



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LIX

SEMIMONTHLY

No. 11

JUNE 1, 1938

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

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The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
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.

"BOLDNESS"

June 4-12, inclusive, the period set aside and named as "Boldness" Testimony, comes near the climax of the current world-wide campaign which began last April 9. During this special period there will be no change in procedure except as to intensity in effort. Continue offering the excellent combination of a year's subscription for *Consolation*, the book *Enemies* (or *Riches*), and the new booklet *Cure*, on a \$1.00 contribution. Many not already kingdom publishers may find "Boldness" period a favorable time to start exercising boldness by arranging to then begin taking part in the house-to-house witness, offering the above splendid combination. Those not already receiving copies of the *Informant* with detailed instructions on this campaign and its procedure, either through a local organization or direct from here, should get in touch with us. All assistance will be gladly rendered. All publishers should duly report in the regular way the results of the witness during this "Boldness" period.

CONVENTION FOR THE NORTHWEST

A convention of Jehovah's witnesses for the Northwest will be held in the Civic Auditorium at Seattle, Washington. The dates of the convention are June 2, 3, 4 and 5. The president of the Society expects to be present at this convention, having then just returned from the Australian convention. A large public meeting is being arranged for Sunday, June 5, and the

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.

FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Canadian 40 Irwin Avenue, Toronto 5, Ontario, Canada
Australasian 7 Beresford Road, Strathfield, N. S. W., Australia
South African Doston House, Cape Town, South Africa
Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

auditoriums will hold a capacity crowd of 15,500. The brethren in the western part of the United States and Canada should make arrangements for their vacations during this period. Those desiring to camp out or live in their trailers or house-cars will find splendid accommodations. Those desiring to live in homes or hotels can write for their accommodations, addressing your letters to the Watch Tower Convention Committee, 800 Broadway, Seattle, Washington. Let all of Jehovah's people ask His blessing upon the witness that will be given to the honor of His name.

PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph, being 14 by 13 by 5½ inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces. With three phonograph discs it can be carried with tone arm in position and weighs 12 pounds 6 ounces. It can, however, accommodate ten discs. Volume of sound is strong, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This model, including three discs, is offered on a contribution of \$10.00; without the three discs, \$8.00. Remittances should accompany orders. Also specify the particular discs wanted.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LIX

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ORGANIZATION

PART 1

"Instead of bronze I will bring in gold; and instead of iron I will bring in silver; and instead of wood, bronze; and instead of stones, iron; and I will appoint the oversight of thee to prosperity, and the setting of thy tasks to righteousness."—Isa. 60: 17, Rotherham.

JEHOVAH'S ORGANIZATION is in no wise democratic. Jehovah is supreme, and his government or organization is strictly theocratic. This conclusion is not open to successful contradiction. Let this great and indisputable truth stand as a guidepost in the consideration of the foregoing text and what follows herein.

² Jehovah God is the supreme power, and Jehovah together with Christ Jesus constitutes the "Higher Powers", to which all persons must be subject. (Rom. 13:1) Jesus is designated in the prophecy as "The Mighty God" (Isa. 9:6), meaning the mighty executive officer of Jehovah, the Almighty God. He is the representative and spokesman of the Almighty Jehovah. (Gen. 17:1) Jesus Christ is "the Head of the church", which is his body. (Col. 1:18) Jehovah is the "head of Christ" (1 Cor. 11:3), and therefore Zion, God's capital organization, is a theocratic government, a pure theocracy, and not "a peoples' mandate" or a government "of the people, by the people". The organization of Jehovah is a kingdom. It is not a limited or constitutional monarchy with restrictions upon it by a creature or creatures. Jehovah has made Christ Jesus Lord and King, and Christ Jesus answers to no members of his body for his official acts. All official acts and service, as foreshadowed in the various offices in the nation of Israel, Jehovah's typical people, are now fulfilled in Christ Jesus the King. In the official service the members of the body of Christ share in a limited measure only as underpriests, Levites, and servants called to the kingdom as servers of God's "judgments written". For this reason there are no individuals in the organization under Christ Jesus who hold a superior degree or rank of superiority. 'All are one in Christ Jesus' and under Christ Jesus, the Head. Jehovah God and Christ Jesus are the Teachers, and Christ Jesus at the temple is in immediate command of the organization invisible and visible. Separate and individual rights do not exist, but every member of the organization must of necessity be in complete subjection to the Head. It is nec-

essary to get these principles fixed in mind and then keep in mind that everything and everyone in the organization must be in harmony therewith and work harmoniously.

³ The primary purpose of this publication is to aid the people of God now on the earth to more keenly appreciate their relationship to God and Christ and, so understanding, to then move forward in complete, harmonious action. The temple company are now at unity, having come "unto the measure of the stature of the fulness of Christ . . . the head, . . . from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love". (Eph. 4:13-16) The words of Isaiah 60:17 according to the *Authorized Version* read: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness." Those words are prophetic and have a complete fulfillment after the coming of Christ Jesus to the temple and the construction or building up of Zion, and show a clear contrast in the conditions existing in the church prior to that time and after the coming of the Lord to the temple. That prophecy of Isaiah shows how the work of the anointed remnant in Christ would be far richer, grander and more glorious than what preceded the building up of Zion, and this contrast is shown as gold is contrasted with bronze, or copper, and is richer than bronze, or copper; silver richer and more desirable than iron, and copper than wood, and iron than stone. Otherwise stated, these material things are used in contrast and to illustrate the present better and happier condition now existing in God's organization.

⁴ That prophecy of Isaiah had its first miniature fulfillment when the Jewish remnant were delivered from Babylon by the Gentile kings, Darius the Mede and Cyrus the Persian, and when that typical people were permitted to return to Jerusalem (Zion) there

to build the temple of God and to reconstruct the walls. (Ezra 6:1-15) It shows that the later Persian king, the successor of Cyrus, compelled heathen opposers to contribute toward the building of the temple and walls of Jerusalem. Thus, according to the prophecy of Isaiah 60:16, concerning them it is written: "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings [Darius, picturing Jehovah God, and Cyrus the Persian, picturing Christ Jesus]; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob."—Isa. 60:16.

⁵ Furthermore, the prophecy of Isaiah 60:17 had a temporary or miniature fulfillment with the establishment of the church, and which lasted during the days of the apostles; and thereafter captivity and affliction again came upon God's people, reaching a climax in the persecution of 1917 and 1918. But the complete fulfillment is after the affliction upon the faithful followers of Christ Jesus and after the coming of Christ Jesus to the temple, there to try, test and make manifest the approved sons of antitypical Levi.

⁶ For the guidance of its readers in the consideration of this matter *The Watchtower* ventures here the assertion that what follows herein, and which is fully supported by the Scriptures, establishes the following, to wit: That the teaching in the congregations during the "Elijah period" respecting the liberty of the classes or companies or congregations in voting into office their elders and deacons was an error; that the text at Acts 14:23 was misunderstood, and hence misinterpreted, and that the stretching forth of the hand by the members of the congregation was not the proper means of expressing the choice of servants; that the commission to "ordain" or "appoint officers in the church" was never delegated to the congregation or company; and that the entire absence in the epistles of Paul to the church respecting such arrangement is very persuasive proof in support of this conclusion; that Paul, acting on instructions from the Lord, delegated certain authority and power to Timothy and Titus to perform certain duties in the church concerning the selection of servants or officers, but that said authority was not conferred upon the congregation as a whole or as a supposed "democratic" body. Furthermore, that in the interval from the days of the apostles to the coming of the Lord Jesus to the temple of Jehovah the Lord provided by and through the office of the holy spirit for the needs of each and every congregation; that with the coming of Christ to the temple the Lord Jesus Christ directs all things concerning his church, because he is in full command and fulfills completely the places or offices occupied by the apostle Paul and others; and that the instructions given by Paul to Timothy and Titus are also applicable to the "last days", where we now are; and that the "faithful and wise servant" occupies a

place similar to that fulfilled by Timothy and Titus, and that the servant now acts under the direction and command and supervision of the Lord Jesus Christ, and hence the entire organization must be at complete unity and move forward in perfect accord and harmonious action.

⁷ This is the day of Jehovah and the time for the vindication of his name. He has given his elect servant for a witness to the people, and the head of that servant, Christ Jesus, is the Leader and Commander. (Isa. 55:4) Christ Jesus at the temple is in charge of Zion, and every member thereof must be in complete harmony with him and be joyfully obedient to his commands, and hence no member thereof has any right or privilege to take a separate course according to his own ideas. Christ Jesus is the chief representative and vindicator of Jehovah, and over and above all of the organization is Jehovah the Most High. Every one of the organization looks not to a selfish interest, but to the general interest or welfare of the organization. To the remnant of that organization now on the earth is committed much, and much more is demanded of them. In order for these to move forward in the war the Lord provides information for their aid and comfort and specifically directs them in the right way to go. Among the people of Jehovah under Christ there can be no division, but all must stand shoulder to shoulder as one compact body, joyfully rendering their offerings in righteousness unto the Lord. In some of the companies there appear still to be controversies, but when the faithful get a proper understanding of God's organization and their individual relation thereto, there can be no controversies amongst the people of God in which the real remnant participates. It is the time for absolute peace within the organization, and a time for war against the enemy.

REGULATION

⁸ The Commander, Christ Jesus, in the day of his flesh gave no direction whatsoever concerning any arrangement to be made for the regulation of the companies or congregations of his followers, or selection of servants amongst them. He definitely stated his relationship to the church. He is the Foundation Stone and the Builder, and therefore he said to his apostles: "Upon this rock [Christ himself] I will build my church." (Matt. 16:18) He delegated certain authority to his apostles, and to them he said: "As my Father hath sent me, even so send I you. . . . Receive ye the holy [spirit]." (John 20:21, 22) To the communities or companies of his brethren he gave instruction concerning offenses against the Lord's organization and as to the manner in which they should deal with such, but no instruction concerning the selection of servants was given by him. (Matt. 18:15-18) When Saul, who was afterwards called Paul, received enlightenment from the Lord and forsook religion, he was appointed by the Lord Jesus as his special

representative, and he received a special commission from Christ Jesus. "But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts 9:15.

⁹ This message and commission was committed to Paul: "And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard." (Acts 22:14, 15) "And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."—Acts 23:11.

¹⁰ Paul testified to his own commission as follows: "For I have received of the Lord that which also I delivered unto you." (1 Cor. 11:23) Concerning the message which Paul proclaimed he said: "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:12) Thus the Scriptures show that the apostle Paul was specifically commissioned and instructed by the Lord in what he was to do. The Lord Jesus gave to his apostles the specific promise, to wit: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. But the Comforter, which is the holy [spirit], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:16, 17, 26) It is therefore made certain that when Paul proceeded to set the affairs of the church in order he was guided by the holy spirit, through the Word of God, and also received direct and specific instructions from the Lord Jesus Christ. What Paul did, therefore, must be taken as the expressed will of God concerning his church, builded upon Christ Jesus, the foundation and head.

¹¹ There was a miniature establishment of Zion made manifest by the resurrection of Jesus Christ. (Rom. 1:4) This was so understood by the apostles, as shown by the records at Acts 4:23-27. (Ps. 2:1-6) Paul, as the special servant of the Lord, would have in mind the scriptures relating to the setting up of Zion, and which scriptures include the prophecy of Isaiah 60:17. What Paul was told by the Lord concerning the complete fulfillment of the prophecy relating to Zion, as set forth in that text, is not revealed, but we do know that Paul received certain information which he could not make known but which served to guide him in what he did. (2 Cor. 12:4) What Paul did under the direction of the Lord Jesus Christ in setting in order the affairs of the church must of necessity be in harmony with the prophecy concerning Zion, because the church and Zion are inseparable. It may properly be

said that the name "church" is applicable more particularly to the faithful followers of Christ Jesus until the coming of Christ Jesus to the temple, at which latter time Zion is builded up and the organization is spoken of as "Zion". When builded up, of necessity that completed body must be in absolute unity and in complete harmony in action to go forward and perform the will of God.

¹² This important fact cannot be ignored, to wit: That nowhere in the epistles to the congregations or church companies, as such, did Paul give any instruction to them as to the manner of appointing officers or servants, which instruction they could carry out as a democratically ruled body. The question, of necessity, is asked: Why was no such instruction given? And the answer must surely be that the appointment of officers or servants of the church or congregation is not vested in the members of each separate company as though it were a democratically ruled organization. If it were the will of the Lord that each company or congregation should be self-contained in this matter, Paul surely would have made the same to clearly appear in the instructions given. What instruction is given in the Scriptures concerning the selection of servants, elders and deacons, Paul gave the same to Timothy and Titus, those two men being the ones specially appointed by Paul to set in order the companies or congregations and to keep them in order. It appears that to those two men the apostles and the Lord delegated authority concerning the church organization and government.

¹³ A long period of time elapsed between the death of the apostles and the second coming of the Lord Jesus Christ. Paul gave no instruction concerning the selection of servants of the church that must be followed during that period of time, but, as shown by the Scriptures, the whole matter was left to the Lord, who through the office of the holy spirit would look to all things that were necessary. No doubt Paul had a vision of the disintegration of the congregations, which began shortly after his death and with the coming forward of religionists, and which continued uninterrupted until the coming of the Lord Jesus to the temple. The apostle Paul did emphatically say, to wit: "And he [the Lord Jesus Christ, and not a company or congregation] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:11-13) It would therefore clearly follow that a company or congregation that appoints evangelists, pastors and teachers is acting contrary to the provision made by the Lord.

¹⁴ When it is clearly seen and appreciated that at no time in the history of the church of God does the

Lord treat the church as a democracy; that the idea of a democracy is entirely absent in the writings of the apostles concerning the church; that there is no intimation that there is a confederacy or unity existing in the congregations, such as exists amongst the states of America, it must be concluded that the Hierarchy form of government, so seductive to many minds, is clearly a product of the Devil; also that the democratic form of government is contrary to the Word of God. Such was the case with the priest-ridden Jerusalem, as shown by the prophecy of Jeremiah, when the self-constituted elect class, the clergy, ruled contrary to the will of God. Likewise "the Roman Catholic Hierarchy of authority", and similar 'authoritative' governments and religious organizations, are clearly of the Devil, instituted and practiced for the purpose of turning men away from God and his King, and bringing them under the control of the representatives of the Devil. Therefore the faithful apostles of the Lord Jesus Christ could not have started an organization which for its method of operation is a government by democratic methods or a rule by "orders" of priests or hierarchy. The rule of Jehovah God, both that with his typical people Israel and that of his people taken out for his name, is purely a theocratic rule. God's kingdom or organization is a pure theocracy, not subject to the whims or rules of any creature.

¹⁵ Smarting under the tyrannical rule by the clergy and Hierarchy, sincere men turned to the democratic government of religious organizations with a hope of a better condition, and that method has for years been followed in religious organizations. But is such in harmony with the Scriptures? The fact that such a method was adopted in the congregations of those who claimed to serve the Lord is no proof that it is right. During the Elijah period of the church sincere followers of Christ Jesus left the Babylonish organization and they came out with spots on their garments, which they had received by reason of associating with that devilish organization. Within the period known as "the Elijah time of the church" elders and deacons in the congregations were selected by a vote of the members expressed by the stretching forth of the hand. Whether this was proper or not, at least the Lord permitted it or did not interfere. The intention or purpose of the Christians who adopted and followed this method was, no doubt, good, but that would not make it Scriptural. The authority for such action or voting, it was claimed, was found in Acts 14:23. Barnabas was associated with Paul in the work of preaching the gospel and setting matters aright in the congregations. Having this in mind, which is shown in this same chapter, note the words of Acts 14:23: "And when they [Paul together with Barnabas, and not the congregation] had ordained [(Greek) *cheirotoneo*] them [that is, in the respective congregations] elders in every church, and had prayed with fasting, they [Paul and Barnabas, the apostles, and not the

company] commended them [the ones chosen] to the Lord, on whom they believed."

¹⁶ In the same manner Paul commended the elders of Ephesus to God. (Acts 20:32) The Greek word *cheirotoneo* is, in the foregoing text at Acts 14:23, rendered "ordained"; but "ordain" or "ordained" is a wrong word, as will be observed by the examination of subsequent scriptures herein cited. The Greek word *cheirotonein* means "to extend or stretch forth the hand". But the question is: Was the stretching forth of the hand the act performed by the apostles or by the congregation? Was the stretching forth of the hand a sign or means of voting? Manifestly it was the apostles who stretched forth the hand, not as a means or sign of voting, but as an act of confirming those men chosen for the office of service. The Greek word *cheirotoneo*, rendered "ordained" at Acts 14:23, in fact means chosen. This is shown by the text at 2 Corinthians 8:18,19, wherein that same Greek word is rendered "chosen". This latter text, however, does not show that the men were chosen by the company or congregation, but by those upon whom the apostles had previously conferred authority by stretching forth of their hands as at Acts 14:23.

¹⁷ The selection of officers or servants by the democratic method of voting by the congregation ignores the command concerning "the Higher Powers". (Rom. 13:1) Only the Almighty God and Christ Jesus constitute the higher powers, and the apostle Paul was a special representative of such higher powers, and Paul, acting by virtue of the authority conferred upon him, designated others to represent the higher powers. The stretching forth of the hand was an act of confirmation by the apostles. The following texts support that conclusion: In the sixth chapter of the Acts of the Apostles it is seen that the apostles instructed the brethren to 'look out' or nominate certain men to perform certain duties of service, and to bring these before or to the attention of the apostles; and concerning these men it is written: "Whom they set before the apostles, and when they [the apostles] had prayed, they [the apostles] laid their hands on them." Thus the congregation or company recognized the Higher Powers acting through the apostles, and the apostles, after praying to the Higher Powers, laid their hands on these men, thus confirming their selection. Clearly therefore it was the apostles who stretched forth or put forth their hands. The following texts show that it was the apostles who stretched forth the hand: "Then laid they their hands on them, and they received the holy [spirit]." (Acts 8:17,18) "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the holy [spirit] came on them; and they spake with tongues, and prophesied." (Acts 19:5,6) "Neglect not the gift that is in thee, which was given thee by prophecy,

with the laying on of the hands of the presbytery."—1 Tim. 4:14.

¹⁸ In giving instruction to Timothy as to what course he should take, the apostle Paul said: "Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure." (1 Tim. 5:22) Mark that this instruction was not given to the congregation, but to Timothy alone, whom Paul had appointed to represent him and perform certain duties in the church. The apostle specifically instructed Timothy as to the required qualifications of the servants to be selected, and warned Timothy that he must act with caution after due and prayerful investigation and consideration. Again, Paul said to Timothy: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (2 Tim. 1:6); thus showing that it was the apostle who confirmed Timothy as his representative. At 1 Timothy 4:14 it is written: "With the laying on of the hands of the presbytery"; which does not mean the congregation, but those who had been selected to represent the Higher Powers, that is to say, Paul and the other mature ones which had been selected by him to act in the government of the congregation.

¹⁹ The "laying on of hands" was not an annual ceremony or affair, such as the yearly selection of servants, according to the practice in vogue during the Elijah period; and this is clearly shown by the text: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Heb. 6:1,2) When a person was once selected to perform certain duties, there was no need to renew that selection so long as the person appointed acted in faith and faithfully.

²⁰ With God's typical people Israel the laying on of hands was not a practice of the congregation, but the same was restricted to the duly constituted representatives of the people. Such laying on of hands did not indicate voting by some voting in the affirmative and some in the negative. This is shown by the direction which the Lord gave to the Israelites. "When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord; and the bullock shall be killed before the Lord." (Lev. 4:14,15) Jehovah selected the Levites for his service without taking a vote of the people. (Num. 3:40,45) The Levites, the servants selected by Jehovah, laid their hands on the bullock, as representing them in the sacrifice to God.—Num. 8:9-12.

²¹ When the time came to select a successor to Moses Jehovah did the choosing. Moses did not pick a suc-

cessor, neither was Joshua offered or put forward for the job and voted on by others. "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him, after the judgment of Urim before the Lord; at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation. And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses."—Num. 27:18-23.

²² In the selection of one to take the place of Judas Iscariot such was not done by a vote of the congregation or disciples. The apostles put forward two men, and the judgment was put up to the Lord by the casting of lots. On that occasion Peter said to the others: There "must one be ordained", or, "Of these must one become a witness with us [and] of his [Jesus'] resurrection." (Acts 1:22, A.R.V.) On that occasion Peter quoted from Psalms concerning Judas: "Let his habitation be desolate, and let no man dwell therein, and his bishopric let another take." (Vs. 20) Then Justus and Matthias were put forward: "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."—Acts 1:24-26.

²³ All the foregoing Scriptural proof is to the effect that the Jews' stretching forth the hand, or the laying on of hands (as stated in 2 Corinthians 8:18,19), was not done by the congregation, but by the representatives which had been chosen by the apostle Paul. (See also Acts 15:37-41.) It was the apostles who commended the elders to the Lord, just as Paul did concerning the elders at Ephesus. (Acts 20:17-32) It appears that the congregation might agree upon or nominate men for service and place these before the apostles, but the approval or final selection rested upon Paul (1 Cor. 16:3) or upon one to whom the apostle had delegated authority to act as the representative of the Lord.—2 Cor. 8:19,22.

²⁴ In his epistles the apostle Paul uses the Greek word *episkopos* to designate the overseers of the congregations. "And from Miletus he sent to Ephesus, and called the elders of the church. . . . Take heed therefore unto yourselves, and to all the flock, over

the which the holy [spirit] hath made you overseers [(Greek) *episkopous*]." (Acts 20:17, 28) That Greek word is rendered by *Strong* "officer, bishop, overseer". Not the congregation, but the holy spirit, acting as the representative of the Lord absent, made such men "overseers". All the apostles were overseers or *episkopoi*. The word so often used by religionists, "archbishop," does not once occur in the apostle's writings. Those faithful men were made overseers, not by any vote of any creatures, but by the holy spirit, as shown by the testimony of the apostle Paul himself. In the various epistles by the several apostolic writers there appears no instruction whatsoever to the congregation as to the holding of regular election of officers of the congregation or company. Nothing is said about separate congregations' voting their respective officers into positions of service. Paul's letter to the Philippians is addressed "to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1); no instructions are given as to the election by voting or stretching forth of the hand.

AUTHORITY

²⁵ As the apostle Paul was clothed by the Lord Jesus Christ with power and authority to appoint officers in the church, it clearly appears that the apostle had authority to delegate such power to act to others and that he did select and delegate such authority to Timothy and Titus for that purpose. (1 Tim. 1:3; 5:21, 22; Titus 1:5) Concerning the organization of the congregation or company and the appointment of officers and servants Paul did give instruction to Timothy and Titus. To Titus he said: "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge." (Titus 1:5, *A.R.V.*) If Timothy and Titus were mere voters in the congregation, whose votes did not count for more than that of others in the same congregation, surely the apostle would not have specifically instructed them as to how the organization should be arranged. These scriptures therefore show that Paul was commissioned to bestow upon Timothy and Titus the power and authority to perfect the organization of the companies or congregations.

²⁶ Religionists have misapplied these Scriptural texts by reserving to themselves the power of appointment, so that they, the clergy, might hold control of the members in their own hands, and that for selfish purposes. Thus they have made themselves bosses, exalted and glorified themselves, and made themselves to appear far above the "common herd" of the congregation, which they have called and still call "the laity" as a class distinguished from the clergy. To avoid such improper distinction between clergy bosses and the common people the practice was adopted and followed, during the Elijah period, of each congregation, by each member, voting, thus appointing or electing elders

and deacons, and as many as were available were so selected, so that all might have something to do. Now the time has come for a different procedure. And why? The strongest reason is, because the Lord Jesus Christ is at the temple and all in Christ have come to a maturity, that is to say, to the status of elders or mature ones, and all are on an exact level, and the Lord Jesus Christ is in complete control.

²⁷ The "higher powers" are Jehovah and Christ Jesus, and the authority to 'lay on hands' is restricted or limited to a number to be overseers, such as the apostles, Timothy, and Titus. This is in clear recognition of the Higher Powers, and acting under authority and direction of the Higher Powers. Such restriction of laying on of hands is a safeguarding measure, in this, that the younger, ignorant learners and ones less mature are therefore less qualified and less discreet, and hence not so fitted to fill such places as the more mature ones. Therefore Timothy was instructed to lay hands on no man without first giving the matter careful and prayerful consideration, acting cautiously under the direction of the Lord. The laying on of hands did not make the person thus selected a superior order of Christian. It merely meant that such had a definite responsibility placed upon him within certain limits, and that the congregation acquiesced in such arrangement and acted accordingly in full harmony. It still remains true, as written, "All ye are brethren," and, "Ye are all one in Christ Jesus" (Matt. 23:8; Gal. 3:28); and for this reason are all on a common level so far as rank or distinction is concerned. Nor does it appear that the elders or overseers and the deacons were appointed for a limited term of a year or less, but that they were appointed for life or as long as they remained faithful in the performance of duty. Such rule would not apply, however, to such as a company servant, who may be appointed annually in the readjustment of the service organization and when the determining factor in the selection of such one is measured by faithfulness, zeal and efficiency. Activity in service to the general advancement of the kingdom interest is the important matter.

²⁸ In the apostolic days the congregations in different parts of the land were not independent units without central supervision. They were regulated from the central body, which Christ Jesus established in the faithful apostles; which is shown by the record at Acts 15:2-30. Nor was the appointment of officers the responsibility of each separate congregation without the confirmation and regulation by the central authority, that is to say, the apostles or their immediate representatives. By virtue of the authority conferred upon him by the holy spirit Paul decided ("ordained") vital matters for the congregation, but only as the Lord had provided: "If not, as the Lord has apportioned to each one, even as God has called

each one, so let him walk. And thus in all the congregations I appoint."—1 Cor. 7:17, *Diaglott*.

²⁹ Thus the "Higher Powers" were duly acknowledged and, as commanded, "every soul" was "subject to the higher powers". (Rom. 13:1) The apostles are no longer on the earth in the flesh, but the Higher Powers are present in the temple, Jehovah God, the Supreme Power, being there represented by Christ Jesus the Higher Power. Therefore no individual on earth acts as the direct personal representative of the Higher Powers, as did the apostles in their day.

³⁰ Titled offices or officers, supposed to be superior to the common ones, have always been in vogue in the religious organizations called "Christendom", and that was even so among those engaged in the Elijah work, from 1878 to 1918. There were those who assumed a titled position or office and assumed to act as bosses over others and thus showed insubordination to the body of Christ as a whole. Now the Lord having come to the temple and gathered unto himself the faithful, all such must be on a common level, at unity in Christ. It strongly appears that the epistles to Timothy and Titus were written for the specific direction of Jehovah's witnesses in the "last days", but that does not at all argue for the appointment of titled ones, such as elders (*episkopous*) and deacons (*diakonous*). The Lord, through the apostle Paul, delegated to Timothy and Titus certain duties. Paul, in his day, made known the will and ordinances of the Lord, which he had received from the Lord, and hence Paul there stood in the place of or represented more particularly the Lord Jesus Christ, who now is at the temple as the only Son of Jehovah God. Jesus Christ at the temple is the great and special representative of Jehovah. When on the earth Jesus had appointive power, and now much more. He has the same because he is clothed with all power in heaven and in earth.—John 15:16; Matt. 28:18.

VISIBLE ORGANIZATION

³¹ It must be seen by all who love and serve Jehovah, and who therefore believe the revealed truths of his Word, that the Lord Jesus Christ as the Head of Jehovah's organization Zion has a visible part of his organization on the earth, which represents the Lord and acts under the direct supervision of the Lord Jesus Christ. Otherwise the work of the Lord in the earth would be without order. His visible kingdom interests or "goods" must be committed to some representative, and the question now is, Who is that visible representative, standing in the place similar to that occupied and followed by Timothy and Titus, and which representative is clothed with certain authority to act? The answer must be found in the Scriptures, and not in the mere opinion of men. Jesus declared, as it is written, that upon his coming to the temple he would commit all his goods or kingdom interests on earth to that "faithful and wise servant", which

faithful and wise servant is made up and composed of all the anointed ones on earth brought into the temple into unity in Christ, and acting in complete unity under the direction of the Lord Jesus Christ. (Matt. 24:45-47) Paul, as the representative of Christ Jesus, delegated to Timothy and Titus authority to act in certain matters of appointing servants in the church. The Lord Jesus, now at the temple and in full charge of every part of his organization according to his own word, delegates to his earthly representative certain duties to be performed in his visible organization, and which duties, of necessity, must include the selection of servants. The anointed remnant on earth at the temple, for convenience, is designated as "The Society". That does not mean the WATCH TOWER BIBLE & TRACT SOCIETY as a corporation, because that corporation is organized to meet certain legal requirements. "The Society," as that term is now used, does mean God's people on the earth at full unity, duly organized and carrying on the work of bearing testimony to the name of Jehovah God in harmony with his will, which "testimony of Jesus Christ" is committed unto them, these all being the children of God by his organization Zion. (Rev. 12:17; Isc. 54:13) The letters of the apostle Paul, addressed to Timothy and Titus, applying to the "last days", now apply to the Society; and the things committed to Titus and Timothy to do, and the special charge to them, are performed by the Society, acting under the direct supervision of the Lord Jesus Christ at the temple.

³² Timothy was charged concerning the teaching of what is the will of God. (1 Tim. 1:3, 4, 18; 2:12; 3:11; 2 Tim. 2:14) He was instructed with reference to recognizing the "Higher Powers", and the prayerful and faithful support of them. (1 Tim. 2:1-3) The Higher Powers are now in active office, and it is their time of war. (2 Tim. 2:3) Because of his appointive power Timothy was instructed as to the qualifications of servants in the church or companies.—1 Tim. 3:1-13.

³³ No provision was made for the office of "elder", or "priest". In fact an *episkopos* or overseer must first be an elder, as shown by Acts 20:17, 28; that is to say, he must be one of the mature ones in Christ. Such overseers were not just one in a province, set over all others in that territory, such as the Roman Catholic system follows. The overseer was one appointed to look after the interests of the company or congregation. Timothy was instructed as to the proper conduct of himself in God's organization or house. (1 Tim. 3:14, 15) Likewise in all these matters "The Society" is instructed to deport itself in harmony with God's will, as set forth in the Scriptures.

³⁴ Timothy was commanded to exhort and to remind the brethren (by repeatedly calling attention to such things). He was youthful, but was told to permit no one to despise him by reason of his youth. (1 Tim.

4:12) So likewise "The Society" is comparatively a youthful organization, having existed as such only since the coming of the Lord Jesus to the temple. Yet it is not to be despised for that reason, but to act in harmony with the will of God and the Lord Jesus.

³⁵ When the Lord Jesus came to the temple in 1918, he did not elect an individual as his representative and servant, but did select a company of faithful men and women as his servants and formed them into an organization representing his kingdom interests on earth and made that body his "faithful and wise servant", to which he committed all his kingdom interests on the earth, which interests he designates as "all his goods". That "faithful and wise servant" he built up in Zion as a part of his capital organization. (Pss. 132:12,13; 78:68-70) Therefore as the apostle Paul did not need "letters of commendation" (2 Cor. 3:1-3; 1:1), so likewise "The Society", which operates legally under the name of the WATCH TOWER BIBLE & TRACT SOCIETY, needs no letters of recommendation from any man or men, because it is a part of God's organization. Its works, together with the results thereof, by the grace of the Lord, viewed in the light of prophecy, are in themselves "letters of commendation" from the Lord himself.

³⁶ Timothy had a "gift . . . by prophecy". (1 Tim. 4:14) Whether it was a gift of prophecy to him or previous favorable mention of him to Paul, at least "The Society" has had previous favorable mention in or been prophesied of in the Scriptures, and the Lord Jesus Christ, the Great Elder, has laid his hands upon "THE SOCIETY", even as Paul laid his hands upon Timothy (2 Tim. 1:6), and so it sets forth the truth in the fulfillment of prophecies. Also "rebukes" are not now the prerogative of private individuals at the pleasure or choice of such, but such reproof is the prerogative of "The Society" against those who have been entrusted with duties and responsibilities and who have proved undependable and unfaithful. (1 Tim. 5:1,2,20) "The Society" acts by and through its duly constituted servants, recognizing the great fact that 'God hath set the members in the body as it pleaseth him' (1 Cor. 12:18), which he does by and through his Chief Officer, Christ Jesus. It must be conceded by all who love the Lord that the Lord has perfected and directs his own organization.

³⁷ Christ Jesus is at the temple as and for Jehovah, and he is there accompanied by his holy angels. There he has gathered unto himself the faithful who have been resurrected and also the faithful remnant yet on the earth, and above all and over all is Jehovah God. Surely the Lord Jesus Christ has his own good and sufficient way of communicating with and instructing the temple company, which he does by and through his organization on earth in the manner that he has provided. Therefore "The Society" takes note of those mature ones in the organization (who are in fact elders, by the grace of God) "that rule [pre-

side over] well" the things committed to them. (1 Tim. 5:17,18) "The Society" therefore is the proper instrument used in the appointment of servants in the various companies, which duty does not devolve upon individuals or congregations acting independently and democratically. (1 Tim. 5:22) This is done after prayerfully and diligently seeking the will of the Lord, and by acknowledging him and receiving his direction as he has promised. (Prov. 3:5,6) "The Society" performs the duties laid upon it by Christ Jesus, the King and Ruler.

³⁸ Jesus Christ, Jehovah's great Apostle or Sent One, and who is at the temple, has 'laid hands' upon "The Society" as his "faithful and wise servant" and visible representative. (2 Tim. 1:6) "The Society" has been and is a "partaker of the afflictions of the gospel" and is not ashamed of bonds and imprisonment for his sake, rejoicing to have a part in the reproaches that have fallen upon God and upon Christ Jesus. (2 Tim. 1:8; Rom. 15:3) "The Society," acting as the servant and representative of the Lord, commits the testimony work to the Lord's faithful witnesses now on the earth. (2 Tim. 2:2) They too must study to properly perform and set forth the will of God for his people. (2 Tim. 2:15) The policy of "The Society" is true to the instructions given to Timothy, to "shun profane and vain babblings: . . . foolish and unlearned questions avoid, knowing that they do gender strifes". (2 Tim. 2:16,23) As with Timothy, "The Society's" mission is to "preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. . . . But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry".—2 Tim. 4:2-5.

³⁹ As Titus was instructed and commissioned to do, so likewise is "The Society" to appoint servants. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." (Titus 1:5) The ones to be appointed are first carefully considered, seeing that they are duly qualified, as provided by the Scriptures. (Titus 1:6-9) The exercise of its power of authority is not to be disputed, because done at the command of the Lord.—Titus 2:15.

⁴⁰ It must and does exhort those consecrated to the Lord to be subject to the "Higher Powers", which are ordained of Jehovah God. (Rom. 13:1-4) For that reason "The Society" would be unfaithful to the Lord and would act in violation of his commandment if it should advise and instruct God's people to salute men or the flags of any country or nation or to do obeisance to any earthly thing, thereby implying that protection or salvation comes from some creature or thing, and not from the Lord. (Titus 3:1) As Titus was instructed: "Avoid foolish questions, and genealogies, and contentions, and strivings about

the law; for they are unprofitable and vain. A man that is an heretic, after the first and second admonition reject" (Titus 3:9, 10), so likewise "The Society" must do. The heretics the Lord deals with.

"In full accord with the foregoing, those who act as company servants in the various companies of publishers are the representatives of the Society by appointment. While the respective companies may recommend certain ones, it is the prerogative of the Society to pass over such recommendations and to appoint the ones that appear to be best suited for the place or places. In the days of the apostles overseers were appointed for life of faithful service. An ecclesia could not throw out of service one assigned thereto in order to satisfy the selfish whims of some, but the apostle or the ones to whom he delegated authority removed such appointed ones because of unfaithfulness or failure to perform assigned duties.—1 Cor. 5:3-5; Titus 3:10.

"Whatever the reason for the Lord's permitting the democratic form of rule in the congregations or companies to prevail during the Elijah period, and without regard to whether the same was right or wrong, the Scriptures and the attending facts show that, when the Lord arrives at the temple, a change is made, which change is brought about by the Lord informing his remnant of their true relationship to him. It is the time of understanding, and the remnant must now "with all thy getting get understanding". The reason for such clearer light and understanding, and for such change for betterment, is further discussed in the next issue of *The Watchtower*.

(To be continued)

QUESTIONS FOR STUDY

- ¶ 1, 2. Jehovah's organization is what form of government? Describe the official part thereof. How are the members of the body of Christ related thereto?
- ¶ 3. What is the primary purpose of *The Watchtower*? Wherein is it seen to have been serving that purpose in line with Ephesians 4:13-16 and Isaiah 60:17?
- ¶ 4, 5. Point out the miniature fulfillments of Isaiah 60:17. When does it have complete fulfillment?
- ¶ 6. In the consideration of this matter, what important points will be established?
- ¶ 7. What is the particular importance of the present time in relation to Jehovah's purpose? What provision has Jehovah made for the accomplishment of that purpose? Why is it so important that the faithful get a proper understanding of this matter?

- ¶ 8-11. Describe the arrangement made by the Commander, Christ Jesus, for the instruction of his brethren and for direction of their service.
- ¶ 12, 13. Did Paul give instructions as to appointment of servants to the church or congregations? Why? How was provision made for the perfecting of the saints and the edifying of the body of Christ?
- ¶ 14, 15. Account for the procedure in the church as of a democracy, in time past.
- ¶ 16-20. With scriptures, show who, in the time of the apostles, performed the act of stretching forth of the hand, and what was the purpose thereof. The laying on of hands. By whom and for what purpose was the latter done in the services of God's typical people Israel?
- ¶ 21, 22. Describe the appointment of Joshua as successor to Moses. Of an apostle to take the place of Judas Iscariot. What important point in this connection is seen therein?
- ¶ 23, 24. What instruction in this matter is seen at Acts 20:17-32, 1 Corinthians 16:3, and 2 Corinthians 8:19, 22?
- ¶ 25, 26. The Lord Jesus Christ's clothing Paul with power and authority, and Paul's delegating authority to Timothy and Titus, for the purpose mentioned, is of what significance here? Point out and account for the position taken and the procedure followed by the religionists in this regard. Why is a different procedure to be followed now?
- ¶ 27. Show that it is proper and advantageous that authority to 'lay on hands' be limited to a number to be overseers, and that it is in harmony with instruction given by Jesus and that by the apostle, at Matthew 23:8 and Galatians 3:28.
- ¶ 28-30. What provision was made for supervision of the congregations in the days of the apostles? Compare that with the arrangement provided for the present time. Show whether titled positions or office in the congregations have served a helpful purpose, and why.
- ¶ 31. What is the present situation for which Jehovah provides a visible part of his organization to represent him on earth? By description point out that visible representative.
- ¶ 32-34. With scriptures point out the authority and responsibility committed to Timothy and, of course, to the organization now in position corresponding to that occupied by Timothy.
- ¶ 35. To whom and for what purpose was the appointment given as stated at Matthew 24:45-47? Does that "servant" need "letters of commendation" from men? What does he have instead?
- ¶ 36-39. Show that the situation now exists corresponding to that seen in Paul's having laid his hands on Timothy. Also to that seen at 1 Timothy 4:14. To that at 1 Timothy 5:17, 18 and 5:1, 2, 20. To that at 1 Timothy 5:22. To that at 2 Timothy 1:8 and Romans 15:3. To that at 2 Timothy 2:2 and 2:15. That at 2 Timothy 2:16, 23 and 4:2-5. Show that this is in line with the instruction and commission given by Paul to Titus.
- ¶ 40. How does "The Society" meet the requirements seen in Romans 13:1-4 and Titus 3:1? Those at Titus 3:9, 10?
- ¶ 41. How may the respective companies properly co-operate in the matter of providing servants for special duties in the company activities?
- ¶ 42. Account, then, for the change being made in the manner of appointment of servants for certain duties in the activities of the congregations or companies of the Lord's people.

NOTICE

JEHOVAH'S spirit came upon his prophet Ezekiel, who then had a vision of the workers of iniquity that control and oppress the people at the end of the world, where we now are. Then Ezekiel prophesied against these princes, or favored ones. He served notice upon them by telling them of their own wickedness and that now Jehovah would turn the tables on them. Harsh, cruel and oppressive rulers of "Christendom" have done and continue to do far worse than like men

did in Israel. Those of "Christendom" are more reprehensible, because, in addition to the words of the prophets which the men of Israel had, they have had Jesus and the apostles and have lived in a time of enlightenment. The "princes" of "Christendom" have caused untold suffering and countless deaths of men in order that their selfish purposes might be accomplished. Jehovah God, therefore, directed Ezekiel to prophesy against them in these words of warning:

"Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. Therefore thus saith the Lord God, Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron; but I will bring you forth out of the midst of it. Ye have feared the sword; and I will bring a sword upon you, saith the Lord God. And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the Lord. This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel."—Ezek. 11:6-11.

The chief ones, the princes and the rulers of the people in "Christendom", have feared the sword themselves, and when trouble came on them they put themselves in a place of safety and shoved "the common herd" into front lines to be slain. But now Jehovah declares that he will reverse the order and that the princes and rulers and chief ones shall fall by the sword which he, Jehovah, will wield. In corroboration of this he caused Jeremiah the prophet to say:

"Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape."—Jer. 25:34, 35.

The leaders and principal ones of "Christendom" are without excuse for their course of action. The Israelites were God's chosen people and should have walked in his statutes, but they did like as the heathen nations. The nations that make no pretense of "Christianity" practice the Devil religion. The leaders and principal ones in "Christendom" claim to be the children of God and his covenant people, but they ignore his statutes and do after the manner of heathen nations, to wit, practice Devil religion. They exalt creatures, exalt themselves, and use their power to oppress the poor; and God declares he will visit his righteous indignation upon them, and that he will do so that all may know that Jehovah is God, that his name may be vindicated.—Ezek. 11:11, 12.

In the day of the prophet, as one of these principal ones died, Ezekiel fell down upon his face and cried out and said: "Ah, Lord God! wilt thou make a full end of the remnant of Israel?" (Ezek. 11:13) This was not a cry for pity, but rather to call forth an expression of God's righteous indignation, showing that the judgment falling upon them is just and right. Jehovah then calls attention to the greed and arrogance practiced by the principal ones, and the oppression that they bring upon the poor. "Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said,

Get you far from the Lord; unto us is this land given in possession."—Ezek. 11:15.

It is even so in this day, when the principal ones of "Christendom" say by their words and by their acts: 'The earth belongs to us, and we will do with it as we please. We will crowd the common herd into the tenement houses and make the tillers of the soil serfs, and we will live in ease.' Jehovah, therefore, says concerning them: 'The men of thy kindred [those in the churches who are meek and fearful, and who are held as prisoners, and upon whom the principal of the flock look with contempt] are they unto whom the [principal of the flock] have said [and say], Get you far from the Lord [that is, you are not in his favor; we are his favorites]; unto us is this land given in possession [we are the ones that have the whole thing].' Jehovah brings upon these wicked oppressors destruction, even as the prophet Ezekiel saw in vision and prophesied.

Then Jehovah speaks words of consolation to the common people, which strongly supports the conclusion that among those who have been pushed aside and oppressed by the princes and rulers of "Christendom" there will be and are millions who will be favored by Jehovah, and who will hear the truth, turn to Jehovah and receive his favor, and never die. Under the Messianic kingdom they shall be made clean of heart and mind and shall dwell safely in the land. (See Ezekiel 11:16-21.) God will spare those who turn their hearts to him and seek righteousness, and will bring them through the time of trouble. Such are the meek and teachable ones, and these shall have his blessing. "Seek meekness, seek righteousness: it may be ye shall be hid in the day of the Lord's anger."—Zeph. 2:3.

The Mount of Olives lies just east of the city of Jerusalem, and it fitly symbolizes God's kingdom of peace and blessings. With the destruction of Satan's organization, then Jehovah's kingdom shall bring peace and blessings to the peoples of earth, even as Jehovah has promised. Ezekiel had a vision of this, and wrote: "And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city." (Ezek. 11:23) Supporting this, another prophet wrote describing the battle at Armageddon, and then adds: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." (Zech. 14:4) Then there shall be established on earth peace toward men of good will; and this will be done by and through the authority of God's kingdom.

In verses twenty-four and twenty-five of the eleventh chapter of Ezekiel the prophet tells of being taken back by the spirit of Jehovah to the locality of the captives in Babylon and of speaking to the captives, telling them of the things which Jehovah had shown him. This clearly means that the "prisoners" in "Christendom", and therefore those in "captivity"

to "Christendom", must now be told the truth of and concerning Satan's organization, and particularly that "Christendom" is a part of that wicked organization. The faithful remnant must bear this testimony to the name of Jehovah God and inform the "prisoners" concerning Jehovah and his great organization, and that it will destroy Satan's organization. This very work the remnant has been doing for the past few years, and is now doing, and must continue to do until the witnessing to the truth is completed and "Christendom" falls. The "prisoners" must and will have an opportunity to know that the chief doctrine taught by the Bible is that of God's kingdom, because that kingdom will vindicate the name of Jehovah.

Jehovah gives expression to his righteous indignation against the enemy only after due notice is given of his purpose so to do. Long before the great deluge swept away "the world that then was", God sent Noah to serve notice upon the rulers and upon the people of the impending disaster. Before he brought the great calamity upon Egypt he sent Moses and Aaron to give notice thereof. Before Jerusalem fell, the Most High sent his duly commissioned prophets to give notice of his purpose to express his righteous indignation against those who had violated their covenant with him. These things Jehovah did for his name's sake, that the people might know that Jehovah is the true and almighty God. All that he then did, on the occasions just mentioned, foreshadowed what shall come upon "Christendom", that is to say, upon all the nations that claim to be the people of God, and the followers of Christ, and the practitioners of the "Christian religion". It should therefore be expected that Jehovah would cause notice to be duly served upon the rulers and the supporters of "Christendom", and that this notice would be served after the coming of Christ to the temple of God.

Concerning the great day of God Almighty, when his righteous indignation shall be expressed, Jesus said to his followers: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." (Luke 21:34) These words serve a twofold purpose: (1) as a warning to all those who are in the covenant for the kingdom to be always on the alert to obey the commandments of Jehovah; and (2) as conclusive proof that the great day of God Almighty shall witness the expression of his indignation upon "Christendom" and which will completely destroy "Christendom" and all parts of Satan's organization. This scripture is notice to the followers of Christ of that coming day of righteous indignation of Jehovah, and lays upon such the obligation of serving notice upon the world.

While it is true that the great day of God Almighty comes upon many who have not gained a knowledge, that lack of information will be no fault

of Jehovah God. When Jesus appeared at the temple of Jehovah he announced: "The Lord is in his holy temple; let all the earth keep silence before him." (Hab. 2:20) This proves that the people must be told that the day of judgment is at hand, and that all must be given an opportunity to hear what the Word of God has to say concerning the day of the great battle of God Almighty. All who have agreed to do his will are told to search the Scriptures, wherein the expression of his will is found, and to study that they may have the approval of God. (2 Tim. 2:15) The followers of Christ are commanded thus to do, not for their own personal gain, but that they might be witnesses to others. These witnesses must inform others concerning the will of God and serve notice upon them that Jehovah is the only God. (Isa. 43:9-12) Concerning the end of the world, the setting up of the kingdom, and Jehovah's battle at Armageddon, the commandment is given that the faithful covenant people of God must bear testimony thereof to the people. It is plainly stated that the purpose is not to convert the world, but to give notice to the nations. (Matt. 24:14) The giving of this notice or testimony must continue "until the cities [every part of Satan's organization] be wasted without inhabitant". (Isa. 6:11) Nor is there any doubt about who shall deliver this testimony, or serve this notice, in the name of the Lord Jehovah. It is his "remnant" people who are faithful and true to their covenant and therefore called "the faithful and true witness", and who prove by their obedience to his commandments that they are his. These are the ones that give the witness.—Rev. 12:17.

Jehovah sent his prophet Ezekiel to Israel to serve notice upon that people of his purpose to destroy their city. Likewise God sends his witnesses forth today to serve notice upon "Christendom" of his purpose to destroy that wicked organization that his name may be known in all the earth. Ezekiel served notice both by word of mouth and by his action. Likewise God's witnesses serve notice by their words and their course of action. The words of the speaker often fall upon deaf ears, while his actions speak with greater force and effect.

"The word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not; for they are a rebellious house." (Ezek. 12:1,2) Ezekiel dwelt among a rebellious people. They might have heard, but they did not; and this foreshadows that God's faithful witnesses on earth dwell among a rebellious people to whom the message has been spoken, and the clergy and the principal of their flock have not heard and heeded. In 1914 and thereabout God's faithful people in the land of "Christendom" had spoken many words of the truth, but the same had little or no effect upon "Christendom".

COURTS

JEHOVAH permits only those to enter his house who are entirely devoted to him. The heart attitude of each one thus favored by the Most High God was prophetically declared for Jehovah's record: "O Jehovah, God of hosts, . . . better is a day in thy courts than a thousand, I choose rather to stand at the threshold in the house of my God than to dwell in the tents of lawlessness."—Ps. 84: 8, 10, *Roth*.

In the vision given by Jehovah to his prophet Ezekiel an outer and an inner court were seen as the state-ly approaches to the magnificent temple.

According to the God-given record, Ezekiel followed his guide, taking careful note of his measurements. This would indicate that God's remnant people, whom Ezekiel foreshadowed and who walk humbly, are being careful to follow their guide and are making note of the divine requirements and showing diligence in complying with such requirements.

At this point let the reader carefully consider the scriptural account, Ezekiel 40, verses 17 to 23, showing the situation and arrangement of the outer court.

The platform of the outer court was seven steps higher than the ground outside of the temple wall, and this would indicate that those who occupy this outward court would be completely removed from all things terrestrial. This court was the place where the non-Levitical tribes come to worship Jehovah and where the non-priestly Levites carry on their activities. (See Ezekiel 44: 10-14; 46: 9, 21, 24.) The priests were under orders not to appear in their priestly vestments in this outer court before the eyes of the people. "And when they go forth into the utter [outer, *R.V.*] court, even into the utter [outer] court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments."—Ezek. 44: 19.

The chambers made in the court round about were for the Levites, or non-priests. This would indicate that God has a place for them in his organization.

The pavement mentioned in verses seventeen and eighteen (Ezekiel 40) was called "the lower pavement". It was seven steps above the outside, but was lower than the pavement of the inner court, which is utilized by the priesthood. The lower pavement shows the position of the "great multitude", the people permitted to come into this outer court. The statement in The Revelation that the "great multitude" "wash their robes in the blood of the Lamb" shows that they are approved by Jehovah by manifesting their abiding faith in Christ Jesus' shed blood at the time the test comes upon them. The "great multitude" will be in the court of God's organization, but not high up 'in the mountain of the Lord's house'. Agreeable to this it is written, in Revelation 7: 15: "Therefore are they before the throne of God, and serve him day and

night in his temple: and he that sitteth on the throne shall dwell among them."

The "great multitude", by reason of coercion exercised by unfaithful shepherds, and by reason of fear, is held for a long while in "prison cells" of Satan's organization. Before the Armageddon battle they are released from these prison cells and brought into the "outer court" or place of refreshment and blessings of God's organization: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7: 16, 17) "They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." (Isa. 49: 9, 10) Those of the "great multitude" are likened unto sheep brought back into the Lord's fold. Ezekiel pictures the faithful anointed company that is shown these things now before they come to pass, and this is for the encouragement of the anointed to continue with zeal and faithfulness in doing their assigned work in connection with carrying food to the "prisoner" class in the present time.

Ezekiel's guide then takes him along the pavement of the outer court toward the south gate, that he may observe the measurements there. "After that he brought me toward the south, and, behold, a gate toward the south: and he measured the posts thereof, and the arches thereof, according to these measures." (Ezek. 40: 24) Ezekiel stood on the pavement in the outer court and observed the gate and its measurements from the outside of the way leading into the inner court. But Ezekiel did not enter there. (Ezek. 40: 27-31) Then Ezekiel was led by way of the lower pavement to the east gate leading into the inner court. "And he brought me into the inner court toward the east; and he measured the gate according to these measures."—Ezek. 40: 32.

The inner court was eight steps higher than the "lower pavement". (Ezek. 40: 31, 34) This was one step more than in the stairway used by the people in ascending from the outside to the lower pavement. This calls attention to the higher or loftier position of God's priesthood 'in the mountain of the house of the Lord' that is established "in the top of the mountains". (Isa. 2: 2) This position of glory Jehovah gives to none outside of the royal priesthood, his 'elect servant'. (Isa. 42: 8) This inner court is the place of the closer position of its occupants to Jehovah God. This inner court, according to the measurements, is a foursquare court. "So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare, and the altar that was before the house."

(Ezek. 40:47) It is for this court near to Jehovah that his faithful ones cry out, saying: "My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." (Ps. 84:2) When they are brought into that happy condition they say: "Blessed are they that dwell in thy house: they will be still praising thee."—Ps. 84:4.

Jehovah's angel, sent to guide Ezekiel, brought the prophet into the outer court by way of the outer gate which "looketh toward the east". (Ezek. 40:6) After leading him along the pavement of the lower court the guide then brought Ezekiel into the inner court, that is to say, the court of the priests. Ezekiel was therefore accorded the special privilege of being brought through the eastern portal, which later he appreciated when he saw "the glory of the Lord came into the house by the way of the gate whose prospect is toward the east". (Ezek. 43:1-4) Ezekiel afterward saw that this gate looking toward the east was shut. The favor bestowed upon Ezekiel in bringing him into the inner court by the east gate was doubtless a recognition of his faithfulness as a servant-priest of Jehovah God. (Ezek. 1:3) It is also prophetic of God's remnant, whom Ezekiel foreshadowed, and indicates special favor to such because of faithfulness to the Lord.

The heavenly messenger measured the eastern gate. The special privileges to those having access into the inner court are denoted by the outstanding features mentioned in the texts concerning the gate and the chambers in connection therewith: "And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures, and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad." (Ezek. 40:33) These chambers or lodges were for the offices of the watchmen or guards who keep the gates leading into Jehovah's house. The description and measurements of these chambers show that the watchmen would carefully scrutinize those journeying on their way to the house of Jehovah where only the priests are admitted. They would carefully watch and keep out any fraudulent priests. Some men in the company of God's people on the earth seem to think it is their duty to gather out and keep out the false "priests"; but the Scriptures show that this work Jehovah delegates to his angels.

A blemished priest would not be admitted, according to God's law, which law does not change. "Speak unto Aaron, saying, Whosoever he be of thy [Aaron's] seed in their generations that hath any blemish, let him not approach to offer the bread [food] of his God: for whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, or a man that is brokenfooted, or brokenhanded, or crookbacked, or a dwarf, or that hath a blemish in his eye, or be scurvy or scabbed, or hath his stones broken: no man

that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish: he shall not come nigh to offer the bread of his God. He shall eat the bread of his God, both of the most holy, and of the holy; only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the Lord do sanctify them." (Lev. 21:17-23) This fully corroborates the conclusion that those who respond to God's call to the kingdom must first prove faithful in safeguarding the kingdom interests that are committed to them before they are chosen (elected) and anointed and made members of the body of Christ. Those who, while on their way, in response to the call to the kingdom, are in line for the kingdom, but who join the "wicked servant" class, are rejected, and the watchmen see to it that they are ejected from the courts of the Lord and do not enter the temple.

There were posts at the gate or entrance into the inner court, and "palm trees were upon the posts thereof". "And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side and on that side: and the going up to it had eight steps." (Ezek. 40:34) The height of these posts at the entrance of the inner court is not stated, but the presumption is that they were three-score cubits, the same as the posts of the outer gates. (Vs. 14) The palm tree decoration on these posts suggests that they were high and lofty. These posts well picture Jehovah's witness class who are described by the prophet of the Lord as "a pillar [of testimony] at the border thereof [of Egypt] to the Lord", further supporting the conclusion that the great pyramid of Egypt is not even contemplated by the prophecy of Isaiah. (Isa. 19:19) Jehovah's witnesses do his work, and this witness work must be performed before they become permanent factors in the temple. There was a gate in the inner court toward the south, and it was to this gate that the messenger brought Ezekiel. (Ezek. 40:27, 28) But he did not enter the inner court from that gate.

There was a gate to the inner court over against the outer gate, both on the north and on the east. (Ezek. 40:23) "And he brought me to the north [inner] gate, and measured it according to these measures." (Ezek. 40:35) The description of the north gate is the same as that of the east gate. It has been said that it was only at the north gate that "they washed the burnt offering". This conclusion is not borne out by other statements of the Scriptures. In verse thirty-eight of this chapter the word "gates" is used, showing more than one: "And the chambers, and the entries thereof, were by the posts of the gates, where they washed the burnt offering." (Ezek. 40:38) The law of God governing his typical people in their sacrifices states: "And he brought the ram for the burnt offering: and Aaron and his sons laid their

hands upon the head of the ram. And he killed it; and Moses sprinkled the blood upon the altar round about. And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the Lord; as the Lord commanded Moses."—Lev. 8: 18-21.

The burnt offering's being "an offering made by fire, of a sweet savour unto the Lord" seems to picture the course of Jehovah's anointed ones who make up the hundred and forty-four thousand and who share in the sufferings of Christ Jesus, the Head, which sufferings come upon them by reason of their faithfulness as Jehovah's witnesses in advertising the King and his kingdom.

LETTERS

LORD IS USING PHONOGRAPH TO HIS PRAISE

DEAR BROTHER RUTHERFORD:

I feel I must write to tell you how much I appreciate the changes the Lord is now making in this country in order that his people may be better equipped for greater activity in this day of war against his enemies. With the coming of Brother Schroeder in our midst we have been much encouraged to press forward in this battle. As some have said, "we had got into a rut in this country"; but by the Lord's help and grace we are getting out of it and are now on the warpath in real united action against the forces of the enemy.

It has been my happy privilege to be twenty-seven years in full-time service, but this is the best time of all; we have so many rich blessings from the hand of the Lord, it really seems impossible to enumerate them all. I especially thank him for *Riches* and *Enemies* and for the rich food he is providing for us through *The Watchtower*, particularly the recent articles on Jeremiah and Jonah. I also desire to thank him for using you to make such wonderful provision for the pioneers in this country, the very best we have ever received; and this gracious provision should encourage many more in this land to enter full-time service in the ranks of the pioneers.

Being in the special business house service I am unable to use the phonograph as much as those who are in the ordinary pioneer service; but I make use of it whenever possible and usually join the local company where I am working on Sundays in this particular service, and thoroughly enjoy the same. It is very evident the Lord is using this instrument to his praise and to the blessing of many people of good will.

Before closing I would like to say how much I appreciate the change made at "Kingdom Hall", and I am sure you will appreciate same when you visit England next time. Hoping it will not be long before that happy event, and with much love, I am

Your brother in Jehovah's service,
ALFRED W. BOWLAND.

MORE DETERMINED THAN EVER

DEAR BROTHER RUTHERFORD:

We desire to acknowledge receipt of our new 1938 *Year Book*, and to thank the great Jehovah and his King, Christ Jesus, for this bountiful gift.

As we read the details of the witness work carried on by our brethren in every part of the world under cruel persecution by the Roman Catholic Hierarchy and their allies, we are more determined than ever to assault the hiding place of lies and fully expose the "old harlot" until she is naked, ashamed and disgraced.

As pioneer witnesses in the front ranks of the battle of truth against lies we stand with you, shoulder to shoulder, until His enemies are made to lick the dust and the name of Jehovah God is fully and for ever vindicated.

With warm Christian love, we are

Your brethren and fellow witnesses,

ANNA M. COWDEN
HELEN MARGARET MILLER
JANIE CARTER
J. D. CARTER
H. S. ROBBINS
MRS. MYRTLE ROBBINS
MARIE A. ROBBINS
MRS. MARTHA McDONALD
MABEL K. PLATT

LAURA KEILMAN
BILL B. SAATHOFF
SR. A. Y. HAYES
J. M. NORRIS
MRS. J. M. NORRIS
CHAS. J. SETTLEMAYER
LYDIA D. JOHNSON
LORA HIXSON
JANE HEAGLIN

OBEDIENT TO ORGANIZATION INSTRUCTIONS

DEAR BROTHER RUTHERFORD:

After having been scattered in various parts of the East for the last eighteen months, we the undersigned pioneers are met together in Batavia, Java, for the purpose of discussing ways and means of better organizing the Lord's service in these parts.

We take this opportunity of unitedly sending to you our heartfelt greetings and assurance that we are ready and privileged to follow the instructions of the two great Teachers and at the same time work shoulder to shoulder with you against the Devil and his forces to the honor of Jehovah.

All are pleased with the recent progress of the Lord's service in the Far East, and interest is now manifest in territory that had previously seemingly borne no fruit.

Watchtower and *Consolation* are looked forward to with eagerness and the spiritual food concerning "Understanding", "Evil Servant," etc., was eagerly devoured. *Golden Age* re Salter was read with smiles; for there were many things concerning pioneers that Salter did not know. Even though the working conditions in these distant lands are at times very trying, the joy of the Lord is our strength and the pioneer spirit was never so manifest by the East Indies publishers as it is at present. Happy is he that getteth understanding.

We are sure that the other pioneers in this territory working in Malaya, Siam, Indo-China, Sumatra and on the yacht "Light-bearer" would also like to be with us; we therefore send you greetings on their behalf.

We assure you of our desire to always work in harmony with you and be obedient to organization instructions. May the Lord continue to bless you in your efforts as you seek to magnify the name of Jehovah.

With much love in the Lord,

TAN PIN NIO C. A. DESCHAMP
C. J. HARRIS JEAN DESCHAMP
HAROLD E. GILL —Java.

ENLIGHTENED OF JEHOVAH

DEAR BROTHER RUTHERFORD:

At the December studies at Bethel it has been our privilege and pleasure to study the first two articles of "His Work and His Act", and the attendances at the said meetings were 9, 9, 7, and 10.

We esteem it a privilege to be amongst those who are enlightened of Jehovah and are able to see the importance of these prophecies and their lessons for us. When we consider the greatness of our enemies and all the efforts which they are putting forward to destroy those who have faith in Jehovah, our prayers of gratitude arise to the Lord for all the assurances and evidences of his watchcare.

The witness which to our enemies appears so strange is to us the most reasonable thing, and it is surely inspiring to see how, even down to the smallest details as to the manner and spirit in which the work shall be done, the Lord, in this prophecy of Jeremiah, has given us explicit instruction.

Our desire is to faithfully use the opportunities which are ours to proclaim the praises of Jehovah.

With warm love and best wishes,

Your brethren in Jehovah's service,

BETHEL FAMILY, Copenhagen.