfield, Ohio	"	4	Middletown, Ohio	"	10, 11
Hillsboro, Ohio	"	5	Dayton, Ohio	"	12, 13
Williamsburg, Ohio ..	"	7	Columbus, Ohio	"	14-20

G. Y. M'CORMICK

Alabama City, Ala.	Sept.	2	Chattanooga, Tenn.	Sept.	7, 8
Boaz, Ala.	"	3, 4	Nashville, Tenn.	"	9, 10
Grove Oak, Ala.	"	5	Louisville, Ky.	"	11, 12
Fort Payne, Ala.	"	6	Columbus, Ohio	"	14-20

S. H. TOUTJIAN

Wakeeney, Kans.	Sept.	3, 4	Jacksonville, Ill.	Sept.	10
Topeka, Kans.	"	5, 6	Terre Haute, Ind.	"	11, 12
Kansas City, Mo.	"	7, 8	Columbus, Ohio	"	14-20

Shawneetown, Ill.	Sept.	9	Seymour, Ind.	Sept.	12
Evansville, Ind.	"	10, 11	Columbus, Ohio	"	14-20